



# STAR OF THE WEST

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# STAR OF THE WEST

Vol. II

Chicago (March 21, 1911) Baha'

No. 1

## THE MESSAGE.\*

BY MIRZA ASSAD'U'LLAH.

*In the Name of our Lord, BAHÁ'O'LLAH!*

*God is the One who inspireth the hearts of His servants with that which He willeth!*

HE IS GOD!

*I testify with my being and identity that verily He is God. There is no God but Him. He hath ever been God, and will be forever more the One, the Self-subsistent, the Eternal.*

*And I testify that verily the Blessed Perfection, His Holiness, BAHÁ'O'LLAH, is no other than the Most Great Manifestation—magnified is His Grandeur and Glory!—who was promised in all the Holy Scriptures, and that the most great Mystery of God, the Branch extended from the Ancient Root, who hath decorated his head with the crown of Servitude and named himself Abdul-Baha (the Servant of Baha), is the Successor of the Blessed Perfection, the Center of His Covenant, and the Aim of His Testament.*

*And I testify that the hands of the Cause of God, bearers of His Ordinances to the servants and preachers of His Manifestation in the countries, are the saints of God and His chosen ones. By them the standard of the Cause of God is raised and His Signs are promulgated among the creatures. They are the lamps of God for all in the heaven and upon earth. Upon them be the Glory of God, His Praise and His Mercy!*

O ye, our brothers, who believe in God and in the Books of all His religions! Know that all of us are unanimously believing in the Ancient Entity, the Eternal God; that He is the Creator of all things; that, verily, He hath ever been and will continue to be forever.

We also believe that the Prophets and the Manifestations of God were all bearers of the Message of God, and that the Holy Scriptures are His books. Accordingly, our belief and religion is that all the Prophets are of necessity as one light, one reality and as the rays of one sun, even though they may appear to be different each from the other and each as a different person talking in a different tongue. Therefore, all their laws and books must needs be as One Law and One Book, even though some of the ordinances be, in form, contradictory to others; because all of them have spoken on the part of God, the One, the Unit, and all the Ordinances and Laws are also revealed on His part. This assertion is in no need of further rational proof.

Now we submit that there are in the Holy Scriptures references concerning the most great Manifestation, and other predictions and signs regarding the end of the days. These prophecies are recorded in various texts, both chronological and symbolical. All the nations have awaited the appearance of such signs, and the coming Manifestation of their Promised One, with earnest

\*First of a series of presentations of "The Message."

expectation. Yet, to the present day, the Sun of their hopes has not appeared to them from the horizon of their expectation.

As to the honorable and faithful Bahais, they believe that, verily, the promises and prophecies given in the Holy Scriptures have become fulfilled during the nineteenth century after Christ by the appearance of the Prince of the Universe—the most great BAHÁ'Ó'LLAH, exalted is His Glory! This claim, held by them, is the best tidings to the expectant ones and a great joy to the seekers. But only those can approve it who are endowed with a pure heart and fortified with the confirmation of God, and who hearken with sincerity to perfect proofs, to decisive and satisfactory arguments.

The Bahai people is ready with all power and strength to prove its claim and to unfold the truth of its religion, not through material force, but by spiritual power; not through the strength of this world, but by that of the Kingdom. The Bahais wage war with all the armies of the nations of the world, not with swords and weapons, but through the power of Utterance and the unfoldment of the mysteries and meanings of the Divine Words. They subdue the cities of hearts, not with assaults of armies of men, but rather by indisputable proofs, by love, compassion and affection. Their sword is the Word of God; their hosts the divine Inspiration; their ranks, submissiveness, humbleness, meekness, unselfishness and pure servitude in the presence of every soul, of whatsoever religious nation and toward every being in existence.

Their religion is to serve the people in the world; their principle is obedience to government; their teaching is summoning people unto God, the True One; their rewards and recompense come only from God; they freely offer to people the Bread of Life and freely give them the Water of Life. Let him who hungers and thirsts partake freely of their Table. Verily the doors of heaven are opened by the keys of the Knowledge of His Holiness, BAHÁ'Ó'LLAH, the paradise of Enlightenment is decorated, the rivers of Inner Significances are flowing, the birds of Sacred Mysteries are soaring around, and the Spiritual Foods are prepared. Blessed are they who eat! Blessed are they who drink!

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## PERSIAN-AMERICAN EDUCATIONAL SOCIETY.

*O Thou Almighty! Illumine Thou this Association and make Thou this gathering the bright candle of the world! For their intention is for the public good and their aim is Service to humankind.*

*O Kind and Compassionate God! Such a Society merits Thy Favors and such a Body deserves inexhaustible Bounty and Providence.*

*Verily, Thou art Powerful, Mighty and Omnipotent, and verily, Thou art the Peerless and Incomparable God!*

*Prayer Revealed by ABDUL-BAHA April 3, 1910, for the P. A. E. S.*

The following is a resume of the work of the Society, since its inception, in the early part of 1910:

Seven hundred dollars in cash has been sent to Teheran; the number of scholarships enrolled is 63; associate members, 19.

The Librarian has forwarded or arranged for the sending of considerable valuable material to the Tarbiat School in Teheran. During the past two months boxes of books have been received and forwarded to the Teheran Library from Mrs. L. E. Ruddiman, of Gobleville, Mich.; Mr. Frank D. Clark, of Buffalo, N. Y.; Mr. Nelson, of Racine, Wis., and Mrs. Helen S. Goodall, of San Francisco, respectively, the latter containing magazines. In addition to this, nearly \$30.00 in stamps has been furnished by the Society to provide for sending packages by mail. Mrs. Goodall has agreed to pay the postage from here to Persia on all her packages. Our thanks are tendered to these generous con-

tributors, as well as to all who have aided in carrying on the work in numberless ways and countless instances. Really, the generosity developed by this undertaking is marvelous, even in a Cause which is marked by consistent altruism.

As it seemed important to secure catalogues of agricultural, mining, telephone and railway machinery and supplies, etc., the Society has been fortunate enough to obtain the insertion of a notice in the *Daily Consular and Trade Reports* of the Bureau of Manufactures. This has been followed by the receipt of many letters from all over the United States, from various factories. Catalogues to the number of 150 have been sent, covering a wide field of manufactures. These catalogues, received almost daily, are forwarded to Teheran at the close of each week. It is proposed to open an office in Teheran, display these catalogues, invite the public, and have an interpreter on hand to explain to visitors the usefulness of the machinery described. Beside this, the addresses of the friends in ten cities have been supplied to the various factories, so that they may send their catalogues direct to the friends in Persia, and we have received replies from these factories advising us that they have forwarded the literature.

The matter of telephone installation in Esphahan and photographic supplies for Tabriz has been taken up, and we have forwarded to each of these cities catalogues and general information along these specific lines, and hope good results will be accomplished.

Through these means the attention of the people of Persia is being directed, in a practical way, to the products of America, and through this means commercial intercourse will be established, to the advantage of both the East and the West.

From the Department of Agriculture, the Department of the Interior, the Commissioner of Education and the Marine Hospital Service, we receive regularly all bulletins issued from these various departments and mail them at the end of every week to Teheran. It is suggested that a Board of Translators be formed in Teheran, to translate and circulate these splendid bulletins among the public, for the diffusion of culture and the spread of knowledge.

It is also suggested that all the Bahai schools in the different parts of Persia be merged into one administration and one name, "Tarbiat," and a complete and thorough system of preliminary education be evolved by the Educational Committee in Teheran with the co-operation of the Society here for all these schools.

Through the active co-operation of Mrs. Herman, of Philadelphia, we are in communication with the Director of the Commercial Museum of Philadelphia, and after advising him of our various needs he has inserted our name in the weekly bulletin of that institution, and this, going all over the country to manufacturers, has produced very gratifying results.

The appointment of five Americans as Financial Advisers to the Persian Government, recently arranged through the State Department, will, no doubt, stimulate our work. These advisers sail for Persia during the current month, and this official recognition of American prestige will naturally be followed by a public desire to know more about our country, which this Society will be able to gratify.

Our hearty thanks are due to the Assistant Librarian, Miss Margaret Green, who is working for the Society most effectively and unselfishly.

The increasing expense of postage, while nearly all the funds received have been for scholarships, makes it necessary that additional cash be made available, and contributions for the postage expenses will be welcomed from our sympathetic friends.

The following new scholarships have been subscribed since the last report, viz:

- No. 57. Pasadena Bahai Assembly, Pasadena, Cal.
- No. 58. N. R. Vakil and Mr. Hashmatullah, Bombay, India.
- No. 59. Mr. Mountfort Mills, New York City.
- No. 60. Mrs. Harriet M. Cline, Los Angeles, Cal.
- No. 61. Mr. and Mrs. Killius, Spokane, Wash.
- No. 62. Mr. Frank D. Clark, Buffalo, N. Y.
- No. 63. Mrs. Frank D. Clark, Buffalo, N. Y.

Scholarships renewed for the second year as follows:

- No. 2. Madame Vera de Blumenthal, Russia.
- No. 4. Mrs. J. C. de Lagnel, Washington, D. C.
- No. 5. Prof. Arthur D. Mayo, Washington, D. C.
- No. 7. Miss Flora Raymond, Washington, D. C.
- No. 10. Mrs. Claudia S. Coles and Mr. Louis G. Gregory, Washington, D. C.
- No. 12. Jos. S. Stauss, Cincinnati, O.
- No. 13. Mr. and Mrs. Goodale, Kenosha, Wis.
- No. 16. Mr. B. R. Taylor, Cincinnati, O.
- No. 17. Mrs. J. F. Roberts, Brockville, Ontario, Canada.
- No. 33. Mrs. Agnes S. Parsons, Washington, D. C.
- No. 35. Mrs. Helen S. Goodall, San Francisco, Cal.

The following Tablet has been received from Abdul-Baha in regard to the important matter of sending two teachers to the School of Tarbiat:

HE IS GOD.

*O Thou Servant of the Blessed Perfection!*

They have written from Teheran that there is need of a scientific teacher for the School of Tarbiat. He must be efficient in science as well as the English language; for at present there is no man in the School of Tarbiat who is a scientist or linguist. They are in need of both, science and the English language.

Therefore, consult with the believers of God and select one soon, from among the American Bahais, who is efficient in science and arts, and send him to Teheran. He will receive a salary sufficient to sustain him with the utmost ease while there.

Likewise select a woman teacher who may fill the position of principal as well as teacher, and send her without delay. The woman must have a share of the knowledge of sciences and be proficient in woman's work, such as sewing, housekeeping, hygiene and household economics, etc.

This matter is very necessary, and you must give to it the utmost importance and exert yourselves to bring this about; so that the association of the Interdependence of the West may render this assistance to the East.

Upon thee be Baha-el-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, February 23, 1911.

In line with the foregoing, we shall be glad to hear from volunteers who may be able to teach the above branches. Within a month after the publication of this article the choice will be made.

Following the command of Abdul-Baha, the

### ORIENT-OCCIDENT UNITY

is being formed, to carry on in a larger way the work of the Persian-American Educational Society. A Central Executive Board has been established, with headquarters at Washington, composed of the following: Charles Mason Remey, Chairman; Arnauld Belmont, Vice-Chairman; Jos. H. Hannen, Secretary; Mirza Ahmad Sohrab, Treasurer; Stanwood Cobb, Edwin C. Reed, Mrs. L. J. Young-Withee, Mrs. C. S. Coles and Mrs. E. C. Dunlop, Assistant Secretary.

A National and an International Executive Board, respectively, have been planned. The following have accepted membership on the former: Mr. Thornton Chase, Los Angeles, Cal.; Mr. Alfred E. Lunt, Boston, Mass.; Mrs. Helen Campbell, Boston, Mass.; Mrs. Agnes Parsons, Washington, D. C.; Mrs. Elizabeth Nourse, Atlantic City, N. J.; Mrs. Louise R. Waite, Chicago, Ill.; Mr. Frank D. Clark, Buffalo, N. Y.; Mr. Bernard M. Jacobsen, Kenosha, Wis.; Mr. Louis G. Gregory, Washington, D. C.

As soon as replies are received from the letters sent to the proposed members of the International Board, its personnel will be announced. We have received a favorable response from Mr. Maxwell, of Montreal, Canada.

The work which these Boards are expected to accomplish has been summarized under nine headings, as follows:

1. A proposed General Conference, either in the late Spring or early Autumn of the current year.
2. The arrangement of a program for this Conference.
3. The invitation of various speakers.
4. The translation of the Constitution into French, Russian, German, Italian, Persian, Arabic, Japanese, Turkish, Hindustani, etc.
5. The adoption of the Constitution at the Conference.
6. Printing literature and conducting a world-wide campaign of education.
7. Selecting suitable General Officers of the Orient-Occident Unity.
8. For the foregoing and other purposes of the Association, Two Thousand Dollars (\$2,000) is needed, which should be in the Treasury as soon as possible.
9. General publicity in all legitimate ways.

Abdul-Baha, in a recent Tablet written by his own hand, says: "I have read the Constitution of the Orient-Occident Unity, and enclose herein the original and the translation. Collect the criticisms and suggestions, the ideas and improvements of all the wise and intelligent souls, and after the complete correction and perfecting of the Constitution, organize this movement."

It is hoped that all who feel they have some new ideas may write to us, so that they may be incorporated in our Constitution, if compatible with the general plans and not already covered. We shall wait one month from the appearance of this article, as everything must be in readiness for the annual meeting of the Society in May. Copies of the proposed Constitution may be obtained upon application to the headquarters of the Orient-Occident Unity, 1800 Belmont Road, Washington, D. C.

The following contributions have been received up to this time for the initial expenses of the Orient-Occident Unity:

Mlle. Odette M. d'Astre, Paris, France.....	\$ 4.14
Mrs. Elizabeth Nourse, Atlantic City, N. J.....	4.00
Mr. Thornton Chase, Los Angeles, Cal.....	4.00
Mrs. Agnes Parsons, Washington, D. C.....	50.00
Mrs. J. D. Bosch, Geyserville, Cal.....	4.00
Mrs. L. J. Young-Withee, Washington, D. C.....	2.00

Another friend has promised a contribution of \$50.00. It is earnestly hoped that enough contributions will be received to organize this Universal Association with dignity and simplicity, yet effectively, as it will be realized that much depends upon first impressions, and the nature of the foundation will determine the possible massiveness and lasting qualities of the edifice.

It is in compliance with the wishes of Abdul-Baha that we present these facts to the friends, for he says: "The friends of God must encourage each other to be firm and steadfast, to reason and consult with each other, so that day by day this Society may progress." Again he says: "The believers of God must give great importance to this Society and arise to perform its fundamental principles and essential duties with heart and soul"—for—"in the future it will become the Association of the union of the realm of men, it will thoroughly combine and harmonize the East and the West and accomplish a great service to humanity." "This Society must be so organized and in the course of time its policies so well defined, that since the beginning of the world until now, no such Association has ever been founded. This must become the first Society embracing such aims and objects."

*Joseph H. Hannen, Secretary.*

## NEWS FROM THE OCCIDENT.

### GERMANY.

STUTTGAUT.—Universal success to the *Star of the West*. We hope this will be the first universal publication of the world; therefore, we suggest a few pages be added in German and French, then in Russian, Spanish, Danish, etc., adding a language every year until a universal language becomes manifest and accepted. Should you do this, we believe hundreds of souls will arise with willingness to assist you from all corners of the earth.

A Bahai Home has been established in Stuttgart since the beginning of January. It contains six rooms. Large meetings are held every other day, and we are ready to hold meetings or answer questions every evening. Our largest room is already too small to hold the increased attendance. There are also small meetings in other parts of the city.

*Edwin Fisher.*

### HAWAII.

HONOLULU.—Our regular weekly spiritual meeting is held Fridays, 2 p. m., at the home of Mrs. Augur.

During the month of January, evening meetings were held at the homes of the believers.

From our Japanese students here, has come the call for translations of Bahai literature into their language. This we feel is very important.

We have had the pleasure of meeting Miss Lane and extending to her some of our Island hospitality. She was on her way to Japan. In response to Abdul-Baha's wishes for teachers to travel to the Orient, we sincerely hope that this assembly may be indeed a half way station where spiritual refreshment may be found.

A very delightful afternoon was recently spent by eleven of the friends, in a visit to the tubercular and non-tubercular patients of Leahi Home. The home is situated in a locality noted for the purity of the air and commands an unsurpassed view of both harbor and mountains. We went in company with the Hawaiian Band, whose selections were thoroughly enjoyed. All the visitors carried either homemade cookies, candy or flowers, and were received most heartily.

*E. L. T. R.*

### UNITED STATES.

BOSTON, MASS.—During the recent visit to Boston of Miss Alice Mary Buckton, of London, England, the Bahai teachings were presented to hundreds of eager listeners. God's blessings have been manifest on every hand and in His power alone will be the "increase" to the seeds thus sown.

A question that Abdul-Baha asked Miss Buckton during her stay in Acca is one that might well be asked of every Bahai. He said: "Do you not say in the West

that this is the 'Day of the Comforter?' " To which she replied in the affirmative. He then said: "Are you comforting? Are you doing the work of the Comforter?"

Requests have been made for a Sunday afternoon study class in order that those who are allied with different churches (and therefore find it impossible to attend the eleven o'clock meetings), may have the opportunity of looking more deeply into the teachings of this Revelation.

What a glorious opportunity is today offered to emphasize the points of union among men instead of points of difference, as has been the case in the past! May this indeed be the day in which both men and women lay aside the personal self and come more and more into the consciousness of the universal—that God's Kingdom—not man's—may indeed be established upon earth.

*Grace Roberts, Cor. Sec'y.*

BUFFALO, N. Y.—Words cannot express the joy we have had in reading the *Bahai News*. May the beautiful new name given by the Blessed Servant of God cause the subscription list to be many times increased and we feel assured that the *Star of the West* will grow and glow with a universal and everlasting light.

The Assembly sends greetings and praises to the friends. We know naught but unity in our little circle and our one prayer is that we may "see Him face to face."

*H. Mills, Sec'y.*

CHICAGO, ILL.—During the past month Dr. Ameen U. Fareed and Mrs. Lua Get-singer spent two weeks with the friends in Chicago, en route to the Pacific coast. They carry with them the love and good wishes of all.

The last Nineteen-Day Feast was held at the home of Mr. and Mrs. James F. Carmichael, and was largely attended, the subject of the evening being, "The Establishment of Unity as a Means of Drawing Abdul-Baha 'as a Magnet' to America."

The regular Nineteen-Day Tea of the Woman's Assembly of Teaching, was held at the home of Mrs. George Lesch. The subject most beautifully brought forth from appropriate readings was "Love." The monthly report of the officers and chairmen showed a continued zeal in their services.

The following tablet to the Board of Officers, in answer to a supplication written to Abdul-Baha by the Corresponding Secretary, was received:

Through Agha Zia Effendi, son of M. Mostafa, to the maid-servants of God; Mrs. Ida Brush, Mrs. Mary B. Grayson, Mrs. Fannie G. Lesch, Mrs. Elizabeth Greenleaf, Mrs. Grace Foster, Mrs. Christine Loeding, Miss Laura E. Jones, Miss Mary Lesch, Shahnaz Khanum (Mrs. Louise R. Waite).

HE IS GOD!

*O ye believers who are attracted to the Center of Lights!*

Verily there have been various assemblies in America which were organized many times and out of these but few remained firm.

I supplicate to the Divine Majesty for the establishment of every assembly which hath turned its face towards God, left the scattered desires, abandoned the self and passion and become firm in the Cause of God as solid mountains, which are not agitated by the winds and violent storms.

Then, O ye maid-servants of the Merciful, it is incumbent upon ye to be firm, sincere and highly energetic and in great unity; severed from all save God; effaced and annihilated in the love of God; sacrificing yourselves under all conditions and circumstances; and glorious, so that ye may be filled with the love of El-Baha and that in ye nothing remains except the abundance of El-Baha. Should ye arise for these great gifts, ye may rest assured that the confirmations of the Holy Spirit will follow ye in every time and instant.

Upon ye be El-Baha-el-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by Zia M. Bagdadi, Feb. 9, 1911.

The coming convention is a matter of deep interest to all of the Chicago friends and a hearty welcome awaits the delegates and visitors who will honor us by their presence on that important occasion.

*Louise R. Waite.*

FRUITPORT, MICH.—The friends are firm and steadfast in the blessed Cause, and are working in harmony and doing all they can to spread the teachings and their mites to the fund for the great Mashrak-el-Azkar.

*Mrs. John Deremo.*

NEW YORK, N. Y.—Mr. Paul T. G. Marshall, Secretary of the New York Board of Council, after suffering from pleuropneumonia for five days, passed peacefully out from the dim light of this earthly world on Friday, March 3rd, to the bright, glorious light of the Supreme Home. Bahai services were conducted at his late home, 139 Shippen street, Weehawken Heights, New Jersey, Sunday afternoon, March 5th, conducted by Mr. MacNutt and Mr.

Hoar. On Monday, March 6th, his remains were taken to Boston, Mass., and there interred, as Mrs. Marshall will shortly move to Boston.

*James F. Brittingham.*

OAKLAND, CAL.—At the time the accompanying photograph was taken in October, 1910, the Oakland Assembly numbered over one hundred and twenty members, so this group represents less than half the number. Since then, several have joined the San Francisco Assembly recently or-

plained at some length and was, of course, assured that her honest scruples were understood and respected. So she stayed apart while the group was being arranged under the trees, but before very long, she quietly slipped in and sat by her friend. No notice was taken of it then, but afterward I said to her: "So you decided you would like to join us after all?" "Yes," she replied, very earnestly, "while I sat there watching you people and noticed the different races, the little Japanese family, the



PHOTOGRAPH OF THE OAKLAND, CALIFORNIA, ASSEMBLY, TAKEN IN OCTOBER, 1910, AT THE HOME OF MRS. HELEN S. GOODALL, WHERE THE MEETINGS HAVE ALWAYS BEEN HELD.

ganized, as they live on that side of the bay. The Oakland Assembly includes, also, Berkeley, Alameda and Fruitvale, besides a few isolated believers living in the country who have always attached themselves to this center.

In connection with the picture, there is a happy little anecdote which I feel sure will interest all the friends. One of the believers brought with her a young Jewish lady who had lately heard the Message. She wanted very much to come, but with the understanding that she could follow her own guiding and not be taken in the picture if she felt that she did not honestly belong there. This attitude she ex-

Negro, the Persian, etc., and the friendship and harmony so in evidence among you all, I saw something that I have never seen before, and I said to myself, here is something true; here is something *real*—and—I just could not stay away!"

It is interesting to note there are nine children present (out of nineteen belonging to the Assembly), and that although the group is small, there are actually represented nine different nationalities: English, French, Swiss, Irish, Negro, Japanese, Jewish, Persian and American. It shows how cosmopolitan we are in this corner of the world.

*Ella Goodall Cooper.*

# STAR OF THE WEST

(Continuing the BAHAI NEWS)

ALBERT R. WINDUST—EDITORS—GERTRUDE BUIKEMA

Persian Editor.—MIRZA AHMAD SOHRAB, 1800 Belmont Road, Washington, D. C.

Address all communications to BAHAI NEWS SERVICE, P. O. Box 283, Chicago, Ill., U. S. A.

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Make Money Orders payable to BAHAI NEWS SERVICE, P. O. Box 283, Chicago, Ill., U. S. A.

## TABLET FROM ABDUL-BAHA.

HE IS GOD!

*O thou Star of the West!*

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

## BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS
1st.....	Baha' ( <i>Splendor</i> ).....	Mar. 21
2nd.....	Jalal ( <i>Glory</i> ).....	Apr. 9
3rd.....	Jamal ( <i>Beauty</i> ).....	Apr. 28
4th.....	Azamat ( <i>Grandeur</i> ).....	May 17
5th.....	Nur ( <i>Light</i> ).....	June 5
6th.....	Rahmat ( <i>Mercy</i> ).....	June 24
7th.....	Kalamat ( <i>Words</i> ).....	July 13
8th.....	Asma ( <i>Names</i> ).....	Aug. 1
9th.....	Kamal ( <i>Perfection</i> ).....	Aug. 20
10th.....	Elzzat ( <i>Might</i> ).....	Sept. 8

MONTH	NAME	FIRST DAYS
11th.....	Masheyat ( <i>Will</i> ).....	Sept. 27
12th.....	Elm ( <i>Knowledge</i> ).....	Oct. 16
13th.....	Kudrat ( <i>Power</i> ).....	Nov. 4
14th.....	Kowl ( <i>Speech</i> ).....	Nov. 23
15th.....	Massa'ulik ( <i>Questions</i> ).....	Dec. 12
16th.....	Sharaf ( <i>Honor</i> ).....	Dec. 31
17th.....	Sultan ( <i>Sovereignty</i> ).....	Jan. 19
18th.....	Mulk ( <i>Domination</i> ).....	Feb. 7
Four intercalary days.		
19th.....	Ola ( <i>Loftiness</i> ).....	Mar. 2
(Month of fasting.)		

Vol. II

Chicago (March 21, 1911) Baha

No. 1

## NEW YEAR'S GREETING FROM ABDUL-BAHA.\*

HE IS GOD!

*O ye children of the Kingdom!*

It is New Year; that is to say, the rounding of the cycle of the year. A year is the expression of a cycle (of the sun); but *now is the beginning of a cycle of Reality, a New Cycle, a New Age, a New Century, a New Time and a New Year. Therefore, it is very blessed.*

I wish this blessing to appear and become manifest in the faces and characteristics of the believers, so that they, too, may become a new people, and having found new life and been baptized with fire and spirit, may make the world a new world, to the end that the old earth may disappear and the new earth appear; old ideas depart and new thoughts come; old garments be cast aside and new garments put on; ancient politics whose foundation is war be discarded and modern politics founded on peace raise the standard of victory; the new star shine and gleam and the new sun illumine and radiate; new flowers bloom; the new spring become known; the new breeze blow; the new

\*Revealed for the American friends in 1906, who had sent Abdul-Baha a New Year's (March 21st) Greeting.



bounty descend; the new tree give forth new fruit; the new voice become raised and this new sound reach the ears, that the new will follow the new, and all the old furnishings and adornments be cast aside and new decorations put in their places.

I desire for you all that you will have this great assistance and partake of this great bounty, and that in spirit and heart you will strive and endeavor until the world of war become the world of peace; the world of darkness the world of light; satanic conduct be turned into heavenly behavior; the ruined places become built up; the sword be turned into the olive branch; the flash of hatred become the flame of the Love of God and the noise of the gun the voice of the Kingdom; the soldiers of death the soldiers of life; all the nations of the world one nation; all races as one race; and all national anthems harmonized into one melody. Then this material realm will be Paradise, the earth Heaven and the world of Satan become the world of Angels.

(Signed) ABDUL-BAHA ABBAS.

Our Persian section this issue contains: (1) Naurooz (New Year's) Greeting to all the friends; (2) a statement of the policies of the *Star of the West* as it enters upon its second year; (3) dialogue between a Mohammedan priest and a Bahai; (4) translation of the "Exhortations"; (5) Tablets regarding Abdul-Baha's coming to America; (6) translation of an article in a Russian newspaper; (7) review of the progress of the Bahai Cause in the West and record of the chief events; (8) invitation to the elderly and experienced Bahais of the East to write three articles concerning the lives of the Bab, BAHÁ'Ó'LLAH and Abdul-Baha.

## THE MASHRAK-EL-AZKAR IN AMERICA.

*To the Bahai Assemblies, Greeting:*

Having found that some of the friends feel inclined to send money to the Convention instead of a delegate, we desire to impress upon the Assemblies the privilege and importance of sending a representative for the reason that such a gathering is one of the greatest means of unity and the money thus spent will more than repay those who thus provide the means. The Convention instills new life and vigor and the returning delegates impart the knowledge gained regarding the progress of the work and carry the fragrances gathered wherever they go. So let us feel that we are not only erecting a building, but laying the foundation of Unity among mankind. Yours in service,

*Bernard M. Jacobsen, Secretary.*

### TABLET FROM ABDUL-BAHA.

*Through Mirza Ahmad Sohrab, to the attracted maid-servant of God, Mrs. Corinne True, Chicago, Ill.*

HE IS GOD!

*O thou beloved maid-servant of God!*

Your detailed letter was perused and from its contents it became evident that the debt on the land of the Mashrak-el-Azkar is clear. This news made the hearts happy and caused infinite rejoicing.

Now it is hoped that the believers of God may show magnanimity and raise a great sum for the building, so that the foundation of the Mashrak-el-Azkar may be laid, and, perchance, God willing, the cornerstone of the foundation may be laid by the hands of Abdul-Baha.

This confirmation will descend upon the people of America if they will all arise and endeavor with great courage to establish union and harmony, so that every trace of difference may be uprooted and they may all become as one heart and one soul.

Convey the wonderful ABHA greeting to all the friends and the maid-servants of the Merciful.

Upon thee be Baha Baha-el-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, March 4, 1911.

## NEWS FROM THE OCCIDENT.

Continued from page 9.

PHILADELPHIA, PA.—Our Assembly has no especial news items to send for the first issue of the "*Star of the West*," except that we have two meetings every week, at the homes of the believers, on Thursdays and Sundays.

*Jessie E. Revell.*

SAN FRANCISCO, CAL.—Much to the joy and satisfaction of the Bahais in California, the San Francisco Assembly has been established. The San Francisco friends met in January to organize and Dr. F. W. D'Evelyn was elected Chairman, Mr. Charles R. Lee was appointed Secretary and Treasurer, Mrs. Cordie C. Cline, Corresponding Secretary and Mrs. Emma C. Blum, Librarian. Forty-six members were enrolled. This was a good number for the beginning of an Assembly. The first regular meeting was held in the new room, Friday, February 24th, with twenty-four believers present. Great interest is already shown and two meetings a week are held. Committees will be appointed from time to time as the work progresses. The San Francisco and the Oakland Assemblies have already joined hands in good fellowship and love.

*Helen S. Goodall.*

SEATTLE, WASH.—In addition to the regular Sunday meeting held at 2916 Beacon avenue, South, which is more particularly for worship and praise in this Glad Day, another gathering is held on Tuesday at the office of Dr. Lathrop, 213 Peoples' Bank Building, which is for the purpose of study.

Mrs. Emma H. Harmon, a Bahai sister from North Bend, Oregon, has been with us for some weeks, and Miss Lydia Rainey, from North Yakima, a few days, resulting in a stronger bond of unity and desire for more consecrated service. Mr. Grant, who has been quite active in giving the Message, is now located in Olympia, a few hours' ride from Seattle.

A gratifying feature of the Assembly is that many are keeping the fast. A very

great degree of harmony prevails and the unity which is the result of the love of God is becoming manifest. *Ida A. Finch.*

WASHINGTON, D. C.—Since our last report, the affairs of the Washington Assembly have been marked by continued activity along all lines, and there are many evidences of growth. The meetings are well attended and much interest is shown by the audiences. The system of rotation in Chairmanships, under which every member of the Assembly who is willing to serve, is selected in alphabetical order, to arrange the Friday meetings, is developing new speakers and leaders, while the plan of Unity Feasts, several of the believers being chosen for each, following the same alphabetical arrangement, enables all to participate actively in the work of the Cause.

On the first day of 1911, the Message was given at a meeting of the "Secular League," Washington's open Forum, and was well received by the large number present. In February, Mr. R. C. Wilhelm spent several days in Washington, addressing a largely-attended meeting directed by our colored friends.

Mr. W. P. Ripley, who so ably served as Chairman of our Working Committee for a considerable period, and later as Vice-Chairman, has, with his family, gone to Orlando, Florida, for a prolonged sojourn. At the February meeting of the Working Committee, the vacancy caused by this absence was filled by the election of Mr. Louis G. Gregory as a member.

Miss M. C. Hudd, of Chicago, is a welcome addition to the ranks of the Washington friends.

On February 28th, a concert was given at the McNeal studio, under the direction of Professor Arthur D. Mayo, for the Mashrak-El-Azkar Fund. The following well-known musicians participated: Mrs. Walter A. Gawler, Mrs. William T. Reed, Mr. Richard P. Backing, Mr. J. Walter Humphrey, Mr. Edwin L. Borchardt and Professor Mayo. Over \$40 was realized from this concert.

Mr. Gregory has planned to go to Egypt to meet Abdul-Baha, and it is his intention to sail from New York, on March 25th. He expects to visit the European Assemblies while on this trip.

On Thursday, March 9th, our dear brother, Elwin Moore, was called to the Higher life. Bahai funeral services were held at the residence of Dr. E. H. Egbert, and many of the friends were present. Although Mr. Moore has been away from

us for about a year, his earnest and winsome personality will be greatly missed. Our tender sympathy and love are extended to the widow, formerly Miss Ursula Shuman, of this city, and to Mrs. Getsinger and Miss Hebe J. Moore, his sisters. In these strong tests of faith, the Bahai spirit is splendidly triumphant, and thus in long-delayed fulfilment of prophecy, death has lost its sting and the grave is despoiled of its victory.  
*Joseph H. Hannen.*

## ASSEMBLIES IN THE OCCIDENT.

*Secretaries are requested to see that their Assembly is correctly represented.*

### CANADA.

MONTREAL, QUE.—Weekly meeting held Friday evenings at the residence of Mr. and Mrs. W. S. Maxwell, 716 Pine Avenue.

### ENGLAND.

LONDON, ENG.—Regular meeting of Assembly Friday, 8:15 p. m., at 10 Cheniston Gardens; Wright's Lane, Kensington High Street.

### GERMANY.

STUTTGART, WURTEMBERG.—Regular meetings of Assembly Friday evenings. Kanzlei strasse 24p. ZUFFENHAUSEN.—At the home of Herrn und Frau F. Schweizer, Karl strasse 26i.

### UNITED STATES OF AMERICA.

AKRON, OHIO.—Meetings every Thursday evening at the home of Mr. and Mrs. Russell L. Brooker, 29 Hawthorne Avenue.

BALTIMORE, MD.—Regular weekly meetings Tuesday evenings at 629 West North Avenue, and Sunday evenings at 516 Broadway. Residence of Secretary, 629 West North Avenue.

BOSTON, MASS.—Sunday mornings, at 11 o'clock, in Beckton Hall, 200 Huntington Avenue. Miss Grace Robarts, Corresponding Secretary.

BUFFALO, N. Y.—Meetings every Sunday and Thursday evening at 494 Elmwood Avenue.

CHICAGO, ILL.—Regular weekly meeting, Sunday, 11 a. m., at Corinthian Hall, 17th floor Masonic Temple, State and Randolph Streets. Address of Assembly, P. O. Box 283, George Lesch, Secretary.

CLEVELAND, O.—Meetings Wednesday evenings at the home of Dr. and Mrs. C. M. Swingle, 1201 Prospect Avenue.

DENVER, COLO.—Regular meetings, Sunday, 3:30 p. m., at 4141 Xavier Street; Monday, 8 p. m., at 1608 Broadway, and group

meetings Thursday afternoon at homes of the friends. G. Nathaniel Clark, Secretary, 4141 Xavier Street.

FRUITPORT, MICH.—Regular weekly meeting, Sunday, 2:30 p. m. Mrs. John Deremo, Secretary

ITHACA, N. Y.—Regular meeting of Assembly, Friday evenings at the residence of Dr. W. E. House, 241 South Cayuga Street.

KENOSHA, WIS.—Regular weekly meeting, Sunday, 10:30 a. m.; Sunday school, 9:30 a. m., at Gronquish Hall, 218 Park Street. Address of Assembly, Fountain Nicholas, Secretary, 868 Park Street.

LOS ANGELES, CAL.—F. B. Beckett, Secretary, 429 Citizens' National Bank Building.

NEW YORK, N. Y.—Regular weekly meeting, Sunday, 11 a. m., at Genealogical Hall, 226 West 58th Street.

OAKLAND, CAL.—Charles R. Lee, Secretary, 1523 Jackson Street, San Francisco. Mrs. Cordie Cline, Corresponding Secretary, 233 Griffith Avenue, San Mateo, Cal.

PHILADELPHIA, PA.—Miss Jessie E. Revell, Secretary, 1429 Mayfield Street.

PORTLAND, ORE.—Regular weekly meeting, Thursday, 2 p. m., at 501 Yamhill Street, corner Fifteenth Street. Mrs. M. M. Rabb, Secretary, 1146 Willamette Boulevard, Station F.

SEATTLE, WASH.—Regular weekly meeting held at 2916 Beacon Avenue, South.

SPOKANE, WASH.—Regular weekly meeting held Friday evening at the home of Mr. and Mrs. A. C. Killius, 124 Fifth Avenue. Miss E. Mabel King, Secretary, E413 Mission Avenue.

SUMERDUCK, VA.—Meeting on fourth Sundays; address care Mrs. R. H. Duckett.

WASHINGTON, D. C.—Regular meetings Friday evenings at 8:15; Sunday mornings at 11:15, at 1219 Connecticut Avenue. Mail address of Assembly, P. O. Box 192. Residence of Secretary, 1252 Eighth Street, N. W.

این سفر در عالم بسیار درگشتند . آدم تشکیل آنگه تری ایران و کرکیت  
 در دستگفتن که خدمات آن درین قلیل مدت معارف ایران و افتتاح  
 ابواب تجارت باین این دولتک خارج از این موده است و این دولت  
 را بدست عظیم آن در کجا بچو چاب و از نظر کل خواهد گذشت . ستم پیش  
 دوم مجلس عوی بجای بهایان در شکاف کو که جلسه ای مدتی آن بر روز  
 طول کشید و دفاع آن در کجا بچو چاب و جدا فیل در اطراف شرف  
 آتش گردید و مجلس ستم در دو ماه که در اتمام رضوان و دیار منعقد خواهد  
 و بهایان از هیچ اطراف و اکناف در آن نقطه جمع خواهند گشت . البته در اول  
 وجوه با نذران بود که دین برین تیرا ادا شد و زدی اساس گذران خواهد  
 شد . چهارم . دو نفر از زنان بهائی اکثر ایرانیان که ترمودی و دیگر کلاک  
 سفر بایران نمود و حال این دو را که در اهلیت داشت و بهائی در طهران  
 مشغول معالجه مریضها هستند . محاط کنید که تحت ارباب الله بدر جوق  
 اینها را عاشق ایران نمود که وطن دوست و خویش را راجی را را بران و دیگر  
 خیرت نوع مشغولند . پنجم . در سال قبل روزنامه پنج ماخر از قیوب طالع  
 و قلوب بهایان چهارم مرتوسط است و اعضای آن امید دارند که عمر  
 آن بقرون و امصار رسد و در عالم مدت حیات درک بنوع است  
 و آب انجاد مادی و معنوی دارد و با خبر کرد . ششم . دولت کرکیت  
 پس از صفحات زیاد و دجله کتاب معجز که دارای تاسیج هیچ ادیان موجود  
 ایالات متحد است چاب و آتش را نمود و شرحی از تاریخ ابراهانی داشت  
 آن در ایالتک درج گردید است و چون این دو جلد کتاب بجای جمع  
 ادارات روزنامه و کتب خانه و در اکثر معارف عالم برود تا شین لایحه و لا  
 یکی بر خایم و مضایق این امر عالمی آگاه خواهند گشت . هفتم . بر اهل چهره  
 جراند و جلدات معجزه تعالقی مفصل باخته در باب این امر چاب نمود  
 و مردم را از ظهور ملکوت الله آگاه داشته اند و خود را بنسبت بیشتر از هر چیز  
 و قشایس را بسوی امر الهی جذب میابد . هشتم . بر مردها داشته اند  
 بهایان را کرکیت بخیر حضرت عبدالعزیز شرف گشته در دقت و حجت است  
 از حجت و دقت مرکزین و خطرات گفته و کنهها بینند و با سبب احوال قلوب  
 عشق محبوب حقیقی روشن شده و بهی را بر تریه رخن دعوت میباید . دهم  
 دوا قبل جات ستر بن سلق خزان در باب دین بهاء الله در کفر و کجی از داناتا  
 و اشکین داد و ان سلقی حد منور و واقع گردید و معین طالب بخش  
 تعلیم الهی گشتند و پس از احتیاج مجلس کل با بهائی شد و جانهائی با خاک  
 سنجائی خود رحمت نمودند . یازدهم . مجلس بهایان سبب امریکی در  
 دستگفتن در این سال گذشته بر پیش از آمدند و اغلب اوقات  
 ناطقین فصیح البیان حضرات را از غذا های سسادی سیر و از راه معنوی  
 سیراب و رسول اند . دوازدهم . در این سال در عالم معارف بهایان چند

باز

نخانی مانند "کل مرغ بائی" با حیات و تعلیم عبدالبهاء و ترجمه فواید  
 سببیه بواسطه لایزال وجود داد و در راهی قوه العین بواسطه سبب  
 و اصول معارف بهایان بواسطه سبب کبیل و بسیاری کتابهای که در ترجمه  
 الواح که مافوق ذکر است ظاهر و پدید آگشت و اتفاق قلوب و لذات و امور  
 بیانات در روشن ساختند . سیزدهم . گزین عکار که محل بستن آن  
 و هر سال در آنجا تبلیغ امر الله میشود مانند فصول باقر در تابستان باز داد  
 مبتغین بهائی مانند ستر رمی و چند نفر دیگر در آنجا حاضر شدند و ملکوت  
 دوس را بلند نمودند و بهی را از خواب غفلت بیدار کردند . چهاردهم  
 در زمستان گذشته جاب و دکتور امین فرید کل افادت خود را دستگفتن  
 فرزان و اغلب اوقات در حضور جمیع بهایان بنسبت و محفل افتائی  
 و مجلس دیگر از امر الله خطاب گفته و خیلی سفید و پرنیتر واقع گشت و حال  
 ستر چهارم است که شخص تبلیغ امر الله و اجرای خدمات لازم عازم  
 است کجا و از آنجا کجا میفرستادند و خواهند نمود . پانزدهم . مجلس امر الله  
 در ملکوت فرانسه و آلمان و انگلیس پیش پیش راهی خود  
 در اراضی قلوب دو اندید و از امر الله سبب بانی و ستر دین فیس از  
 پاریس و از امر الله سبب نوکات و از دست بهایان لندن اخذ  
 امارت و روح بخش برسد که مجلس هفتگی برقرار و مردم در نهائیست  
 از آدوی داخل گشته گوش هموش به کلمات الهی و بیانات مبتغین  
 میند . شش زدهم . مجله آنگل فون شانت بهی لندن که یکی از  
 اعظم انجمن های انگلستان است در یک نمه مخصوص معارف بهائی  
 ستر را در تبیل سیاح را درج نمود و اتفاقا سبب بیداری انگلیس  
 بسیاری گردید و ستر روزنامه را محتویات از آن نقل نمود از امر الله  
 جهات زیاد شهرت عیسی یافت . هفدهم . جاب ستر دین فیس از  
 پاریس سبب بیانات شد نمود و از شهر های دستگفتن و نیو یورک و کجا  
 و گزین عکار و کرک و در هر یک از محاسن بهایان داخل گشته خطابه در باب  
 انصاف امری خود بهندستان و ایران و کشور مبارک ادول نمود و مردم را  
 از اصول فقه بهائی آگاه ساخت . این بود خلاصه از چند نفر و دفاع از  
 سال گذشته در ممالک عرب .

تخصیف معادلات امری  
 تخم باغ از دمای اردو ملک تری خواشینی یک کر ستر در جاب و ترجمه فواید  
 جهاد الله عبدالبهاء برای جاب و از دستگفتن آن با سبب ستر مقدم دارند . این مقام  
 باید تقریباً هر یک سبب ستر در صف و در راهی به سبب و ستر در راهی به سبب باشد  
 چهاردهم . سبب و ستر در شکستش در دوی خود در جاب و دفاع تا آخر گفتند . و  
 نوشتن و مقالات و ارسال آنها ببارک شش و خواهد بود . پس در اصل و در شش شکست  
 بهترین و بهی ترین کان قبول در شش شکست جاب با سبب انگلی و دانی و غیره  
 و خود را از نزد ستر در شش شکست خواهد شد

موقوف کردیم بود مطاع نمود و علای بر آنها اختصار نمود و الواج که برای سایر  
 بهائیان موقوف شده بود تکمیل نمود پس از صلح فیه داشت و در جمیع  
 اختیار حضرت بهاء الله پیش از فوت در کتاب الواج خردان بود تا  
 منقطع گردید و گمانید بر اهتیت پیدانمود که ناصر الدین شاهی که در سبق  
 باعث قتل و انفصال و نفی جمیع بهائیان بود نوه او محمد عیسی باشد .....  
 طرح دوستی از اذیت و او را واسطه بین خود و عباس افندی نمود و با نیت  
 از حضرت عباس افندی توقعات فوق العاد نمود ولی عباس افندی ابتدا بکمال  
 و شکست خود تفرغ نمود و جمیع بهائیان ایران از کسبه و تجار و صیبان نفوذ و هجرت  
 و اعیان دولت لوجی نوشت که بعضی از ایشان از مالک شاه خود خواهند ماند  
 و در امور سیاست دولت مداخله خواهند نمود و کار بجائی نرسید که دولت  
 طاقت نیارد لب بر ایشان دولت وقت خواهر شد . حق عباس افندی  
 از دخول لشکر عثمانی و دولس و انگلیس در ایران و لب اختلال از آردی و استقلال

را از پیش خرداد است و از این جهت عباس افندی جمیع تابعین  
 خویش را از دخول در امور سیاست قدغن کرد و فرمود و را می نشدند بهائیان  
 لب فناء و انفصال حال ایران گرداند . و این سکه معلوم و واضح است  
 که حال حاضر بهائیان نه با نیت سال قبل تفاوت کلی نود است و با اینها  
 بر عدد آنها افزون نمید . و حتی در امریکای شمالی و سایر ممالک مختلف امریک  
 یکت برون افزون شد بمسکند ۸۳ م شهره و قری و قصار امریک  
 عدد بهائیان زیاد است و قبول امرهای در شهرهای متعدده امریک  
 منجر بجمیع خلق و مشیطن از مردم بل اغلب و اکثر قبول کنندگان از نصدا  
 و علی و فیلسوف و میوزیکانست و روز بروز در زیاد است و عاقبت حال  
 و استقبال از آن این طایفه بسی نماند و در خشن است و بهائیان یک  
 صاحب خرد و جمیع متوجه هستند و عباس و مخالفان آن زیاد و اجتماع  
 بغایت در ده است و بهائیان صاحب ثروت امریکا در نهایت کثرت  
 بس قریب یک شرق الذکار در شهرهای کثرت یافته و در وی بی نهایت  
 بانای جدید خواهند شد و آنچه تایش و تایش تحسین کرد و شایسته نزد او است  
 ترقیات بهائیان امریک روابط و علاقه در نهایت در یک دست  
 و بسیاری از طایفه بشیبه مذحبه که قبهای آنان بواسطه بعضی موهومات  
 و خرافات خیال کرده بودند و ظهور و هندی را از شهر با جفا و جراحی میوه میوه نظر  
 بودند از خواصا غفلت بیدار شد و در نقل کلیه بهاء الله داخل میشوند و فقر  
 عباس افندی بر حسب حقیقت بدو در ش بهاء الله احوال جمیع بهائیان را ادا  
 نمود است و حتی بواسطه استحکام روابط و علاقه بین بهائیان ایران و امریک  
 یکفرادگان خودشان را بمنتهی شهره و امریکالی جانب ستره بسبب جمیع  
 نموده است و هم چنین بهائیان امریک را امریک است که از بهائیان  
 ایران ترویج نمایند چنانچه جانب ..... گنیز مادم امریکالی تزیین نمود است

و از این قبیل علاقه و ارتباط روز بروز بین آنان در مقام اجراست ...  
 و در قضاوت و سایر اطراف و نواحی آنان از دولت اذن گرفته اند که علانیه  
 و آشکار مردم را دعوت نمایند و جمیع بهائیان که در دردی که ارض هستند  
 اند که تمام ممالک دیگر علاقه و ارتباط کلی پیدا نمایند و عدت بهائیان مملکت عثمان  
 زیاد شد است و این دو قعات سبب گردید که بر بزرگان انالی ایران  
 تأثیر نموده بدو که اغلب و اکثر صاحب منصبان و اعیان مملکت در طفل این  
 امر داخل میگردند و در کمال خضوع و خشوع بخدمت حضرت عباس افندی حاضر  
 زیارت مشرف میشوند ..... و بعد از مشروطیت و اجراء قانون اساسی  
 در طفل این عباس افندی از حبس آزاد شد و اکنون در مملکت آزاد مسخر  
 جمیع بهائیان الواج میفرستد و تمام آنها را بحریه و نفی مطایفه امریخاید

ترتیب پیشرفت امرهای درسته باقیه

همان مسکند در قضاوت و دادرسی است و سال سال بر جمیع و افغان و برگیا و  
 می خود افزاید همان دلیل بر امر اجرائی باشد همیشه در ترتیب باشد و الا  
 در قضاوت و ثانوی امر امری موجب میگردد لهذا ما را قصد چنان است  
 که در نهایت اختصار و چنانچه از ترقیات امری سال گذشته را برای  
 اطلاع و تأملین از نظر گذرانیم . اگر چه درج محطاط دلیل پیشرفت امرهای  
 را چنانچه بیدار است باید ظاهر است زیرا که این وقت مانع از کسب  
 اطلاعات گمانه است ولی در هر صورت آنچه که خود زبان در چنانچه داریم  
 بیرون می آوریم و امید داریم که در سنوات آئینده جمیع محاسن بهائیان  
 شرق درسته و قبل از رسیدن نو در یک راه پوری از ترقیات سالها زمره شهر  
 خود با داران کج با خبر ارسال دارند تا حتی المقدور را پورت می نمایند  
 اینک کامل باشد و از به جهت حشمت و جلال امر را در خارج و با تری بطور  
 وضوح ظاهر سازد

عرب

اول مسوئله بتریکی و مستر استروند بدو عالم محض عقاقت باران  
 و تشییع اقا و تبلیغ امر الله بدون شک بهترین سبیل سال گذشته موجب  
 میشود زیرا احداث از دانشگنج حرکت و در جمیع شهرهای امریک که بهائیان  
 هستند سرزد در مجالس آنها حجت نمود و بعد جزائز هولو لولو در باران  
 و صحنه دریا و میند وستان و از آنجا بارض مقصود و کفهر مبارک شرف شد  
 از طرف ادب و رجعت با امریک نمودند این مسوئله که قریب یکسال طول  
 کشید اول اعظم مسوئله بی بهائی است زیرا در این دو کشور مالی خطا بهائی  
 نمودند در جزائز هولو لولو و بنش و یکی حضرت بهاء الله گفتند و در مملکت  
 چین و هندوستان نفحات الله را نشانداده و حضرت عبدالباقی از امرات و قضاوت



چنین و چنان کردید معصود نوع شاست نهضت شما. آقا. بسیار خوب  
ولی بگوئید پس بنشینید ام که این بهائیان سستند دوست و دشمن  
مخلوع ظلم هستند؟ طالب. ایوای اینهم یکی از استیاضات  
است. آقای سرور من! بهائی یعنی آزادی جو. ترقی خواه. مشهور طلب  
ستند. مسلم ایران دوست. عدالت پرست. بهائی استبدادست  
که بگوید بختی در جهنم پیدا شد و یا بیل در جزایر سکون نمود چه طور شود  
بهائیان سستند پرست باشند در صورتیکه بی اصول که اسم دیگری است  
برای مجلس می بجای از اساس دین اینهاست. حضرت عبدالعزیز مایه  
چهل دوسال در زیر زنجیر و شکنجه عید الحید بر بریدم و همه را در فکر ایران بودم  
من نیواهم شرف و عجب عالم را بهم متصل کن. بجهت ایران و الحکومت را در جبهه می بینم  
شد ام ایران و وطن من است من بنام خود را که نام خط رفاه نام ایران  
است و بهر صدمت و مصائب برای ایران بود. حال در این بهائیات  
درست تفریق فرمائید چطور شود چنین نفوس دشمن اسلام و مشروطه در ایران  
باشند حرفات هر چه داشته و دارند خدای استعقل ارجل ایران چه اند نمود  
و نخواهند ایران تمدن ترین و با رفعت ترین دل عالم گردد و ایرانیان افرق  
علی کردند یا وجود و مطالب معروضه که قیام حقیقت است هر چه پیش میاید  
افزاید و شبهات اشخاص جاهل است. آقا. فی الحقیقه شما توضیح می دهید  
نمیاید و بعضی جهت را ارفع گردید و اگر برین باین دلائل قانع نمی شوم ولی نقد  
جواب بفرماید ولی بطوریکه اظهار دارید که عقائد اجداد این دین چیست  
و جهت اجداد غرض و صفات و کردار و افکار چه و چرا خلفه و بزرگان عرب  
در تحصیل آن اینقدر سکو کنند و در این قیل و دلت کت زیاد در این باب  
تصنیف نمودند؟ طالب. این مطلبی است بسیار است  
عقائد بهائیان اول ایمان به خداوند لاشبه و لا شریک فی سبج لایدرک  
و بعد قبول پیغمبران و انبیاء و سرسین. نهی الا سکر و ارث و نه نفی. حدایت  
جمع ادیان. وحدت بشر بران عمومی. صلح و سلام. نهضت جنگ و جدال  
افزوت کل مل. مشورت و مشاوره. منع سکر است. برهیز از زنی و نکاح  
و نیکو. تربیت و قرآن و پیران مدون فوق. افتخار مدارس عمومی و تعلیم  
احرام نومان. عدالت و ارادت حکومت نسبت بر عیای. باز نمودن یکشاهی  
عمی برای سهولت جریان امور تجارت و دولت و صنعت. انشای حقان  
مدنه. صفات نمودن طرق. ساختن راه آهن. تفریق اوضاع و ازمعین  
و کارگران. بنده نمودن خیمه آزادی. تحصیل عدم افنون. تعمیر و دیانت شهره  
بناد فابریقه. کندن معادن. عظمت و استعقل ایران و دیگر می و فرخ و ابر  
بر جمع مردمان. آقا. عجب عجب اینها مرا بر تحری اندازند. بخواه سبک  
که بهائیان بر دین حقان عالم اند! این سائل تمام مطالب اصول حق دین  
اسلام است و ما بهم برای تحصیل همین مراتب در این چند سال

بازگشته ایم و از هیچ استقامی را نگردانید ایم و نخواهیم ملت را بهین  
که بیان حق را بگوئید ترقی دهم پس چرا بمعصای آن اقتدار این بیان  
کشند و بدارزند و احباب ایشان را قطع نموده و اسوار ایشان  
ناراج کردند؟ طالب. بی آقای من جمع این ظلم از روی بی  
اعتنا می بمعصای شما بود که بدون بی بردن به اصول دین بهائیات  
بر قیل و دلت انقام نمود ایرانیان را در نظر دول عرب و وحشی  
و آدم کشی و سبج مشهور سخت و این نکته سیاه را بر ناراج ایران  
بهندند. آقا. واقعا شاد قدری چشمهای مرا بر عیوبات اصلی  
فرمودید پس چه قدر خوب است که این اغراض پوشیدنی می لنگار  
گذراشته در زمر این اصولی که شما اظهار داشتید بدون ملاحظاتی می کنند  
و از تقدیر دیگران هم در دسترس است استعقل ایران و نشیمن  
جدید دست بدست بهر کوه واد یک دل یک جان بگوئیم شما که می اند  
این طائفه تشریف دارید بدینست. بنشیند و با بهائیان بگوئید برینند و اظهار  
خواهند داشت. طالب. واقعا جان منی را فرمودید و در بیان  
را سفید. اگر من بتوانم سر آقایان خود را بهم بخیزد قانع و راضی نمائید  
ترقی و استقبال ایران محترم درویش است. . . .  
خداوند القول از این سئوال و جواب مرتبه بدست قارئین خواهد کرد  
که سبک است اینهمه بجز جهت اظهارش در چه دلیلی میسیند و امید  
داریم که این طرف هدایت و راه های محکمت را در جلو گرفته بود  
ایام بر مردمان ایران مل بسکین جهان بفرمایم که مرام بهائیان چه و چنان  
انها نیز چه قبیل است.

اعلام بهائیان بر عالم سیمت از بیانات عید بها

اینها اتس! ابواب سکوت منفتح گشته و آقا سب حقیقت در عالم طالع شد  
چشمه ای حیات جاری گشته ریح رحمت ظاهر شد و در اعظم مین نمایان  
گردید و قلوب ناس را روشن نمود است بیدار شوید بیدار شوید  
دعای الهی را استمع کنید که لایحی حیات عالم اصدای بلند بیاید بسوی  
من ای انباء الله بیاید بسوی من ای تشنگان و بنوشید از این  
ماه شیرین که از اطراف ارض سیلان نماید حال وقت است حال قیامت  
مقبول است ملاحظه فرمایید هیچ نمائید اگر مردم حمید بودند که روح القدس  
الهی ملبس باین تن خود با آنها تکلم نماید بهتر بر سید صبر و توفیق  
نمی نمودند تا ایمان بیادند حال آیات الله است که شما در برابر حققت  
خفته باشید و حال آنکه بد هیچ اندک و اعظم باب فضل و رحمت خود را در بر  
کشود است. پس چرا مثل مردمان قرون اولی باشیم که در شنیدن آیه  
میروند و از زیارت جلالش کور محروم میزند بلکه باینسی نمایم و عید

عالم افلاک کند: غافل باش از عاقل در باب انحراف صانع  
شاید که نتوان یافتن دیگر چنین ایام را.

بشارت

الحمد لله که بخیر سال اول پانجمین و از این روز قدم در سال دوم  
میگذارد. اگر چه هفت شش آن تماشای مجلسی چاب گردید  
و قسمت فایز از شش هشت شروع شد ولی بدون تعویق و تعطیل تمام نوزده  
شمار بود و بعد از آن شش گردید. لهذا از بسیاری از شش گذشت  
که هفت شش اول را خواسته اند و غرض آنست که در نزد آن شش  
زیر تمام توابع گردید و در اوقات موجود نیست بعد از آنکه ارسال آن ممکن  
بود چون از اول تا باخر با مجلسی است که شرافتین ترقی از اول آن فایز  
خواهند بود. ولی از این شش اول سال دوم چنانچه پیش میروید  
را بر گرفته جدی بر آن افزودند و امید داریم که این ترقی را در باب  
از یاد شش کنیم که در قافله دانش و علم خالی در اول سال سوم باشد و از  
را تومعه دان و در خدمت یاران شرف و غلبه بهتر و خوشتر بگوئیم  
غرض از این است که با هم چنانچه شرافتین در طریق آنجای الهی در  
آجرات بهائی و ترویج اصول جابر و در این دین عمومی است زیرا که  
و اسطه اغراض جمعی از مردمان بر طرف خواهد شد. از سنین است  
که آدم باطلع دستار حقیقت است و دانش بخاک بر بعد از سالکان از خطا  
و نقص رهایی جوید. منتظر این زمان نذرع نبهانید که با نسی اقرار شد که تو  
روی آن نشسته و چرخ های آن از گیلوت س قهنگی گندم سارید و از  
و دیگران دست به می کنند و این ماشین را بر رنج است در دایره  
خواهد داد و یا اگر فلان یکم مدتی در حال کشید که در وقت تب و نوبه  
گند که از گل و زبان نبشته مؤثر تر است سختی نیست که مضایق خواهد  
زمان از دم بخود نگذرد ترغیب خواهد کرد و یا اگر بهمان سبب اند و باطل  
و بر این ثابت فرماید که ای مرد محبوب عدل و داد بهر تامل و اندیش  
است مشروط بهتر از استیجاب آفتاب برابری و دادی بهتر از جوی  
کج گشتی و خود بینی را یقین است که معظم ایه صفات الهی را در دامن  
بهتر درجه اقبال خواهد داد و بر نادانی و جهل قبل خود تخریب خواهد کرد که چطور  
آن بهر سنهاست که مردمان بود و اگر در اول مردم را از هر سید و خا  
اوراد دست میدارند اگر از جوی لوفرا میروند حال چون حلقه های بخت  
دورش جمع میشوند اگر غروب خوب و چون مایات میگرفت حالا مردم  
بسی خود می آورند اگر امانی ضعیف و فقیر مردان بودند حال قوی و غنی  
و عالم شده اند. همین دلائل اصولیه را میبایست ثابت کنیم که نفسی که خود  
را در سخن امر بهائی فرض میکند از مردی نادانی است و اگر نخواهند بهر اس

این امر را که گویان با سانی کنن زیر پرچمی را که این تمام قوی خود  
این چیز برای دوستی خواهد گشت. حالا فرض کنیم که طایفه نزد خدای  
رفته پرسند: "آقای من تعریف این بهائیان که اینقدر ظلم با ما روا میسازند  
چیت؟" آقا: "این بهائیهایی ملعون نخواهند دین شریف اسلام  
را بجا بیاورند." طالب: "آقای عزیز من این چه فریادی است  
میفرماید حضرات بهائیان بزرگواران اسرائیلیان ابراهیم و در دشتی ای  
هندی و عیسویان اروپا و امریکای را بر حقانیت دین حضرت  
مخدومه و پیغمبری ادعوت نموده و حضرات ایمان آورده اند." آقا:  
"عجب! چه طور چنین مسئله ممکن است این تا بکمال انرا نشنیده بودم  
و ما این همه لغت و اصول و داستان حدیث و معنی و معنی نمودن آیه  
قرآن و احاطه حرکت و در دین مسئله قدم نهاده ایم صاحبان ادیان را  
به اسلام دعوت کنیم این بهائیان حاد که در طریق حق خارج گشته اند  
به چنین امری ممکن نموده گشته اند که با چشم خود نمی بیند که لغت و رسوخ  
مسئله بر سال در ملک اسلام زیاد میشود. خیر من این مطلب را بدین  
کم می باید این امر جدید و تدریس آن باشد." طالب: "بجان من  
خودمان که این وقایع حق و غیر قابل انکار است من در ایران سفر کرده  
در هندوستان بار و حقت انداخته ام در اروپا و امریکای بسیار  
دری در امر این بابها نموده ام در هیچ سبب آن داخل نگشته ام و حق  
ایقین میدارم که این مردان ادیان مختلفه و لوطه آنها ایمان بر حضرت  
رسول آورده اند در یک مجلس حاضر بودم که خانم امری بهائی کشیده  
بدلائل واضح و بر این تقه بدین اسلام دعوت نمود و آخر از کشیش از  
جوی شش بر نرفته و چو بهت آن خانم هم اختیار کرد." آقا: "اگر چنین است  
و دین بهائی این خدمت بدیع را بدین اسلام نماید چرا تا بکمال باطل  
میدانند این دبر حقائق این بهتر از روحانی و کلام گشته ایم." طالب:  
"از این مطالب سبب اطلاع یافته اید زیرا نخواهد بهر چشم  
و گوش خود را بسته اید قلب که باید مانند اند و چنان باشد باطل  
نفسانی تیره و تاریک اید. کتب حضرات را مطالعه نموده اید باها  
نی غرضان محبت نفوذ اید و بی جهت و بدون تخص نفوی به قتل و  
تخاص بیشتر بهر سبب تکرار مرد و زن و اطفال و اید و این بهترین  
و صادق ترین خادین اسلام را در زیر شکنجه در آورید و از مضمین  
برادران و خواهران و اطفال محبوی خود نموده اید." آقا: "عجب من  
چنین ظلم را در ادا داشتم عجب ای ضامد من صفی دیگری است و من  
میدانم که العیاذ بالله شام از این طایفه مردود هستند." طالب:  
"من بهائی هستم یا شتم حاج از این بحث است ولی دقیقه میکند که شما



صفحه اول

جلد دوم

شماره ۱

۱۲ مارس ۱۹۱۱

نیت اشتراک

# نجم باستان

۱۳۲۹

1  
Vol 2

No 1

۶۸ بهی

سال یک دلار

این جریب بر حسب تاریخ جهانی هر روز چاپ و توزیع میگردد در نهایت کزادی درس آن کجایکی نیز و در حیرت ادیان و ترقیات عصر دانش علوم و فنون این قرن جدید و تعلیم و تربیت اطفال و پیشرفت امر حضرت بهاء الله را طراف جهان و توضیح حقایق این دین عمومی خواهد داشت معادلت نمیداند موافق کتب اداس است قبول و نشر خواهد گردید

تخصیص عید نوروز  
در این یوم نیست مسووم که عالم طبیعت جوانی از سر گیرد و کوه و اوجها بسته  
زیرین بدر خیمند و مرغان به نغمات بهشتی قلوب سلطه در و دل آرند  
بهائیان را حصصه اطفال انسانی را ملو با تبرک از نیت یکم و دو  
و اگر که در این سال جدید دبر اسد بر توج از چرخ نازنین برانند و در کجاست  
ابرار کاس حیات و الفت بدو آرند حقایق روح پروردگارین بهائیان  
بر اولاد آدم روشن تر گردد و یونیم تعالیم و مضامین این امر از افاق افشا  
نفس طالع شود و دین حضرت بهاء الله بهار و حال و درج و جلال  
که از مرد و ستم لطیفه اش مرد نازنین گرفته و از جریان ماه طهر برش  
تشنه به سیر است شود و رطل اشجار بر راندنش است و این خیمه را  
جویند از شناسنا ببلان غمخس آلودش از اوج با تیز و دوطراییه  
از سر و دست و جهان اش بر زرد گمان نزنند و حکم کنند سلطنت  
عظمتش گنج گنجینه باشد و رحمت کبرایتس بقای ابدی عطا نماید پس  
در این اول یوم بهار چنانچه در ۸۶ مانی که بهترین ایام محسوب بهائیان است  
العقب را بر سر و هدیه جات جاری میزنیم و در خدایات نوع بشر آنها را شویج  
و تخلص بنماییم زیرا آنی که تفتد امروزه کل عالم با امراض همهگیر گرفتار گشته  
و اطباء حادق مل در شفا این مریض ستری حیران و مگر گردان مانده اند  
ولی خداوند بجه عجل بر آت و این ناخوش را در تعالیم و مضامین این  
دیده گذارد و یاران خاص خود را حکمای حادق نامید است  
با نیت بهائیان جان پاکست مسئولیت بزرگی قبول نموده اند که  
این عالم را از هر گونه ظلم و جور مظهر نمایند مشاعل علوم و فنون را در  
هر گوشه روشن کنند ساحت غرور را بخت خفیه نمایند ستم گانه  
فواصیل عدالت و حریت و اخوت را در میان بی نوعی است تشر  
و چند جاریان ترقی به پیشرفت گردند و رجال اولی الامر و اتحاد  
و اتفاق  
ما را یقین چنان است که در این سال آیند نیت بزرگان دنیا

امربهائی را ترقیات عظم در پیش است و نداه و سرشته ای ملکوت  
بگوش در در زرتشت در جمیع اطراف عالم خواهد رسید باید افش اخبار  
نوسداد باید در شرف نیت الهی جان بازی کرد باید در اعلا کلمه حق را بر  
و پاک شد باید در تربیت نفوس و ایضا افشا و کوشید باید  
و در دست بزر و صلح علیه ایند کرد باید در تبلیغ مردم دست از انزال  
نشت باید به نظر از توجنمود باید نیت بزل ادیان تحت تحقیق  
داشت باید و چو در اصفهت علیه حکایت بشری نزن نمود باید  
از ادانی بهوش ناز هر شیر کران را مشغول که دران را بهین گفتار  
گویا دشمنان در و علل دین دشت خطا حقن کرد "ناید" رجب ادار  
این الله در دوش سلوک نماید که بنده آفاق از سر و نفس نماند  
شعوبه بر نفس از شمار که در بر شری دلد کرد و ممکن دخی و صدق و صفات  
و است و دیات و دهر بانی مجموع عالم انسانی مثا را با یقین گرد و گنج  
اهل شهر گویند که این شخص یقین است که بهائی است زیرا اطا و حركات  
در دوش سلوک و خلق و دخی این شخص از حصاص بهائیان است  
و اگر نیت بهائیان عالم در این حال آیند بین صفات تجلی و اخلاق  
برنج عاقلین قلوب مشغول گردند الله توفی ملکوت آنها را نماید خواهد نمود  
بر عودشان افزوده خواهد شد و با پاکدامنی و صدق نیت بیشتر  
از پیش مشهور آفاق خواهند گشت  
ای بهائیان شرق دست به بهائیان غرب دهید ای بهائیان جنوب  
با بهائیان شمال رشته وحدت را محکم کنید! وقت وقت ترقی است  
نه تقصیر جوج جوج طوع آفاق علم است نه شام طهر بدجل و قرن  
نمایش بدایع حاکمیت است نه چکام بر زو اقصا پیشری باید وقت  
را غنیمت شمرد و مانند سبیل بر آشوب لطفه که جهان جاری شد خاور  
و خفاش اتفاق و همداد است و جهات و اغضا و از اجنوبی قدم نمی نزنم  
انسان بر دلارید بکن کثیف را کثیف ظریف کنید جهان مظهر را عامل  
نور نمایند رستن مرد را به لطیف و زباید در دزد پران خاک را

# نجم باکhtar

۱۳۲۹

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- ۷ در باب نوشتن سہ مقالہ در تاریخ حیات حضرت باب دہاء و عبدالہاء

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# STAR OF THE WEST

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## CONTENTS OF PERSIAN SECTION.

Our Persian section this issue contains: (1) a brief account of Mirza Ahmad Sohrab's recent visit to New York City; (2) illustration of a thirty-six-story building to be erected in that city; (3) quotations from two recent Tablets from Abdul-Baha regarding his coming to America; (4) news of the Cause in Abade, Persia, mentioning the organization of Mahfele Entezam and a branch of the Tarbiat school; (5) local news of the Cause in Rasht telling of the organization of Mahfele Morattab; (6) news from Gazvin that articles have been written in newspapers against the STAR OF THE WEST; (7) answer of the Editor to the said articles; (8) an article from Bakon, pertaining to the benefits of Western civilization, and pointing out some of the shortcomings of Oriental countries; (9) extract from Tablet regarding the progress of the Cause in America and Japan, and that Americans should prepare to go to China to teach the Truth; (10) departure of the five American financial advisers, with their wives and children, to Teheran; (11) suggestion is made to the Persians to send their young men and women to American schools to be educated, just as both Japan and China have done—the Chinese government now educating nearly 2,000 students in American colleges, who will return to and be engaged in improving the condition of their native land; (12) letter from the Teheran friends to the American friends, praising them for their zeal in serving the Cause and expressing happiness at the news that Abdul-Baha may visit America.

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LONDON, ENGLAND, NEWS NOTES.

On February 25th, a meeting was held especially for Mr. W. Tudor-Pole to meet the Bahais, and speak to them of his visit to Abdul-Baha, and in what ways we could best forward the Cause. He urged that we should remain in existing organizations as far as possible, endeavoring to spiritualize them and to communicate the Bahai spirit to the others within those organizations, rather than by coming out and forming new assemblies, which might only result in a new sect. He read a translation of Abdul-Baha's beautiful address to be delivered before the First Races Congress, to be held here this summer, in the University of London, July 26-29. This address will be published in the volume issued by the Congress and can afterwards appear in the STAR OF THE WEST. This Congress is the child of the Union of Ethical Societies of America and England. Prof. Felix Adler started the idea. It is supported from over fifty countries, and by thirty Presidents of Parliament, forty Colonial Bishops, some hundred and thirty Professors of International Law, besides others too numerous to mention here. "*The prime purpose of the Congress is to cultivate mutual knowledge and respect between Occidental and Oriental peoples.*" So Mr. Tudor-Pole thought it our duty as Bahais to do all in our power to help to make this wonderful Congress a success. We can at least all do something to make it more known and induce others to join it as either active or passive mem-

bers; at \$5.25, or \$2, for which sum the passive member will receive all the literature, "a veritable Encyclopedia on the race question." Write for the prospectus to Mr. G. Spiller, 63 South Hill Park, Hampstead, London, N. W.

On March 1st, Archdeacon Wilberforce spoke in his church, St. John's, Westminster, London, on our Movement, and in his sermon the following Sunday answered many questions he had received by post. How much interest this has created is shown by the fact that within the following ten days, Mr. Mayle sold 220 copies of Mr. Sprague's "Story of the Bahai Movement," clearing out the last of the second edition. A third one is now in hand. Although 10,000 copies of this booklet have been distributed, yet only a small proportion of the people have heard of the Bahais.

A Unitarian minister at Highgate has asked for a Bahai to speak, from his pulpit, of the Faith whereby he lives. Miss Jack, who was some time teaching English to the daughters of Abdul-Baha, has now taken a studio at 13 Hanover street, London, W., where she is at home to any interested in the Cause on Sunday afternoons, 4 to 6 o'clock. We have a definite centre now at Manchester—address Mr. Ed. Theo. Hale, 1 North Street, Higher Broughton. He writes "that the flame burns undimmed on these little Manchester altars."

—Arthur Cuthbert.

# STAR OF THE WEST

Vol. II

Chicago (April 9, 1911) Jalal

No. 2

## TABLET REVEALED BY BAHÁ'O'LLAH

TO THE SULTAN OF TURKEY.

Describing the sufferings of himself and his followers, after his arrival  
in Akka.

HE IS THE POSSESSOR IN HIS MIGHT AND POWER!

*The Supreme Pen proclaims:*

O, thou personage, who considerest thyself the greatest of all men, while looking upon the Divine Youth, thinking him to be the lowest of men, yet through him the Eye of the Supreme Concourse is brightened and illumined. This Youth has never made nor will he ever make a request of thee: For from the beginning every one of the Manifestations of Mercifulness and the Dawning-Places of the Glory of the Almighty, who have stepped forth from the Realm of Immortality upon the arena of existence and shone forth with great splendor for the quickening of the dead, men like thee have considered those Sanctified Souls and Temples of Oneness upon whom the reformation of the world depends, as the people of strife, and wrong-doers. Verily, their names (the deniers) are forgotten and ere long thy name will also be forgotten and thou shalt find thyself in great loss. According to thy opinion this Quickener of the World and its Peace-Maker is culpable and seditious. What crime have the women, children and suffering babes committed, to merit thy wrath, oppression and hate? In every religion and community the children are considered innocent, nor does the Pen of Divine Command hold them responsible, yet the reign of thy tyranny and despotism has surrounded them. If thou art the follower of any religion or sect, read thou the Heavenly Books, the Inspired Epistles and the Divine Writings, so that thou mayest realize the irresponsibility of children. On the other hand, even those people who do not believe in God, have never committed such crimes.

In everything an effect is hidden, and no one has denied the effects of things except an ignorant one who is completely denied and deprived of intelligence. Therefore, undoubtedly the lamentation of these children and the cries of these wronged ones will produce a great effect.

You have persecuted a number of souls who have shown no opposition in your country and who have instigated no revolution against the government; nay, rather, days and nights they have been peacefully engaged in the mentioning of God. You have pillaged their properties and through your tyrannical acts, all they had was taken from them. When the order was issued for the banishment of this Youth, these souls began to lament, but the officers who constituted my guard mentioned that these souls had committed no wrong, nor has the government banished them, but if they desire they may follow you, for no one will oppose them. Consequently, they paid all their own

expenses and leaving their property behind, they were contented with the Countenance of this Youth and trusting upon God they departed again with the True One, until the fortress of Akka became the place of the incarceration of Baha'. The day after the arrival, the officials of the army surrounded the men, women and children and carried them to the gloomy dungeon of the barrack. The first night they were given neither bread nor water, for the sentinels were guarding the door of the prison and permitted no one to leave the place. They did not consider the plight of these wronged ones. Water was asked for, but it was refused. It is now some time since we are all imprisoned in this dungeon; although we were living for five years in Adrianople and all the people, whether ignorant or wise, rich or poor, testified to the sanctity and holiness of these servants.

When departing from Adrianople one of the believers of God sacrificed himself with his own hand, for he could not see this Wronged One in the hands of the tyrants. On our way we were transferred three times, from one ship to another, and it is evident that a number of the children suffered under these severe circumstances. When we left the steamer, they separated four of the friends from us, and prevented them from following, and upon the departure of this Youth, one of the four, named Abdul Gaffar, threw himself into the sea and no one has ever found any trace of him. This is a drop of the ocean of persecution which surrounded and encircled us. Notwithstanding these things, they are not yet satisfied, and every day the officers of the government are increasing their hard-heartedness, nor is it ended; day and night they are forming new intrigues and adding to our sufferings. From the government supplies, these prisoners receive three loaves of bread to last for twenty-four hours, and no one is able to eat it.

From the beginning of the world, no such persecutions have been seen or heard of! I declare by the One who has commanded Baha' to speak, between the heavens and the earth, there is no name or mention for you equal to those who sacrificed their spirits, bodies and property for the love of God, the Mighty, the Powerful, the Omnipotent! Before God, a handful of dust is greater than your kingdom, sovereignty, glory and dominion, and should He desire, He would scatter you as the sand of the desert, and ere long His wrath shall overtake thee, revolutions shall appear in your midst and your countries will be divided! Then you will weep and lament and nowhere will you find help and protection. The mentioning of these facts is not for the sake of your becoming mindful, for already the wrath of God has surrounded you, but you have not nor will you become mindful; neither is it for the sake of reciting the persecutions which have descended upon these holy souls, for they are intoxicated with the Wine of the Merciful and they are so exhilarated with the clear Salsabil of Divine Providence, that should the persecutions of all the world descend upon them in the Path of God, they are satisfied, nay, rather, grateful; they never had nor will they ever have any complaints to offer. At every moment the blood in their bodies begs and supplicates from the Lord of both worlds, that it be shed upon the ground in His Path; likewise their heads yearn to be raised upon a spear for the sake of the Beloved of the heart and soul. For several times the tests of God have descended upon you, and you were not mindful; one was a conflagration which burned the city with the Fire of Justice, so much so that poets have composed poems about it, declaring that such a conflagration has never appeared before; notwithstanding this your negligence increased. Then the cholera came, and still you remained heedless. Be ye watchful, for the wrath of God is prepared, and ere long ye shall behold that which is descended from the Pen of Command. Have ye

thought that your glory is everlasting, or did ye dream that your kingdom would remain forever? No, by the life of God! Your glory is not eternal, and our humiliation will not last. This humiliation is the diadem of all the glories, and only man in his perfection can comprehend it.

When this Youth was a child and had not yet reached the age of maturity, one of my brothers intended to marry in Teheran and according to the custom of that country, for seven days and nights they were engaged in feasting and banqueting. The program for the last day of the entertainments for the guests was the play of Sultan Salim. The ministers, the grandees and officials of the city were there in a great throng, and this Youth was sitting in one of the galleries of the building and was observing the scenes. Then they raised a great tent in the middle of the court; representations of human forms only a few inches in height would come out of the tent and cry: "The king is coming, arrange the seats in order." Then the other figures came out, sweeping the ground while a number were sprinkling the streets with water; then another picture was presented, who was supposed to be the herald, acquainting the people to be ready for review before His Majesty, the Sultan.

Then the ministers came, with hat and shawl, according to the Persian custom; others were present with clubs, while a number of others were garbed as chamberlains, aides-de-camp, ferrashes and executioners with instruments of punishment. All these men were lined according to their station and class. At last the king appeared, with sovereign power and shining diadem upon his head, and with splendor and glory walked slowly and majestically, and with perfect calmness, tranquility and composure, seated himself upon the throne. At that moment the noise of the guns and the music of the national anthem was raised, and the smoke surrounded the tent and the king. When the air was cleared, it was seen that the king was on his throne, and the ministers, the magistrates and secretaries had taken their places according to their rank. Immediately, a thief, captured by the police, was brought before the king, and a royal order was issued to behead him. Then the chief of the executioners took the captive and decapitated him, and a red fluid, which was like blood, was seen by all the spectators. While the Sultan was consulting with some of his ministers, the news was brought in that a certain person had become a rebel. The Sultan issued orders that several regiments of soldiers and artillerymen be sent to the scene and quell the disturbance. After a few minutes the thunderous noise of guns and artillery was heard behind the tent, and we were told they were engaged in battle. This Youth became astonished and bewildered at these affairs. Then the review ended and the curtain descended.

After twenty minutes a man came out from behind the tent with a box under his arm. I asked him, "What is this box? Where is the king and all the men?" He answered that all these great things and manifest objects, such as kings, princes and ministers, glory, majesty, power and sovereignty that we beheld were enclosed in this box.

I declare by the Lord who has created all things through His Word, that from that day all the conditions of this world and its greatness are like that play before the eyes of this Youth. It has not nor will ever have the weight of a mustard seed. I was wondering greatly that the people glorify themselves in these affairs, notwithstanding this, the people of insight will discern with the eye of certainty the end of the glory of every great one before beholding it. I have seen nothing except I have discerned its transiency, and God testifies to this. It is incumbent upon every soul in these few days of life to spend them in truthfulness and justice and if he be not confirmed with the knowledge of the True One, he can at least walk in the path of equity and intelligence.

Ere long all these apparent things, manifest treasures, worldly wealth, valiant soldiers, beautiful dresses and haughty souls, will be enclosed in the box-like tomb, similar to the box which contained all the players, and all this quarrel, strife and so-called honors are like the play of the children before the people of insight. Be ye admonished, and be not of those who see the Truth and yet deny. These things will not affect this Youth and the friends of the True One, for they are all prisoners and enchained, and will not nor will ever make any request of people like thee.

The point is this, that thou mayest raise thy head from the bed of negligence and become mindful and not oppose the servants of God without reason. Bear in mind that so far as power and strength remain in the body, thou shouldst remove persecutions from the oppressed ones. Shouldst thou have a little justice and behold with the eye of certainty in the affairs and differences of the ephemeral world, thou shalt acknowledge that all of them are like unto the above-mentioned play. Hearken unto the word of Truth! Be thou not proud on account of the world. Where are those people who were like unto thee, who claimed divinity in this earth without the permission of God, and desired to extinguish the Light of God and to demolish the foundation of Truth? Dost thou see any one of them? Be just! Then turn to God, perchance He may forgive the sins thou hast committed in this ephemeral life. Yet we know that thou shalt not become assisted in this, for through thy tyranny the Fire of Sinai flamed forth, the Spirit wept, and the hearts of the angels bled.

O, ye people of the earth! Hearken to the voice of this Oppressed One with the ear of the soul, and ponder ye deeply over the above-mentioned story. Perchance ye may not be burned with the fire of passion and desire, and be not prevented from the meeting of the True One, through the worthless things of the faithless world. Glory and abasement, poverty and wealth, trouble and tranquillity, all shall pass away, and ere long all the inhabitants of the earth shall return to the tomb. Therefore every possessor of insight must behold the immortal outlook, that peradventure, through the Bounties of the Eternal Sovereign, he may enter into the everlasting Kingdom and rest under the shade of the Tree of Command. Although the world is the place of treachery and duplicity, yet under all circumstances it reminds all the people with the idea of change. The passing of the father is an admonition for the son, and it reminds him that he, too, must pass away. It would have been well if the people of the world who are amassing great fortunes and are deprived of the True One, knew what would become of their great wealth. By the Life of Baha', no one is cognizant of this fact except God, Glorified is His Station!

The philosopher, Avicena—peace be upon him—says: "Be admonished, O ye whose hearts are darkened, be ye admonished O ye, whose faces are covered with the lines of age!" However, the majority of the people are asleep. The example of those souls is like unto a person who was so intoxicated with wine that he was showing the signs of affection to a dog, and showering upon him tender words of love and affection. When the morning of intelligence dawned, and the horizons of the heaven were illumined with the brilliant orb, he beheld that his beloved was only a dog; when ashamed, regretful and remorseful on account of his act, he returned to his home.

Do thou not think that thou hast made this Youth powerless, or that thou hast conquered him. Thou art defeated by one of the servants, but knowest it not. The worst and lowest of creatures ruled over thee, and that is, thy passion and desire, which has been condemned forever. If it were not on account of the consummate Wisdom of God thou wouldst have seen thy



weakness and the weakness of the people of the earth. This humility is the glory of My Cause, wert thou to know! This Youth has never loved nor will ever love to utter any word which is against courtesy. Verily, courtesy is My Garment with which we have adorned the temples of our favorite servants. Otherwise some of thy actions that thou thinkest are unknown, would be mentioned in this *Tablet*. O, thou possessor of might! These little children and these friends of God did not need the officers and soldiers as guards. After our arrival, one of the officers presented himself and after much conversation expressed his own innocence and thy crime. This Youth mentioned to him that: "Primarily, it was necessary to bring about a meeting of the *Ullamas* of the time and Himself so that the crimes of which these servants are accused might become evident. However, time has passed and according to thy statement thou art commanded to imprison us in the 'most desolate city.' But I have one wish to make of thee, and that is to request of His Majesty, the Sultan, to grant Me an audience of ten minutes in order that he may ask the proofs and arguments which he thinks would establish the validity of the Word of God. If the proofs which he desires are made manifest on the part of God, he should then liberate these wronged ones and leave them to their own condition."

He promised to take this message and send an answer, but we heard nothing more from him; although it is not the Station of this True One to present Himself before any person, for all the people are created for His worship: Yet for the sake of these little children and the number of women who are away from their country and people, we volunteered this act, but notwithstanding this, no result was produced. Omar is living and ready, ask of him so that the Truth may become manifest to thee. Now all these exiled ones are sick and lying in prison. No one but God the Mighty, the Glorious, knows what will happen to us.

During the first days two of these servants passed into the Supreme Concourse. One day one of the officers commanded that they could not remove those blessed bodies unless they were paid for the shroud and casket, although no one ever asked anything of them. At that time we possessed no earthly means, and when we insisted that they leave the work to us and allow the friends to prepare the dead for burial, they refused. Finally they took a rug to the bazaar and sold it at auction, and delivered the money to the officers. Later on it became evident that they only dug the ground and laid the two blessed bodies in the one grave, although they had been doubly paid for shrouds and caskets. The pen is unable and the tongue is powerless to describe that which has descended upon us; however, all these poisons of tests are sweeter to this Youth than honey. I pray that under all circumstances the trials of the world in the Path of God and the Love of the Merciful may descend upon this Ocean of Significances. We beg of Him patience and endurance.

Thou art weak, and knowest it not. Couldst thou realize and be perfumed with the fragrance wafted from the direction of the Ancient Beauty, thou wouldst leave everything that thou hast in hand and hasten to come and live in one of the ruined rooms of this Most Great Prison. Ask thou of God that thou mayest attain to the age of maturity so that thou mayest recognize the beauty and ugliness of deeds and actions. Peace be upon those who follow guidance!

# STAR OF THE WEST

(Continuing the BAHAI NEWS)

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## TABLET FROM ABDUL-BAHA.

HE IS GOD!

*O thou Star of the West!*

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the *Star of the East* and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

## BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS
1st.....	Baha' ( <i>Splendor</i> ).....	Mar. 21
2nd.....	Jalal ( <i>Glory</i> ).....	Apr. 9
3rd.....	Jamal ( <i>Beauty</i> ).....	Apr. 28
4th.....	Azamat ( <i>Grandeur</i> ).....	May 17
5th.....	Nur ( <i>Light</i> ).....	June 5
6th.....	Rahmat ( <i>Mercy</i> ).....	June 24
7th.....	Kalamat ( <i>Words</i> ).....	July 13
8th.....	Asma ( <i>Names</i> ).....	Aug. 1
9th.....	Kamal ( <i>Perfection</i> ).....	Aug. 20
10th.....	Eizzat ( <i>Might</i> ).....	Sept. 8

MONTH	NAME	FIRST DAYS
11th.....	Mashevat ( <i>Will</i> ).....	Sept. 27
12th.....	Elm ( <i>Knowledge</i> ).....	Oct. 16
13th.....	Kudrat ( <i>Power</i> ).....	Nov. 4
14th.....	Kowl ( <i>Speech</i> ).....	Nov. 23
15th.....	Massa'ulk ( <i>Questions</i> ).....	Dec. 12
16th.....	Sharaf ( <i>Honor</i> ).....	Dec. 31
17th.....	Sultan ( <i>Sovereignty</i> ).....	Jan. 19
18th.....	Mulk ( <i>Dominion</i> ).....	Feb. 7
Four intercalary days.		
19th.....	Ola ( <i>Loftiness</i> ).....	Mar. 2
(Month of fasting.)		

Vol. II

Chicago, (April 9, 1911) Jalal

No. 2

To the Editors of the STAR OF THE WEST:

*O ye Editors of the STAR OF THE WEST!*

Your letter was received and your effort became known. I hope that, day by day, you may add to your effort and give importance to this newspaper, for it shall progress step by step and shall attain to the praiseworthy station.

The detailed Tablets of Abdul-Baha in regard to Exhortations and Education are many. Ask for them and print them in the paper. You have permission. Whenever, in the future, detailed Tablets are written, copies will be sent to you for publication.

Upon ye be Baha-el-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Extract from Tablet to Mirza Ahmad Sohrab in reference to the foregoing Tablet: "A new Tablet is revealed for the Editors of the STAR OF THE WEST. Translate and forward it to them. The volume of this newspaper, God willing, will grow to the dimensions that you outline. There are many detailed and general Tablets by Abdul-Baha upon purely exhortational matters, pertaining to moral and spiritual development. Print them by degrees in the STAR OF THE WEST. Likewise, whenever, in the future, you receive any detailed Tablets, you should print them in its columns. God willing, the number of its subscribers shall also increase."

و حتی دولت منظر ثوابون مع آنکه در درجات علوم و فنون است  
 صعود نمودن بآن اطفال غریب خود را برای اکتساب معارف و تحلیف  
 بهایع با امریکت میفرستد . امروز امریکت فخر نورانی صنایع  
 و صورت جدید است و حتی دول اروپا برای تحصیل این نکات  
 با نیکیست سز نمودن در کلیات و فایزیه که برست گردی مشغول  
 میگرددند . پس چه خوش است که ما ایرانیان قدر این نعمت  
 خدا داده را بدانیم و پشت پا بر تقدیر است الهی نزنیم و از نصیب  
 خود را بفرست رسول ص که میفرماید اطلب العلم دوما بصیفت  
 و اطلب العلم ذیفته علی کل مؤمن و مؤمنة فانه بریم .

از طهران

بجنود مقدس برادران روحانی و عفا و تحرم محافل بهائیان امریکت شریف  
 الیه وستان الهی استغفری علیه مقدس بهائی! خداوندی را بنده در دیار  
 پرستنده ام که باران رحمت بی جا پیش نظر رسید و خون غریب  
 همه جانشید است و الله در نهایت سعی بر خدایات امریه ثابت پیغم  
 با شید و بر اعدا که الله کریم را هیچ نماید زیرا جراتی اعمال طبع  
 در جنت علیا و ذوبل علی بن عدیل و نظیر است علی انحصار در این  
 بهار بخیر و خیرام که بسبب امر الله میورد و در است که الله مرتفع و صدای  
 بلند و لویای چرخ مرکز ایقان که مکتب این رسیده خدا میکه ایوم الله  
 مقدس و هیاهو کل روحانی در امر انگ بر بنظر می رسد در دفتر که کارگاه  
 چنانچه خدایات بطوس و پولیس در امر انگ که خوشتر است تا ابد با و بافت  
 برقرار است خدایا عزوجل که ما دولت را بسبب صیحه ناگهانی از آنجا  
 غفلت میدار و از مستی جو شیر و از قبو جهالت بر خیزانید و لویای  
 طالب انگیز فرج آید بر ملکوت الله رسانید و قلوب ما را روشن  
 در حصار از انگیخت امر الله معطر فرمود و اتحاد واقعی بنیاد و شط  
 نمود و خدایای غلیظ تقلید را از لایع با مان برداشت و آواز عارف  
 و سکوت نمودن با هیچ ملل را با استوخت ابواب ترن و سعادت  
 بر دیان گشت و کلام مبارکه اصلح الهم را بر اقرار و جهل و جهل  
 منع فرمود و محبت و دوست را اجرا نمود و از ساد و محبت اسطر علم  
 و معرفت را بارانید و از این اسطر زلال گهی حیات نبات یافت  
 با بسبب جدید بپس گردید جهان جهان بر جودی شد و از شیم الهی  
 مفتوح گردید و در محفل دودا در حسین مقدس بر افراشت و در

نورانی در حسین سین درخشید . پس ما امروز قمت واحد هسته برادر  
 روحانی میباشیم و باید بجان و دل بخدایات امریه برادریم یعنی بکلیت  
 و بخیریتش تنگ بی که از امر الله مطلع شد اند به کلیات خوش و دهقان  
 پسندید آنها را عارف گردانیم در نظر لویای مقدس مرکز نبات  
 و در کنیم به فعل که بکنیم به قبول و برست کار از پیش بریم به برست  
 مطول از زبان که دریم و عیار از ابد شویم و عیار از آتش که دریم و عیار  
 شفا شویم و معنی اتحاد و اتفاق را اجری داریم پس باید بهوشید با شیم  
 و در خدمت منبع یادید در درستی مردانه و زوردار و همه اعمال و رفتار  
 و کردار ما بجهت و اتحاد کردن شود . از رجای شایسته تر نشاید آوردن  
 حضرت من الله الله بهر ملکوت امریکت بسیار مرود و بیگانه خوشنودیم  
 در سحت این دیار بقدم مبارکت شود گردد و منبع برادران قطع  
 عالم از شرق و غرب و از جنوب و شمال در زیر یک شمشیر واحد و او در  
 با عقل و اترقی بخشد و شما که برادران و خواهران روحانی ما هستید  
 و جد و طرب نباید که از فیض جمال بی مثال محبوب عالمیان بهره مند  
 گردید و از شراب وحدت که از دست انسانی است بفر  
 اتحاد و دیگه ای که بر زانت سرش رشوید ، چرا بجنب نشینی با هم  
 بیاد آور حریفان با همیارا ، خوشحال شما که از کلیات دل آید  
 ایامات موعظت انگیز آن قاض کوثر عانی است فیض میبود پس  
 به شهنشاهان بر آید و جلال و عظمت خدای قادر مطلق را بنجید  
 کنید که بر زیارت جمال نورانی حضرت عبدالهیا ، سرافراز و بایست  
 لغت بگری منفر میگردید خوش خاست جمال شما اگر آن در داری  
 معرفت و یکدما ز عرصه میدان وحدت ساحت امریکت را بهر چیز  
 آفتاب طلعت زنیان روشن و شور فراید و مسلم است که خاتم این  
 سفر قلوب نپرون را روح حیات دمد و ثمرات عدیه بخشد چه قدر که  
 این عطیه بگری شاکر دیگر انفراد قدر این موهبت الهی بدانیم که این  
 طلعت زنیان در ملکوت مهر چون بوسف کفانی پس انقبض از غریزه اراده  
 و بغضش بر خدست امر الله و ترغیبات الله قیام نمود و از دست  
 امریکت و وفایات آن ایمان را داران دیار و قبولی که نمود در سبب کافلت  
 باقی هستند زلف نمود حیات بخشد باری حضور هر یک از این  
 برادران روحانی و خواهران معنوی تحت بهائی و مسلم و اتحاد و دیگه  
 برسانیم . . . . .

یکی را آتش و دشت کشید و دیگری را آتش و دشت کشید  
 جمعی را باد اعلی و مرتبه بند اهی مقام و منزل دادند و برخی را در بعضی  
 سفلی و در کفکات ادنی و وطن و مکان گزیدند که کشت قدمین لندن  
 مستقر عیلم و لا یعلم ترکت آن الله العیلم و ان الله حکم فیما لا علم لایه  
 و نسند تعالی ان تبدل التبیات بحکمت و ابجمل و الحکامات  
 با علم و العرفان و النقل و الهوان بالعرف و ابجمل و دین الله  
 یعز من یش و ینزل من یش و یرفع من یش و ینخفض من یش

حرکت مستقامی بایله آمریکا به طهران  
 در هشتم ماه آوریل پنج نفر مستقامی بایله آمریکا که مستقامی  
 تنظیم امور بایله ایران اجبر شدند با عیال و اطفال خود که در راهم فرستادند

استاد امر الله در کمال حسی و شایان  
 حضرت عبداله با در یکی از الواح اخیره به اجای خراسان میفرمایند  
 "نامه شمر رسید از دست حرارت قلوب اجای الهی شمع  
 شادمانی برآورد و فرج روحانی رخ داد عبداله باقیه یوسف  
 سخانی سو نمود و بعدویت استن مقدس شمر گشت هر چند انچه  
 اجازت در اجاف و مغزیات جبر الله در خط است ولی امیر جهان

است که این سفر شمر گردد و صیت و آواز امر الله این آفاق را  
 حرکت کند سختی افشاند شود و تقایم گردد و بیارای رحمت  
 پروردگار تأیید شود البته برود و بسته و خرم گردد و الله بفضل من و بکرم  
 اسم اعظم روحی را جلاله و شادی امر الله در جمیع آفاق بلند است  
 صیت کلمه الله در هر اقلیم آنگاه که شمر مرفیع در این ایام در امریک  
 امر الله در چرخان و شایک است و در امریک و آسیا و ولور  
 ترک و تاجیک و در پانچت را بان روزنامه بهار ان تالیس  
 نمودند و حضرت عالم فاضل برکت الله هندی بلسان انگلیسی طبع  
 و میفرماید بعضی از ایرانیان امریکان غم سفر چین و وایچین دارند  
 تا ندانند در آن بلاد و بخت نمایند در اروپا و آسیا کوس طایفه بدست  
 سبحان الله با وجود این امر همین الهی و مغز کلمه الله و آتش نجات  
 الله معبودی نو بهیسان که اضعف از جوده کلمه الله و فرزند حق  
 شان نقص شایک و بخت پیمان است. بهیات بهیات  
 این آهنگ ملک بر اغراب ناسوتی متعاضد نتواند و این تیره  
 بدیل معاینه الکلیف کلمه فانی مقابل نتراند شهر جریل را بال و در پا  
 دلیل معان نشود و انوار شمس حقیقت را ظلمات بخت و ذلت  
 نهیست اند اگر انصاف باشد کل شهادت دهند که این قلم

همه نفر میفرمایند از نیویورک عازم طهران شدند . بزرگترین و بهترین  
 واقعه تاریخیه در دست محمد ایران همانا انتخاب این پنج نفر دانیال  
 امریک است که ان الله بزرگی ثمرات یحیی از اعمال آنها در  
 صفت زترین ایران ظهور و برآورد خواهد نمود و اینست و ملکیت قدیم و جدید  
 بواسطه روابط متقه دوستی و علی و تجارت بیشتر از پیش بهم مرتبط خواهند شد  
 جبر الله این حرکت این چند نفر بهوشند ان تجرب امریک را با ایران  
 فال نیک زد و مقادلت محمد درج نمودند و امید دارند که این  
 ابتدای دایب و اباب و تعاون و تعاضد حقیقی مابین امالی آنان در  
 و ایران گردد تا امریک را بر احتیاجات خود واقف شد در رفع آن  
 کوشش نمایند . اما اسما و این نفوس که در روزنامه اعدان شدند  
 از انبوار است . مستر مورگان شوستر . مستر فرانک کرن بسته  
 کنگسی . مستر هیزر . مستر بروس دیکی و امریک از اینها سگ  
 غاصه بایله و دخل و خرج ملکات را بسته اند و نمودن در صل آن خواهند  
 . لهذا بجهت آزادی و روابط محوسه را امید جهان است که  
 دولت ایران رسد و بزرگان و متمولین غیر رسد امریک از جوانان  
 باهوش با لایق و وطن پرست را با امریک و فرستاد تا در داران  
 های امیکت تحصیل علوم نمایند مشغول گردند و چون از تحصیل فارغ شوند  
 بوطن عزیز خود مراجعت نمود و در بیداری و تمدن امالی بکوشند .  
 امروزه دولت چین قریب دو هزار جوان تحصیل در مدارس امریک  
 فرستاد و برپال دسته فارغ تحصیل شد و بطن مین شدند  
 در جمع خدمات حزب سیکردند و دسته دیگر از چین آمد جای آنها را

بگوئیم در نشر معارف و علوم سعی نمایم و در بناء مدرسه  
 و ایجاد فایده جانت و ساختن راه آهن و حفیر معادن  
 و تعمیر بلاد و بنا و علم و هنر و تخریج دیسم و انان سناقت و بنی دین  
 نزد خورده می نهی ما را ابداً بمقتصد اصلی رسیند بل در گردان  
 نزلت و فضا و خزان خواهد نمود . پنجم فقره دوستار ایران است  
 و خادم حقیقی سکنین اقلی ان سرزمین است عاشق ترقی آنها  
 است نه دشمن از همه قلب مشتاق و عهد و جلد آنهاست  
 و دغا نمید که روزی باید که ان ملت مانند ملت سرزنده ژاپون  
 علم تمدن قرن جدید را بر او عید قتل آفاق بمنده نماید و در حوضه  
 دول حید داخل گردد و با هم دولت تمدن که دریا و دیا دلا را  
 معانی لطیفه است شهر گردد و اگر این اختلافات و نسیه  
 و این محاسبات مذمبه از قلب ایرانیان زایل گردد سکنی  
 نیست که در قیاس مدت به جمیع اقل لوران خود ناز خواهد  
 شد ایوم بوم احدث است نه گفت روز دانی است  
 نه چالیت ما جمیع ایران یک خاکیم و بنا یک وطن اندازند  
 در حقیقتی به هم از سر گرفته اختلافات به بگوئیم .

از یاد و کوبه  
 وقایع نگار اداس می نویسد : " این پنج باب ستیاب که چون پیش  
 میروند مشهور بود بهر دو سه در موفور گوید و از مضامین مندرجه که کل  
 مواظف حسن و مضایح چنان بودی نهایت نمون و متشکر گردیدیم که ان  
 یار دل جهان فی الحقیقه هر بان نوع انسان خافیه نسبت با انی ایران  
 کرد و غائب جهات و نهالک غفلت ایران در گردانند شرحی از  
 حال اندیشی و عاقبت عینی مرقوم که یاران الهی و دانشمندان انجمن  
 روحانی باید تا نظیر اقباسور باشند و تا پنج هر اساس است و در  
 و تأسیسات کلیه را بر اساس حکم مین گذارند و مین را حصص  
 کنند تا در تابع کردن و اعصار ابدی در سر می گرد و متداول با هم  
 و حاد است واقعه تا فحاج زمان خلل با یکان دی روز غریبون  
 بر این نکته دقیقه عطف و انقب گشته اند ولی شریکون از این ترکون  
 نمافند بی چنین است که کن خردمند یکجا مرقوم داشته اند و در  
 سر سرتی برده اند فغم مقال المولوی المعنوی : هر که اول انگرود

با هم  
 نامان کار : اندر آنرا دو شهر ساز : عاقبت بنیان بونهای  
 در فکر و اندر علم با ستاد . سران سنده دقیقه و نکته : خیر است  
 که اقلی غریب اقدامات شان در امور کلیه جزیره و نایب است  
 و ضعیف از روی بصیرت و دانی با کوفی اولاً مدح و عاقبت نتیجه هر  
 امری را نمایند و بعد اقدام در بهام امور کنند و بر اصول حکم مقتضی  
 بنیان اساس بنهند لذا ابدی گردد و دائم در مدی شود ولی بحکیم  
 اقلی شرق بدون تفکر و تأمل و بدون مدح و مال بینی اقدام در امور  
 و ابداً محقق و تحقق در نتیجه و ثمران ننمایند که آیا نتیجه وضم عقیم است  
 و یا آنکه ثمر ثمر عظیم لذا آن اساس بعد از عقل فی اساس شود  
 و بعد از زمانی بواسطه تصادم تابعی ان بنیان رفیع ویران گردد و ان  
 امر محکم نشیند بیاید گردد . دیگر آنکه کلیه تأسیسات اقلی شرق  
 زروی اغراض شخصی و یا عادات و هیته است نه از روی اصول  
 و قواعد صحیح و مدح و ثمرات و فوائد آن امر عظیم خیر نیست و کلیه  
 اصلی وقت حقیقی از برای ذلت و خوری و حکومت از فیوضات  
 ترقی و تعالی و عدم سلب معاصد سبی اقلی شرق بهمانی علمی و بی بصیرت  
 در امور است زیرا اقلی غریب بنوع علم و عرفان متفرد و روشن  
 و لکن اقلی شرق در ظلمت جهل و حیران مستغرق اقلی غریب

را دوست میشت و در حق بخود و سبیل مکتوم آسایش و رفاهیت  
 و لذادی و درخت متور ولی اقلی شرق را مکتوم شکایت میشت و در مکتوم  
 عسرت و سختی و فتنی و تنق مکتوم . اقلی غریب بهر مکتوم شکایت فی ان  
 اما اقلی شرق در پس برده قلمیات و شباهت محبت نامه از است نه  
 و لکن اقلی غریب در مکتوم شکایت و مکتوم شکایت و مکتوم شکایت  
 و علوم بدیع و ضایع عجم و خوارق عادات غریبه که غیر عقول و انکسار  
 و سیر است چون نجوم و باغ و آثار فیه تا بنید و در حقیقت مدح  
 ولی اقلی شرق بواسطه عدم علم و معرفت و فقدان ضایع بدیع و مکتوم  
 سیم چون خفاش کور در روز آید که در خورید اند . اقلی غریب بقوت علم  
 و ثروت متفرد است و علم دیگر و مکتوم شکایت و مکتوم شکایت و مکتوم شکایت  
 شرق بواسطه تراکم ظلمات بعضی ضایع بعضی از جهل و غور و خود  
 عینی و خود غرضی از لغت و ثروت اتحاد و تعاون مجرم و بهر گردان  
 باسی جامی و خون دل هر یک کسی دادند در دانش و باطن  
 چنین باشند یکی را جام سرش را خشنیدند و دیگر را چشم اشک را  
 یکی را بنوع علم و معرفت افروخته و دیگری بار جهل و قلمت سرشته

از رشت

نخب باختر

دفاع نگار ادب میگوید: "اول انبوهی را لازم میدانم که بنا بر این است  
مرکز شایق حضرت عبداله اوجاها و یکیش ایشم که شرف و نور را چنین  
تجدد متوقف فرمود و رابطه معنوی را چنان حکم دین کرد اندک که امر یک  
را از ایشم قلب دوست جیتی ایرانیان فرمود که ندیده و نشناخته با  
وجود هزاران فرسنگ دوری هم دیگر را برادر دانیم و عزیز خود را  
دیکمال رفت و وهبانی هم دیگر نامرنگاریم فی الحقیقه جای برادر است  
شکوه است که در چنین زمانی موجود و بر چنین نعمت کبری و فو  
عظمی فائز و نائل شده ایم و خوش بجالانیکه در این روز بخت  
امراته برخواستند و جان فشانی نمودند و انقاس حیات را در  
اعلاء کلمه اند کردند. چندی است که اجای رشت از انبیای  
حضرت مولی الوری بپوش و خودش آمده اند حضرت آقای  
و بنا بقاء..... چندی قبل هر یک در موقع خود در این بد شریف  
داشتند و وجود این دلفن محترم بر کشت اشغال از او اند  
در هر یک از حال رشت که اجای هستند فعل دارند خاصه در رشت  
هر هفته مقدّم است تان انجمنی بنام "محل تربت رشت" بایش  
و جوانانی چند عضویت پیدا نموده و از برای خدمت با امراته حاضرند  
هفته یکبار به موجب پروگرام انجمن و محفل میشود و کارهایی که انجام دادند  
مراسدات با طراف بایش محفل جوانان جمع کردن با هیات بر سر اعانه  
در عهد گرفتن خدمات و تکلیفات مسافران شوق عمود در استان  
بر خدمت امراته امویضیه و ارجی او امراته. هر یک از اعضا  
هفته یکبار شب بهمانی داده و اجای دور افتاده را جمع کرده و آنها را  
بزرگترین دجتهای امری مشغول میدارند. مطالبی که پیشهاد کرده ام  
همانا افتاح مدرسه جوانان سیغ مخصوصی که جمیع اهل رشت متخذه  
ایستادیم و تالیف بیگ نداده و جمعی مؤمن و مقبل شوند و از این  
اعظم بنور شوند و از این آفتاب عالیا به نصیب گردند.  
روزنامه نخب باختر که حاکی از ب رشت و از ب رشت و از ب رشت  
همراه بزرگ رشت و اسباب اشغال و انجذاب یاران این  
سازمان میگردد.

از قزوین

نخب باختر

یکی از اصول نامه فرخنده این چنین محقره همانا راست گویی حقیقت  
سران بود و اگر حکومت شایر های مکرور خارج از حقیقت است  
بدون شک نویسنده آن سر اولد هر گونه درست و کجاست نخواهد بود  
دیگر با حالت امروزی ایران نتوان بر خطای راجحه پستی کرد و مظهری را  
اغراض نمود نیم قرن است که بهائیان ایران هدف هر گونه ظلم و اذیت  
و گشتار بودند و در نهایت مبر جمیع این بارهای گران را بدوش  
گرفته بیچ نگذاشته اند و حال که در افتاد ادب و عدلیت و دگر انظار  
معرض اند که جواب حسابی بشنوند "سخت و استهزا می بیند خوب است  
نویسنده گمان جو اند رشت عوض آنکه سخرانه سخرانه و استهزا  
الایش نمایند در ارتباط طاعت و عبادت الهی بد بخت ایران است  
نصاحت و ملاحظت ابراز دارند زیرا در این دنیا یکس از رذالت  
به رزوه گری باری نگرفت و فائده نبرد. باید ما آگاهی ایران  
بدون ملاحظت عقاید دینی و درستی و پیشرفت ان ارض مقدّس

سفر عبدالبهاء بامریک

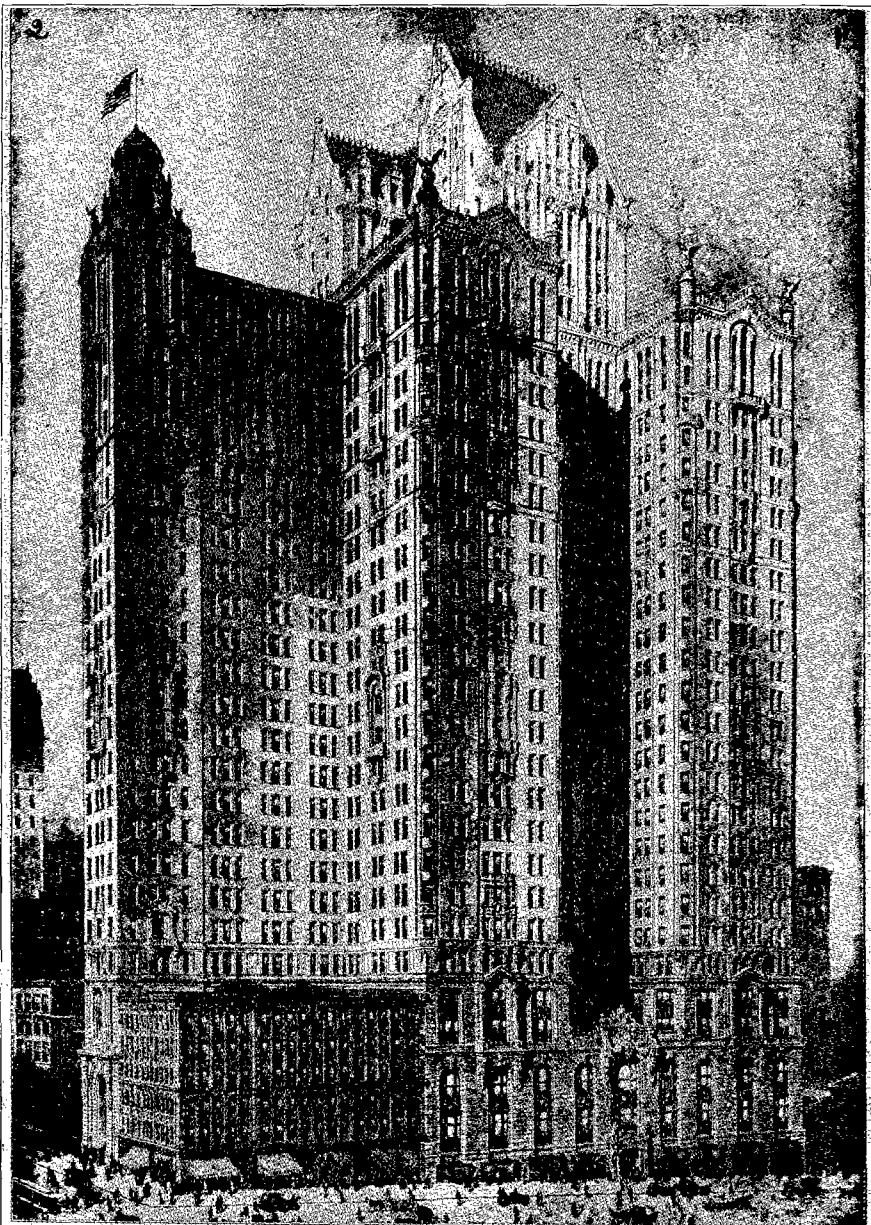
بها بیان این بلاد بتدریج بر عظمت و جدات سفر حضرت  
یثاق را بدلت شعله آگاهی پیدا نمود جدا بر کمال الواف  
و بر رفیع موانع قیام نموده و امیدوارند که بزودی این عزیز  
واقعاً نایبخی تحقق یابد. حضرت مولی الهی در الواج  
سفر نمایند. "ای شهنشاز نامه تو رسید با همه اظهار  
همیشه کاتبه منا تا بسبب انجذاب جان و دل هر دو گردد هر  
زمان که امریک استعدا حضور من حاصل نماید تعین بدان  
که خواهیم آمد." در لوح دیگر نازل شده: "مقوم نمودن لوی  
که اجبای بوستن و آمدن نهایت برورد استند کرش نیز  
بامریک خواهیم آمد و این خبر بسبب انشای رندای ملکوت در  
ان صفیات گفت عبدالبهاء در نهایت اشتیاق  
بدریاد اجابت و مذکره با ما، رحمن است ولی باید که  
استعدا حضور پیدا نماید زمین باید مستقر گردد تا بر آساری  
کند و از فیض سخاوت نایب حاصل شود امیدم چنان است  
که این استعداد را خواهد پذیرفت.

### از ابان مشیر از

دفاع نگار اداس بنویسد: "حمد خدا که بمقتود نایل شود  
و مشوم چه که بنح با خرد در ادشور و لمر آورد و چون ستاره  
بامداد کاذب را تبدیل بصداق نمود خفاگان فراتر غفلت  
از اشعه خویش بیدار و پیشبار سخت و بتجید تسبیح  
جلیل شغول گردانید ناخوشی را از فرشت و جبهه است  
بسی خاشاک که قدم در کوی عثمان گذرانده و در لایبی مقصد اصلا  
شناخته اند از اوضاع این بلاد بخواهید بآیدات نموده کل لوی  
خیوم را در برتری است اجبای یکن بود طیفه صدق در خدمت اس  
سای دجا بپزند. در این ایام جمیع نقاط ملکیت ایران بنوع  
خود است اجبای الهی متور است و دست اتحاد بیکدیگر داده  
و کمربست را بر بسته اند بیاد دست خویشند و از جام حیات  
و در سر و در وجه شهره و اقصیات دومات محافل مدفیات  
وضفیات در تبلیغ و غیره هم روز نموده تشکیل میگردد و در نهایت

بنح با خرد

نسبی که خویش در حل مقصد جلیل شمی نمائید از آنجکه در این  
بلد در این ایام غلبه از خادین مرکز بهمان بدور هم جمع آمد و کل این  
جان و دل دست اتحاد دیگانه بیدار است هم داده بایست که  
نموده و موفق بخدمت شویم و معاضدت و معاضدت بیکدیگر کرد  
ناغه و جد و غیر لانه را از میان برداشته خدمت استان ملان  
و جانفشانی در طریق بنی نوع انسان نائل آئیم و تجلی را در نظر  
بمخلف انتظام "مقرب نمودیم و نقد در نهایت نظم و ترتیب شغل  
و کلیه اجرائیه مخلف انتظام مرا کتب است لذنا هم حضرت جایی توانگر  
نشی هاریزانتره و کجیلدار هاریزانتره علم به اشته. امید داریم که  
اجبای الهی در اطراف جهان کامگای این قایمان را بعم عطوفت و  
تحت یادآوری فرماید باری مجلس این بدعادت است از مخلف  
روحانی و مخلف انتظام و مخلف الهی و مخلف کجانات و مخلف الظاهر  
و این آخری هفته یک روز قریب دو ساعت در دست مدرسه  
جمع شدند و به قدوت الواج و دعا جات و کلمات مکتوبه سخن  
از در باب مدرسه تربیت آبادان نیز در سه سال است بوضع  
ایرانی تأسیس شده و هم بوضع لای از آنرا مردان آبادان مدرسه جامع  
طیخان برپا گردید این شخص چنان در فراهم آوردن اسباب تعلیم  
این مجلس ایست که کمتر کسی مثل او اینطور دقت خودش را در حق  
ایجاد می کند ولی چون معاونی نداشته برای او بسیار گنجی چون که  
اندر سه سال بر اصول تمدن جدید گذرانده تا آنکه چنانکه پیش از این  
نویسند از مدرسه امریکائی طهران فارغ تحصیل گردید با تعقیب دقت  
باجا آمد در این قریب مدت قدری شباهت به مدرسه جدید  
نمود اما فی الذناستن کما بهای لانه از قبل خویشا و حیات  
در ترکیب ابتدائی و جاد اشکال است شدایم اسد است که  
بجای تربیتی ایران و امریک است و کتب درسی بایستی خواهد  
نمود چون کتب ابتدائی موجود نه نصف در سه سال باید نوشت  
که باعث تضعیف وقت خواهد بود اندر سه فقط سمیت چهار نفر  
ش کردارد و یک معلم باری این چند کلمه بر سبیل اطلع و عرض  
شد که از احوال دولت این بند آگاهی پیدا نمائید.



**CITY INVESTING BUILDING.**—Newly, Cushing and Church Sts. Garage. Office-building in the square 16 stories 120 ft. high, covering plot of 57 ft. by 100 ft. with 33 acres of land and room for 5,000 automobiles; corner 33 feet wide from Broadway to Church Street, 33 feet, on line of subway, with entrance direct on Sixth Avenue. Rooms and all protected by central of building project; unoccupied in all its details by any office-building in the world. City Investing Company, Owners. Corner of Cushing and Church Sts.

عکس یکی از نمازات نیویورک که کسی دچار حلقه بند و شستن نهان فرمود در حجه های بکار مشغولند





# نجم باختر

۱۳۲۹

شماره دوم      ربیع الثانی ۱۳۲۹

## فهرست مندرجات

- ۱ سفر به نیویورک و شرح آن
- ۲ عکس یکی از عمارات سی و چهار طبقه نیویورک
- ۳ الواح در باب سفر حضرت عبداله با امریکا
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- ۵ اخبارات امری از درشت و تشکیل محفل تب
- ۶ از قزوین و انقلاب درشت بر ضد نجم باختر
- ۷ نجم باختر
- ۸ از بادکوبه شرح مفید الوصول تمدن دول شرق و غرب
- ۹ انشأ راجع به در شان اوین و چین
- ۱۰ حرکت مستند راسی بایه امریکائی به طهران
- ۱۱ مکتوب از طهران به محافل بهائیان امریکا

Persian Editorial Office: NAJME BAKHTAR,  
1800 Belmont Road, Washington, D. C.



# STAR OF THE WEST

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## ASSEMBLIES IN THE OCCIDENT.

*Secretaries are requested to see that their Assembly is correctly represented.*

## CANADA.

MONTREAL, QUE.—Weekly meeting held Friday evening at the residence of Mr. and Mrs. W. S. Maxwell, 716 Pine Avenue.

## ENGLAND.

LONDON, ENG.—Regular meeting of Assembly Friday, 8:15 p. m., at 10 Cheniston Gardens; Wright's Lane, Kensington, High Street. Bahai Reading Room, 137A High Street, entrance from Wright's Lane.

## GERMANY.

STUTTGART, WURTEMBERG.—Regular Meetings of Assembly Friday evening. Kanzlei strasse 24P. ZUFFENHAUSEN.—At the home of Herrn und Frau F. Schweizer, Karl strasse 26i.

## UNITED STATES OF AMERICA.

AKRON, OHIO.—Meetings every Thursday evening at the home of Mr. and Mrs. Russell L. Brooker, 29 Hawthorne Avenue.

BALTIMORE, MD.—Regular weekly meetings Tuesday evening at 629 West North Avenue, and Sunday evening at 516 Broadway. Residence of Secretary, 629 West North Avenue.

BOSTON, MASS.—Sunday morning, at 11 o'clock, in Beckton Hall, 200 Huntington Avenue; study class, Friday, 8 p. m., at 69 Gainsborough Street. Miss Julia Culver, Corresponding Secretary, 38 Putnam Avenue, Cambridge.

BUFFALO, N. Y.—Meetings every Sunday and Thursday evening at 494 Elmwood Avenue.

CHICAGO, ILL.—Regular weekly meeting, Sunday, 11 a. m., at Corinthian Hall, 17th floor Masonic Temple, State and Randolph Streets. Address of Assembly, P. O. Box 283, George Lesch, Secretary. Bahais coming to Chicago who wish to be met at the railroad station and be put into communication with the friends in this city, may address Mrs. Charles H. Greenleaf, 4855 Kenmore Avenue. Telephone Ravenswood 3025.

CINCINNATI, O.—Meeting held Wednesday evening at the homes of the friends. Residence of Secretary, Mrs. Annie L. Parmerton, 543 Mitchell Avenue.

CLEVELAND, O.—Meetings Wednesday evening at the home of Dr. and Mrs. C. M. Swingle, 2101 Prospect Avenue.

DENVER, COLO.—Regular meetings, Sunday, 3:30 p. m., at 4141 Xavier Street; Monday, 8 p. m., at 1608 Broadway, and group meetings Thursday afternoon at homes of the friends. G. Nathaniel Clark, Secretary, 4141 Xavier Street.

FRUITPORT, MICH.—Regular weekly meeting, Sunday, 2:30 p. m., at the home of Mr. and Mrs. Nels Peterson. Mrs. John Deremo, Secretary.

ITHACA, N. Y.—Regular meeting of Assembly, Friday evening at the residence of Dr. W. E. House, 241 South Cayuga Street.

KENOSHA, WIS.—Regular weekly meeting, Sunday, 10:30 a. m.; Sunday school, 9:30 a. m., at Gronquist Hall, 218 Park Street. Address of Assembly, Mr. Charles Carlson, Secretary, 418 Crate Street. Mrs. Anna Bohanan, Secretary, Women's Assembly.

LOS ANGELES, CAL.—F. B. Beckett, Secretary, 429 Citizens' National Bank Building.

MUSKEGON, MICH.—Meetings held Wednesday afternoon at 52 Jackson Street. Mrs. Helene Bagg, Secretary.

NEW YORK, N. Y.—Regular weekly meeting, Sunday, 11 a. m., at Genealogical Hall, 226 West 58th Street.

OAKLAND, CAL.—Charles R. Lee, Secretary, 1523 Jackson Street, San Francisco. Mrs. Cordie Cline, Corresponding Secretary, 233 Griffith Avenue, San Mateo, Cal.

PHILADELPHIA, PA.—Miss Jessie E. Revell, Secretary, 1429 Mayfield Street.

PORTLAND, ORE.—Regular weekly meeting, Thursday, 2 p. m., at 501 Yamhill Street, corner Fifteenth Street. Mrs. M. M. Rabb, Secretary, 1146 Willamette Boulevard, Station F.

SEATTLE, WASH.—Regular weekly meeting held at 2916 Beacon Avenue, South.

SPOKANE, WASH.—Regular weekly meeting held Friday evening at the home of Mr. and Mrs. A. C. Killius, 124 Fifth Avenue. Miss E. Mabel King, Secretary, E413 Mission Avenue.

SUMERDUCK, VA.—Meeting on fourth Sunday; address care Mrs. R. H. Duckett.

WASHINGTON, D. C.—Regular meetings Friday evening at 8:15; Sunday morning at 11:15, at 1219 Connecticut Avenue; Wednesday evening at 8:00, at 1937 Thirteenth Street, N. W. Mail address of Assembly, P. O. Box 192. Residence of Secretary, Mr. Joseph H. Hannen, 1252 Eighth Street, N. W.

# STAR OF THE WEST

Vol. II

Chicago (April 28, 1911) Jamal

No. 3

## WORDS OF BAHÁ'O'LLÁH.

O my servant! O Joseph! Hear the tone of God and do not compare this day with any other day, neither the wonderful, sweet Word of God with any other words; look to the apparent matters with thine own eye, and do not follow anyone in knowing the Greatest and Brilliant Orb.

In this day, the beloved of God must not hesitate or delay an instant in teaching the Cause of the Manifestation, and must summon the people continually, with great admonition and conciliating words, to the Religion of Majestic Oneness; because, verily, in this day, to the soul who is the cause of guidance to another soul the recompense of a martyr in the way of God will be assuredly recorded by the Pen of the Cause, for his deed.

## THE DIFFERENCE BETWEEN MATERIAL CIVILIZATION AND DIVINE CIVILIZATION.

TABLET FROM ABDUL-BAHÁ. \*

To Mr. Arthur S. Agnew, Chicago, Ill. Upon him be BAHÁ'O'LLÁH-el-ABHÁ!

HE IS GOD!

*O Thou Servant of the Beauty of ABHÁ!*

I received thy letter, and the books that thou hadst sent have been received. Convey, on my behalf, most wonderful ABHÁ, greetings unto Mr. Albert R. Windust, Miss Gertrude Buikema and Miss Mary Lesch. During hours of leisure, when in the middle of the night I engage in supplications, I shall beg for assistance and favor in their behalf. Indeed, they have made a great effort in the printing and publication of the Letters (i. e., Tablets).†

As to the difference between the natural (i. e., physical or material) civilization which is in the present day in force, and the Divine civilization which shall be of the results of The House of Justice: The material civilization prevents and safeguards people from committing evil deeds, through the force of the laws of retaliation and correction. Thus, you see how prohibitory laws and rules of correction are constantly in circulation and yet, by no means, any (adequate) law of retribution is to be found; and in all the cities of Europe and America spacious prison buildings have been founded and established for correcting and punishing the criminals.

But the Divine civilization will *so* train mankind that no soul will commit crimes, except rare (or few) individuals, which exception is of no importance whatsoever. Consequently, there is much difference between preventing people from evil actions and crimes through correction and retaliation or through violent punishment, and *so* training them, enlightening them and

\* First of a series of Tablets containing Exhortations to moral and spiritual development. † Refers to the compilation of three volumes of "Tablets of Abdul-Bahá," by the Baháí Publishing Society in America.

spiritualizing them that they will shun crimes and evil deeds *without* any fear (however) of punishment, prevention or retaliation. Nay, they will consider crimes themselves as the greatest punishment and mightiest retribution, will be attracted to the virtues of the human world and devotedly spend their lives in that which is conducive to the enlightenment of mankind and to spreading qualities acceptable in the Threshold of the Almighty.

Consequently, consider what a difference and distinction is there between the material civilization and the Divine civilization! The natural civilization prevents men from doing harm and wrong through force and punishment and thus withholds them from committing crimes. But the Divine civilization *so* trains men that the human individuals avoid sins without having any fear from (material) punishment; and the very sin itself becomes unto them as the severest punishment. And they will engage in acquiring human virtues, gaining that by which mankind will be uplifted and that which will enlighten the human world with the utmost zeal and fervor.

O Thou Creator! Bring the American friends nigh unto the Kingdom of ABHA and suffer their deeds and actions to be in conformity with the Commandments and Exhortations written in the Tablets. Make them firm in Thy Love and steadfast in Thy Cause. Attract them unto the Bahai Beauty and cause them to attain infinite warmth and fervor. Bestow upon them a firm footing and give them a heavenly power in order that they may engage in Thy service and spread the Signs of the Kingdom.

Thou art the Powerful, the Mighty! Thou art the Compassionate, the Gracious, the Seer!

Upon thee be Baha-el-ABHA!

Convey, on my behalf, the most wonderful ABHA, greeting to his honor, Mr. MacNutt and Mrs. MacNutt.

Upon thee be Baha-el-ABHA!

(Signed) ABDUL-BAHA ABBAS.

#### EXTRACT FROM RECENT TABLET TO THE FRIENDS IN KHORASSAN, PERSIA.

The news of the attraction of the hearts of the believers of God ignited the candle of happiness and created spiritual joy. Abdul-Baha traveled to the land of Joseph of Canaan and became well known in the servitude of the Holy Threshold. Although the attack of the sects and the false rumors and statements in the newspapers are intense, yet it is my hope that this journey may become fruitful and the Voice and Summons of the Cause of God may move these regions; some seeds may be sown and watered and be assisted by the downpour of the rain of the Mercy of the Almighty. Assuredly they will grow and become green and verdant.

Praise be to God! that through the Bounty and Favor of the Most Great Name—May my life be a sacrifice to His believers!—the Voice of the Cause of God is raised in all countries and the Fame and Melody of the Word of God is spread in every region. In these days the Cause of God is progressing and advancing in America, and in Asia there is the clamor of Turk and Tajik. The Bahais have founded an English newspaper in the capital of Japan, which is edited and circulated by his honor, the learned Professor Barakatullah, of India. Some of the American believers are expecting to make a trip to China and Manchuria so that they may raise the Voice of the Kingdom in those parts, and in Europe and Asia the Trumpet of the Supreme Concourse is heard.

God be praised! Notwithstanding this divine, Majestic Cause, the promotion of the Word of God and the diffusion of the Fragrances of God, a few impotent ones, who are less than the flies, desire to break the Covenant and violate the Testament. How fruitless and weak is their endeavor! The screech of the owl is discordant before the Melody of the Kingdom and the cawing of the crow is drowned before the harmony of the

Nightingale of Significance; the weak bat with its shattered broken wing cannot soar with the white-winged Gabriel, and the darkness of humiliation and remorse cannot cover the rays of the Sun of Truth. Were there any justice they would all testify that this Pen is not moving the East and the West except through the Confirmation of the Blessed Perfection, and this Melody is not imparting rejoicing and delight to the world except through the assistance of the Most Great Name. When the blind souls deny the existence of the sun, they think they have accomplished a great feat, while heedless of the fact that they have proved more than anything else their own ignorance.

(Signed) ABDUL-BAHA ABBAS.

## NEWS FROM THE ORIENT.

During the past two years three distinct movements inaugurated in America by the Bahais, have demonstrated to the friends in the Orient, to what extent the Cause has spread and with what spiritual power it has become manifest in the western world. *First*, is the building of the Mashrak-el-Azkar in Chicago, which brought forth such a generous contribution from all parts of the world and united the Bahais in a bond of ideal union and concord. *Second*, the organization of the Persian-American Educational Society in Washington, D. C. The practical usefulness and wide-spread fame which this Society has achieved in a short time has attracted great attention among prominent men of the Orient. The necessity of such a Society has been felt for some time, and it will undoubtedly achieve great service in the future throughout the East as well as in Persia. A writer in a recent newspaper in Egypt says, that of all the many societies which have been formed during the past few years to serve Persia, this Society has demonstrated itself to be the most useful and the most practical. *Third*, the publication of the BAHAI NEWS, now the STAR OF THE WEST, edited jointly in Chicago and Washington. The hundreds of letters received from all parts of the Orient, from every city, town and village, are the greatest proof that this publication has effected a most wonderful service in the Bahai world. It has irrefutably demonstrated that the Cause of BAHÁ'ÓLLAH is advancing with great strides toward its ultimate destination. The deniers of the Cause have never dreamed that this Revelation would bring about such results. For the last few months many Assemblies in Persia and the Orient have been organized, several schools are being established, and many changes are introduced; in fact, it might be said that the Cause is entering upon a period of reconstruction, the results of which will be beneficial and wholesome. The following news items are a few paragraphs gleaned from the immense correspondence which has been very lately received from the Orient:

### EGYPT.

ALEXANDRIA.—A daily newspaper, *The Valley of the Nile*, in its issue of March 22nd, presents a full page concerning the life and teachings of Abdul-Baha. It is a noteworthy fact that all the prominent people of Egypt are beginning to feel his spiritual presence and call upon him to receive instruction. The news of the looking forward of the American Bahais to the coming of Abdul-Baha to that country has reached here and it is hoped that all the friends may attain to this blessing and that the Center of the Covenant may travel to the West. Not only are the American Bahais anxious to have Abdul-Baha in their midst, but the friends of every country are supplicating him to visit them. Now that he is free the believers are not satisfied with Tablets and Messages, but they long to have him personally.

### PERSIA.

ABADE.—In these days every Bahai Assembly in Persia is engaged in practical service and co-operation and the friends are engaged in the establishment of various

committees to work for the advancement of the Cause. We have just now organized the Mahfel Entezam, which will be composed of members who are engaged in spreading the Cause, studying the Teachings, corresponding with the different Assemblies and giving succor to the helpless ones. Haji Tavangar, a well known Bahai, is the chairman; Mirza Nasrollah is Secretary, and Mirza Azzizollah is Treasurer. We hope that the friends in the West will correspond with us. We also have organized a boys' club, whose members meet once a week for two hours reading of the Tablets, memorizing the Hidden Words, and social refreshment. In regard to the School of Tarbiat here: It was established three years ago, through a very progressive man, Haji Ali Khan. Though this man has never traveled abroad and is unacquainted with modern educational methods, yet he is very anxious to do all he can for the advancement of this school. In the past he sought in vain to find an assistant who was acquainted with western methods, until a few months ago the friends engaged Mirza Anayatollah Sohrab, who is a graduate from the American Col-

lege in Teheran. After his arrival, the school awakened to greater activities, but not having textbooks, such as geographies, arithmetics, physiologies and readers, we have labored under great difficulties. We hope that some provision will be made so that we can get these books from America and thus start the new system with great vigor.

ESPHAHAN.—Our Spiritual Assembly has had weekly meetings and the STAR OF THE WEST has been a great encouragement in our work. Several new people have entered the Cause. In a newspaper we have read that Miss Barney has written a book called, "God's Heroes." We would like very much to have a copy of this book that we might become acquainted with its contents. Two of the celebrated teachers, Seyad Jalal and Mirza Haji Aga, who have been teaching in this city for a year, have left for Teheran. Their stay in our midst has been productive of good results. The daily papers are writing articles in regard to the five American Financiers who are to reconstruct the finances of Persia. Everyone is pleased with this new link which will bring Persia and America nearer together.

HAMADAN.—The STAR OF THE WEST has met with great approval on every side and

the friends have subscribed to it so that they may in a small way contribute toward the foundation of this Bahai publication. We hope that soon the Bahais in America will enter into commercial relationship with the Persians, as there are many articles to be exchanged to the mutual benefit of both parties. We are ready to enter such negotiations whenever such a channel is opened.

TEHERAN.—Our dear sister, Dr. Moody has been appointed as the American representative of the P. A. E. S., so it is hoped that the affairs of the Society will be attended to in the future without loss of time. The authorities of the school are awaiting the arrival of the two American teachers. The school for girls is soon to be opened and the lady teacher will receive a hearty welcome on her arrival. Lately, Abdul-Baha has given permission to Mirza Sotfollah and Gottsia Khanum (the Persian girl) to go to America to study. They expect to leave the latter part of June with the hope of first visiting Abdul-Baha. It is hoped that this first Persian girl going to America, will receive great benefits from her studies, and that her going will open the door for many to follow. The friends here expect to organize a commercial committee for the transaction of business between the Orient and the Occident.

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### LETTER FROM DR. CLOCK.

*Dear friends in El-Baha:*

Teheran, Persia, March 20, 1911.

All Americans will certainly love Persia if they feel as I do. I am very happy here and just now the air is filled with the atmosphere of preparation for the New Year and this letter leaves here on the great day.

No one can over-estimate the joy of the Persians in anticipation of the coming of Americans. Everything having any connection with America is attractive to them. One of my friends sent me some seeds of a medicinal plant I wanted to raise. Fortunately, there was a generous supply and I was able to distribute them among many people here besides sending some to Esphahan and Yezd.

There are so many things that modern governmental management can improve and the Persians realize it more than the foreigners.

The eagerness for education makes the young people and children very apt and only those who are with them are able to realize it. A young man had been kind to us when we first came here and I offered to do something for him in return. His sister wanted to study English and although I had never taught anyone, I felt I must try, and before the end of a week I had a room full and finally was invited to a little school and take my class with me. I use a little primer and have my interpreter translate the lesson into Persian—then give it to them with added vocabulary. Two hours a week is very little to give to such bright, eager people, and I want to do more. The opportunity will soon be mine, for another school is to be opened this week. Some of the pupils know English but want experience in talking and I will give them at least two hours each week.

No one who has not been with the Persian women can imagine their sweetness—and as to the children, I know no words to tell of them.

A lady from Yonkers sent me some picture books of her little girl and I have distributed them among the children. Already a letter has been written to the little girl (Rosalie Moore) by a little Persian boy and he has also sent two photos of the little king. Mrs. Moore's idea was to establish a correspondence between children all over the world, and among the Bahais this is certainly a good place to begin a letter friendship.



if it has not been done already, for although the city is large and there are hundreds of Bahais here and I have seen many, I know there are a great many I have not seen.

We attended a meeting of women in the Jewish quarter. They have been made up mostly of inquirers. At this last one Faeze Khanum was the teacher and I took with me an English woman who knows some Persian (not a Bahai), or, rather, she went with Dr. Moody and me. Her surprise at the depth of the questions asked and the ready, satisfactory answers was very great, and there are a great many Jewish women Bahais, as well as many men, and if one wants to be convinced of a very practical side of the Revelation, they should see the improvement in the way of living here. It is more apparent here than anywhere.

With Bahai greetings, yours in the Great Cause,

(Signed) SARAH A. CLOCK.

### THE MASHRAK-EL-AZKAR IN AMERICA.

New York City, April 21, 1911.

To the friends of Abdul-Baha:

During our recent visit of six weeks with Abdul-Baha, in Ramleh, Egypt, the words of Jesus to His disciples—"If ye love Me, keep My commands." . . . "He that hath My Commandments and keepeth them, he it is that loveth Me"—were forcibly brought to our minds, by the following incident:

One day, the Editor of an American Journal, in an interview with Abdul-Baha asked, "Have you many followers in America?" Abdul-Baha replied, "I have a few friends in different cities who love Me." It is needless to say that those words, together with what was said to us afterwards by Abdul-Baha scorched our very souls, and caused us to halt and put the question squarely to ourselves, "Are we Abdul-Baha's friends? Have we obeyed implicitly His Commands?"

When we left New York last January for Egypt, we carried with us many supplications and earnest entreaties from sincere and loving souls, begging us to ask Abdul-Baha for a final word as to his wish in connection with the Mashrak-el-Azkar, saying, that many demands were being made upon them for money to support other enterprises which were represented as of equal importance as the Mashrak-el-Azkar; that they were in a state of perplexity and uncertainty as to their duty in this important matter.

Abdul-Baha said, "When you return to America, call together those sincere souls who have asked this question and say: The most important thing in this day is the speedy erection of this Edifice (the Mashrak-el-Azkar). Its mystery is great and cannot be unveiled just yet. In the future it will be made plain. I want everyone left free to act as he wills. If anyone wishes to put money into other things, let him do so. Do not interfere with him in any way. But be assured, *the most important thing at this time is the building of the Mashrak-el-Azkar.*"

Fraternally yours,

PERCY F. WOODCOCK.

P. S.—A Tablet recently received by Mr. Mountfort Mills contains the following: "Announce on my behalf my warmest greetings to Mr. Howell, and say, The Mashrak-el-Azkar of Chicago is of the greatest importance. This is a Bahai Temple, a supreme House of Worship, a place of spiritual gathering and of the manifestation of Divine Mysteries. The friends of God must endeavor with all their hearts and souls that this structure may be raised and completed."

Our Persian section this issue contains: (1) Copies of recent Tablets to the STAR OF THE WEST; (2) copy of latest Tablet to the American Assemblies, reiterating the conditions requisite for Abdul-Baha's coming to America. [N. B.—This Tablet will be incorporated in the Convention Report to be printed in the English section of issue No. 4.—Ed.]; (3) sending of petition to Abdul-Baha, signed by hundreds of the friends, supplicating him to visit America; (4) outline of the purposes of the First Universal Races Congress to be held in London, Eng., in July, at which noteworthy gathering a paper from the pen of Abdul-Baha, especially written for the occasion, is to be read; (5) short synopsis of the work of the Second International Congress of Mothers recently held in Washington, D. C., and suggestion to the Persian women to organize mothers' clubs; (6) quotation from an article by a Mohammedan Mullah, advocating toleration of all religions in Persia; (7) description of the port of Bandare Jaz, Persia, and the martyrdom of one of the beloved friends in a nearby town; (8) photograph of the Bahais in Bandare Jaz; (9) editorial on the true greatness of a nation; (10) opening of the Third Bahai Convention in Chicago for the consideration of matters pertaining to the Mashrak-el-Azkar; (11) donation of \$10,000,000 to the Cause of Universal Peace and \$25,000,000 to the Carnegie Institute of Washington, D. C., by Mr. Andrew Carnegie.

# STAR OF THE WEST

[ Continuing the BAHAI NEWS ]

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ALBERT R. WINDUST — EDITORS — GERTRUDE BUIKEMA  
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## TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

## BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS
1st.....	Baha' ( <i>Splendor</i> ).....	Mar. 21
2nd.....	Jalal ( <i>Glory</i> ).....	Apr. 9
3rd.....	Jamal ( <i>Beauty</i> ).....	Apr. 28
4th.....	Azamat ( <i>Grandeur</i> ).....	May 17
5th.....	Nur ( <i>Light</i> ).....	June 5
6th.....	Rahmat ( <i>Mercy</i> ).....	June 24
7th.....	Kalamat ( <i>Words</i> ).....	July 13
8th.....	Asma ( <i>Names</i> ).....	Aug. 1
9th.....	Kamal ( <i>Perfection</i> ).....	Aug. 20
10th.....	Ezzat ( <i>Might</i> ).....	Sept. 8

MONTH	NAME	FIRST DAYS
11th.....	Masheyat ( <i>Will</i> ).....	Sept. 27
12th.....	Elm ( <i>Knowledge</i> ).....	Oct. 16
13th.....	Kudrat ( <i>Power</i> ).....	Nov. 4
14th.....	Kowl ( <i>Speech</i> ).....	Nov. 23
15th.....	Massa'ulk ( <i>Questions</i> ).....	Dec. 12
16th.....	Sharaf ( <i>Honor</i> ).....	Dec. 31
17th.....	Sultan ( <i>Sovereignty</i> ).....	Jan. 19
18th.....	Mulk ( <i>Domtinion</i> ).....	Feb. 7
Four intercalary days.		
19th.....	Ola ( <i>Loftiness</i> ).....	Mar. 2
(Month of fasting.)		

Vol. II

Chicago, (April 28, 1911) Jamal

No. 3

Washington, D. C., April, 1911.

To the friends of God throughout the Occident:

Referring to the circular letter enclosed in a late number of the BAHAI NEWS, outlining the plan for a petition for Inter-Assembly Unity, observed during the Bahai Fast (March 2-20, inclusive) and followed by a supplication to be sent to Abdul-Baha, bearing the signatures of as many of the friends as possible, begging that he come to America:

We beg to advise that the response to this call was gratifying, and the prayer seems to have been quite generally observed. Signatures were received from all parts of the country, with many words of appreciation and co-operation. The supplication has been duly prepared, signatures attached to the number of more than 850, and the petition is on its way to Abdul-Baha.

The Committee desires to express its appreciation of the hearty response, and if we can in any further way serve the cause of Inter-Assembly Unity, we are at the command of the friends, and can be reached through the Secretary.

Faithfully yours,

Charles Scheffler  
James Carmichael  
Charles Currier  
Marie L. Hopper  
Mary Lesch  
Beatrice Davies  
Mountfort Mills  
Edwin B. Kinney  
Roy C. Wilhelm

William C. Dodge  
Mirza S. M. Raffie  
Paul T. G. Marshall (Since dec'd)  
Arnauld Belmont  
Mirza Ahmad Sohrab  
Frank J. Phelps  
E. H. Young  
Stanwood Cobb

CHARLES MASON REMEX, JOSEPH H. HANNEN, *Secretary*,  
Chairman. P. O. Box 192, Washington, D. C.

## NEWS FROM THE OCCIDENT.

## GERMANY.

STUTTGART, GERMANY.—The meetings of the Assembly are not only increasing in number, but also in firmness. All the Bahais are exerting themselves in serving the Cause and a number are engaged in translating the Tablets and the Teachings of the Bahai Revelation.

Our Librarian wishes to call the attention of the friends to the library of the Assembly and will gladly respond to all those desiring German literature. Address M. Doring, Bahai Assembly, Konzlei Str. 24 p.

—*Alma S. Knobloch, Neue Weinsteige 23.*

## UNITED STATES.

BOSTON, MASS.—One of the most delightful evenings the Bahai Assembly of Boston has known was that on which the Feast of Naurooz was held on March 21st. Prof. Singh, the distinguished Hindoo professor, with his wife, were guests, and a Persian in Mirza Raffie Esphahani, a Mohammedan, his friend, a Jew, a Swede and others, made the Feast distinctly one of Unity of Nations and Religions. Mrs. Alice Ives Breed, Chairman of the Feast Committee, presided with dignity and grace at the tables decked with flowers and fruits. Fine music was enjoyed, both vocal and instrumental, kindly furnished by musicians who were friends of some of the Bahais, and selections from the Bahai literature were read by different members. Altogether forty-nine were present.

The following members have been elected to the Board of Council for the year beginning March 21st:

Chairman, Mr. Harlan F. Ober; Recording Secretary, Miss S. M. Smoot; Corresponding Secretary, Miss Julia Culver; Treasurer, Mr. George E. Ostburg; Librarian, Mrs. George E. Ostburg, and four directors, Mrs. Helen Campbell, Mrs. Alice Ives Breed, Mr. Alfred E. Lunt and Mrs. W. H. Partridge.

Mr. Alfred E. Lunt has been elected delegate to the Chicago Convention; Miss Grace Robarts and Miss Julia Culver as alternates. —*Julia Culver, Cor. Sec'y.*

WASHINGTON, D. C.—The Washington Assembly greatly enjoyed a visit from Miss Grace Robarts, of the Boston Assembly, who spent several days with us recently.

The Feast of Naurooz was given on March 21st, at the home of Mrs. M. C. Hotchkiss, in Kendall Green. Her charming daughters assisted her in dispensing

graceful hospitality. Eloquent speeches, a beautifully decorated table extending the full length of the room laden with candabras, floral decorations and a large and interested assembly combined to make this occasion a complete success. Thus the New Year began under most inspiring auspices.

On Wednesday, March 22d, a surprise farewell reception was tendered to Mr. Louis G. Gregory, by the colored believers. More than fifty of these believers and invited guests were present. This was in connection with the regular Wednesday meeting, held at the residence of Mr. and Mrs. Andrew Dyer—the latter is the "Lydia" of the work among the colored people in Washington, her house being always open for the meetings.

Mr. Gregory was given the seat of honor, at the head of the long table, and his chair was surmounted by a horse-shoe of flowers. While refreshments were being served, speeches were made by a number, including Dr. W. B. Evans, Principal of the Armstrong Manual Training School; Judge Gibbs, former U. S. Consul to Madagascar; Professor W. H. Hart, of Howard University; Professor G. W. Cook, of Harvard University; Mr. Edward J. Braithwaite; Mr. Duffield; Miss Murrell, of the faculty of Armstrong Manual Training School; Miss Grace Robarts; Mrs. Claudia S. Coles; Mr. Charles Mason Remey; Professor Stanwood Cobb; Mr. and Mrs. Hannen. Mr. Gregory responded in a feeling manner to the good wishes expressed. He sailed from New York, March 25th.

Signatures to the Inter-Assembly Unity Supplication to Abdul-Baha, have been received from all directions, and the supplication has been forwarded in line with the original plan. We take this opportunity of acknowledging many fraternal greetings sent with the slips.

The Washington friends are rejoiced to welcome back Mrs. Fosselman and Mrs. Charles H. Glines, together with her two daughters, Ruth and Helen, who have been absent, the former for several months, the latter more than a year.

—*Joseph H. Hannen.*

Mrs. Louisa E. Ruddiman, of Goblesville, Michigan, passed into the fuller life April 4th, while visiting among the friends in Chicago. Self sacrificing and devoted to the Cause, she has unquestionably attained the glorious station promised those who "endure unto the end."

Word comes to us announcing the death of Mrs. Mary M. F. Miller, Enterprise, Kansas, after a stroke of paralysis.



نجم باختر

شهادت و بزرگی هر نفسی بسته به خدمت این نوع است یکی  
هر چه منوط به عدالت و نصفیت افراد ملت است هر قدر افراد ملت  
عالیه تر عادل تر طبعی تر و با محبت ترند بهیئت جامع روز بروز بیشتر  
ترقی خواهند نمود ولی اگر خدای نخواسته از ادانت در کج راهت ظلم  
مستوفزند و در دام استبداد و خود پرستی گرفتارند ملت و این است  
ان وقت معلوم و اندام ان نمایان

و تحریک علماء رسوایانجا بدست خود ایش را نشاند نهادند از دنیا  
که یک ذریه سنگی از تن و در کنار دریا واقع است رئیس گران بزرگ  
محمد حسین خان شرح این واقع بخوبی تلا منقصل بانجا مرقوم نموده عین  
مرقیه ایش را رسوایانجا ارسال داشتیم تا ملاحظه ظلم و فساد  
را ببینند و مطلع باشند که هنوز این خلق وحشی دست از ظلم بر  
نمی دارند با وجود آنکه چند سال است حق آنها را بکافات خود  
گرفتار نموده با بیم از شهادت قلب نمی نهند و از اینجا مجلس

انتهای دسوم مجلس عمومی بهائی در شیکاگو  
از آنکه ماه آوریل است سوم مجلس عمومی نمایندگان بجا می آید  
امریکای رای این سخن مشرق الذکا در شیکاگو جمع خواهند  
و از وحدت بزرگ مسائل مربوط به مسجد الهی بحث خواهند نمود  
این مجلس عمومی چهار روز جلسه ایست طول خواهد کشید و چون  
همه گردا گرد اجراء احکام امری در استحکام روابط اتحاد و اتفاق  
تشویقی و تحلیلی خواهند نمود

تبی نگاراف نمودیم و به محفل روحانی هم علیه عرض شد ولی گمان  
نیست که کسی بداند کسی پرسد زیرا انقدر اجتناب و خجاست  
را ظلم نمودند و بهر جا هم عارض شدند و خواست انهم بپهران فرستند  
ولی نتیجه و مری بخشد و کسی بداند معلومان رسید باری چند روز است  
بواسطه خبر شهادت لای لای مرز اعز الله فان مصدین بخانه فرست  
نمایند ولی در اینجا کاری نمیتوانند بکنند زیرا انقدر که دست نمیدانند  
و علماء رسوایانجا بدست تمام فدا می عالم انباشتند

کارکنی میوزن امریکائی و اعانه او بصله عمومی  
چند ماه قبل میوزن شهر ستره کارکنی که با کمال مدد میوزن در لاری سخن  
مدرس و کجاخانه و در میوزن و عینه و غیره اتفاق افت نموده است که  
میوزن و دلدر بجهت بر قرار نمودن صلح بین المللی در دست سیاستمداران  
محلی گذارد که این بهیئت منفعت بسیار است این مد میوزن که یک  
کرد و توان است خرج پیشرفت امر صلح عام نمایند و حال این بهیئت  
اداره خود را مرتب و در شهر و سنگین مشغول بانجام امور مهمه اند  
هم چنین مشرب را به تان که بنجه کرد و توان برای پیشرفت علوم  
دشمن و از آفات و انحرافات توطئه یکنوا گذارد و برای این  
خدمت بزرگ عمارت مرمی درواستختن تابشوند که اجزاء  
هر یک بکلیت بکلیت و اخرا عی ملوف است

و عیای این بدست شهروندان و در کچه و باز از بکله الله ای گویانند  
و هر کس مشرق الذکا را بهائیان را میدانند و شب ای مجلس لغز  
بسیار غرایم آیند و با وجود این خبر شهادت  
و تقرض مصدین دوستان و محبان مشغول گردید و بمیدان  
فدا کاری قدم گذارد و در این باره جان بیشتر از پیش جافروند  
بدیم که حق جل جلاله کل را به قدرت از امتحانات حفظ کند  
هر چند قلوب نیز آن یاران مکرر میشود دل مبارکان از فرات  
احوال دست خواهد سوخت ولی محض آنکه بداند برادران ایرانی شما  
هنوز در کج راه با مستوف و در کج راه گران درنده گرفتارند این است  
مکتوب نوشته شد

اداره جاب این انجن مقدری فهم است که هر سال بیشتر از  
صد هزار نسخه کتابهای مختلف در تکلیف طفل پروری جاب  
در اطراف امریک و سایر ممالک انتشار میسر میسرند  
و در این هیئت دوم انجن بین المللی خود را با جلد و شکو زیاد  
در دستگشتن افتتاح نمودند و یک هیئت طول خواهد کشید تا  
سینگان سترمل در لندن و هیئت شریک خواهند شد  
هیئت محرر این انجن سفید تمامش از زنان ترکیب گردید  
و چون اعصابی آن هزاران میسرند مجله با همان جاب  
میباشد . اگر مالی ایران طالب فهم کارهای این انجنیستند  
و کمک بدارند پنجم باخته نوشته و مکتب آنها را خواهند نوشتند  
تا ترجمه نموده در میان ملل منتشر خواهند کرد و از  
و نشریات این انجن که اندر برای حال زمان میسرند  
که بتوان در این مقام شرح و تفصیل داد . ما را اسب بخان  
که روزی بیاید که نشان شرق عموماً و زنان ایران خصوصاً  
از لغات علوم و فنون بهره‌های و از جمله مانند خواهران  
امریکا پیش از انجن مآخذ آن تشکیل دهند و با مقابله  
سیرین و اصول آن و آن تکالیف قلم و دفتر است  
را توضیح نمایند تا بوقت خود آن دختران مریضی پران گردند  
و پران از برکت علم و دانائی و از ان سر رشته فقه و لغت شوند  
و در وطن پرستی و خدمت بنوع و شی در طریق حقیقت و احترام  
نشان سر مشق جمیع عمل دیگر دارند یکی از دانیان غرب گفته  
است که گروه را با بادیه هر عالم سلطنت نمایند .

مقارنه سفید و اخبارات امری از بندر جز  
قائم نگار اداری میگوید :- حد و ثا عظمت و کبریا ذات پاک  
قدس جمال الهی را ستایسته و مزاد که امر اقدسش را بر اثر نظم  
مرکز بنای مدشن و متور نمود و این تفرشید و هم چنین امر جدید  
را بوجود میآید و دشو و متشن و متشن نمود از دگاه عالم انش  
سائل و انکم که مقام عبودیت خالص را از گردن در جنت رضا و کمال  
و آنچه امر استعدا و قابتی بوم ادوست خالص و با آنچه از بوم  
ظهور و استاب حقیقی بچ او و ایمان و ایمان با دوست ناگرددیم  
ای برادران روحانی دای عزیزان نورانی الهی که شما از هر جهت مستغنی  
میباشید در میدان خدمت و معرفت گوی سبقت پیشی بدارید

با خزان شریف ربوده اید و در نشر نفحات الهی و اعلی کلمه الله و انفاق  
فی سبیل الله کو تاهی نگردد و نیز فایده و ادغام شود و توجیهات  
حضرت مصطفی و مسند اندامین فانیان بانیان بندر جز  
بدان ان برادری میزنیم شاید از توجهات خالصانه ان متوجهان  
جمال رحمن و ثباتان عهد و ثبات حضرت سبحان و مقربان بارگاه  
ملک یزدان موفقی بخیرات لایق در این بوم مبارک عزیزان  
شوم . باری چون این کتب اول است جای و مکان خود را  
بخصوص شما موفقی نمایم . این بلد بندر جز است و یکی از بنادر بحر  
خزر محسوب در کنار مازندران واقع . یکطرف دریاست که کشتی  
و دشتی در شبانه روز به باد کو برود و دشتی طرف فکشی طرف مازندران  
و طهران میرود طرفی با ستر آباد و فرسان برود و طرفی به میان  
ترک و دشت آباد و ترکستان پس سال قبل این بندر وجود نداشت  
ولی قلعه جز که فعلاً در یک دشتی این بلد واقع است بود . بواسطه  
آنکه این ایام آباد شده است و این زن زن رست بجد و این عصری  
جمیع و تمام کسب و کسب در این دهر بخت میسر و دیر رسد و بواسطه مراد  
کشتی های انشی از دشتیه باران و اطراف بحر خزر در این کار  
قبل بکار گرفته و در جاده انزلی بنا نموده است  
و در اینجا کارخانه های متعدد و پنبه پاک کنی ساخته اند و فعلاً یکی از بنادر  
معجز بحر خزر است و تجارت معبره که محل رجوعات خلق هستند به آن  
مستند . در اول بنادر پسته بین دحل خارج با این بندر بند و حال  
چند سال است با دله قرار شد . در این بندر علم ثبات بندر است  
و عدد دهائیان بسیار و اکثره که از جام بنای سرست و از با بنای  
سرش در در خدمت و عبودیت بنوع خویش از یکدیگر سبقت میگیرند  
چونکه این شهر کنار است و رفت و آمد متبیین کم است لهذا از بعضی نقاط  
ایران در دشتیه و پورت سعید همه هیئت لقیه جات باران میسرند  
و از حالت باران حقیقی بواسطه مکاتب با خرمشهر  
و اقله تان که در این نزدیک برای با بیچارگان روح دادند که هر کس که  
نام در نزدیکی این بندر واقع است و طول مسافت شش فرسنگ است  
چند فرسنگی اینجا هستند از آنکه گامیز از عزیز الله خان دکتر و کسری  
که مدتی در اینجا تشریف داشتند و این هم معروف بودند و خیلی خیلی دود  
مبارک مشعل بخیزان بودند حکومت محشی تان بواسطه تقدس

مقارنه سفید و اخبارات امری از بندر جز  
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ای برادران روحانی دای عزیزان نورانی الهی که شما از هر جهت مستغنی  
میباشید در میدان خدمت و معرفت گوی سبقت پیشی بدارید

ملاحظه فرمائید حق امر الله بچونقطه رسید که حضرت مولی الوری سلمی با خیرت کلمه  
نمای دین الهی را از لندن که بزرگترین و دشمن ترین شهرهای جهان  
است برگزینش عالیان خواهد رسید و ولوله در اطلاق ارض  
خواهد انداخت و نمایندگان مل و کلمه نژاد های جهان  
خاضع و خاضع خواهند نمود و در کان فلسفه و تکلیف ادوس  
متزلزل خواهند نمود . حال دو باله ما ایرانیان را با دلداری بنایم  
که در این موقع که دول غلب از تعالیم و مصالح این امر اعظم خواهند  
گمراهی گیرند و وجود خود را بطراز ادب انیت و مضایق  
های ارایش میدهند و از حضرت عبداله با بر اعظم ترین  
انجمن های دنیا عدل میگیرند و باین هیکل گرم در وجه افخ و ستار  
نمایند خوب است ، ما قدری چشم های خود را باز کنیم گوشه هایمان  
شنوایم و قدر امکان از این مائنه سمدای ابره بریم و گذاریم  
که بغض و حسد جایتها را راکور و راکور کند و از جاده حق پرستی در نماند  
ساز مل برود و بزرگان ملت خود فخر نمایند و آنها را لغتی علیه  
نمودن و امواتان را لغات و خوشنتر از حد دل میداریم  
مل عرب در روز بروز بر فرمان تعالیم حضرت بهاء الله افزون  
نمایند

نقل نمایم :-  
و اتحاد و اتفاق بلا استثنا باید در جنس ایران صلاهی عام در دهر  
و محافظت و محاربت این آب و خاک و استقلال بزرگ این  
دولت علیه ایران یک اتحاد و اتفاق عمومی خواهد که در مقابل مهاجمان  
اجانب تمام جنس ایرانی از مسلمان و کبر و جوس و نصرانی و یهودی  
و علی الهی و بابی و بهائی و لاد مذهب باید چون سس کنند و بایستند و دفاع  
کردن دشمنان این آب و خاک را از بلاد اسلامی بر دارند کنند  
و گاه فراغت و آسایش و آسایش برکن مسجد و مسجد گاه خود رند و در  
خطه و خطای که از کسی بریزد و بوجوب قانون و محکم علیه مجازات  
بند

اگر فی الحقیقه معانی بیان فوق در ایران تحقق یابد در اندک زمانی  
از زمین بهشت برین گردد و آن دیار در رفعت و علو و غلبه و کرامت  
شود و ما امید داریم که در این معادنی که اصولش بر اساس  
عبارات فوق گذاردن شده باشد بیشتر از پیش در جرات و بوسه  
و یتگی ایران ظاهر گردد و قلوب فارشین را روشن نمود  
انگشت در خجاست نعیم تمدن داخل فرماید

تکامل علمی وطن پرست ایران	انعداد دوم انجمن بین المللی مادران در دستگیر
در شش ششم ال ششم جرید فزین چه زمانه کی از علماء اعظام طهران درج گردید و دانش به نحویات معارف چه نادره باشد بیستم سال به هم نمود اند و دانش ربایات و عقاید حضرت عبداله با را از خوش اقبال استقل ایران دانسته اند و در جنس کتب خود عباراتی بس عالی و کلماتی بس متین و مرقوم فرمود که ملت ایران باید انرا با آبک طلعه بنویسد بر روی کارت پستال چاپ نمود باطراف نبرستند علماء اعظام سرش اعل خود نمایند اطفال در مدارس	بزرگان غلب بر بر این مسئله متحدند که اساس تمدن جدید را در باعمل و فهم است و مادر جاهلی علم بسب تعهد و بر برت حقت باین جهت چندین سال قبل زمان امریکا انجمنی باسم انجمن مادران انعقاد نمود اند که زنان و دختران جوان را که کالیف یکه تربیت کنی و علوم اقتصاد و خانه داری و غیره و غیره یاد دهند و در هر شهر و قریه شعبه از این انجمن تشکیل نمود اند و کتب و دلخواه آنجمن سال چاپ نمود و بجا نادر جمیع خانه ها میفرستند و مادر است از نحویات ان اطفال و یافته و اساس مدنیست حقیقی را تقویم نمایند

که تاج روحانی این وحدت جدید عالمگیر گردد. عجیب شتافان  
برای این ممالک صلح نماید. انوار اخوت جهان بشر طلوع کند  
آنگاه طبعیت الهی بلند گردد و مسجود قدوس ببلان حدیقه  
پیمان قلب صافیه در سموات روح پرورند و دم

نظم باقرت  
در این موعود ما در مجلس مشی مجلس را در اینو رتبه درج نمائیم که هر کس  
مایل است را شاد باد نوشته و پروردگارم و اوراد و ذکر و نیایش  
زود او فرستان خواهد شد :-

First Universal Races Congress  
Hon. General Secretary  
Mr G. Spiller  
63 South Hill Park  
London N. W.  
England

اول انگلستان عمومی نژاد های عالم در لندن

در روز چهارشنبه ۲۹ ماه جرب ۱۳۲۹ هجری قمری  
در شهر لندن فراهم خواهد آمد که چشم جهان مثل دمانش را ندید است  
این انجمن موسوم به "اول انگلستان عمومی نژاد های عالم است" و یکی از  
بزرگترین علمای نورانی فوق اتحاد و اتفاق است که عمده ملل شرق  
و غرب را از جمیع جات بهم دیکر نزدیکتر و دهر با تر نمود و خواهد نمود  
نمائندگان جمیع ملل نژاد های جهان در این انجمن چند روزی جمع  
شد و بر حسب پروگرام در مسائل وحدت بشر تربیت نمود  
ان عمومی صلح عام آزادی افکار ایجاد روابط مستقیم بین  
باشندگان خاور و باختر اقتصاد حکومت و غیره و غیره

جمع ملل جهان چون چین و ژاپون و ایران و عثمانی و افغانستان و  
امریکا و کانادا و فرانسه و انگلستان و آلبانیا و غیره و غیره  
نمائندگان معتبر باین محفل خواهند فرستاد و چنین امید دارم  
که ملت ایران هم بقدر توان خود نمایندگان و وکلای خود خواهند فرستاد  
چون این مسئله است فی هر انجمنی هر محفلی چه سیاسی چه علمی  
چه علمی چه روحانی میتواند و یکی بنویسد. ایرانیان باید از نوعی جلد  
بنهارد و دست بر سر این آینه افروخت و دینی و نوعی و شخصی را  
را دور اندازند بر اوضاع جهان آگاه گردند با سراسر ملل و ملل

نمودن مشورت خواهند نمود و نظایق و فتنه و تکلیف مبلغ مرتبی  
خطابه در باب ملکت و تمدن و وطنی ملت خود ادا خواهد کرد  
موسسین و در بین این اول مجلس مشورت بی نوع است  
از بزرگان و اکابر بنحاه ملکت نجف و از بجا گذارنده  
در نهایت همت و جدت برای فراهم آوردن این انجمن  
رحمت یکشاید اند و خبابان نموده السلام میر عزیز جل جلاله  
و انای حاج میرزا یحیی در صف این خیر خوانان محسوبند  
بیشتر تحریر این دارای سسی رئیس پادمان های ملل مختلفه و اکثر  
اعضا عدالت خانه بین المللی و نمایندگان دوم کنفرانس صلح  
لایه و داد از فرامانهای انگلیسی و هشت صد و اعظم های  
انگلیسی و چهل اسقف ممالک شرق انگلیس و صد و سی  
پروفسور های قانون بین المللی و بسیاری از علماء و فضلا و فضلا  
دول شرق و غرب است. نظایقین مجلس از زبان ملل مختلفه  
نقشبند و از بیست تمدن های قدیم و جدید گفتگو خواهند نمود  
و اغلب متکلمین شرق که از اسن غرب بهم ندارند ترجمان  
خطابه های آنها را ترجمه و گزارش خواهد نمود

و افق افکار را از برای نژاد خود پرستی پاک و مظهر نمایند تا در خطبه  
ملل قیام نموده قبول گردند در طرق آزادی و خیریت تحقیق مشی کنند  
ولی بزرگترین نقطه و مهم ترین نکته این اول انجمن نژاد های عالم آنکه  
بر حسب دعوت نامه کتبه بهر آئینه آن حضرت عبداله در روز پنج  
شنبه ۲۷ حجب خطابه در حضور ان محفل نوع بشر در باب  
امریا و الله ادا خواهند فرمود و در پروگرام گفته که بهر نقطه  
باین ادا رسید اسم مرکز میثاق ثبت شده است  
از دفعه این انگلو که بدون شک و تردید تحقیق تعالیم و کونوس  
حضرت بهاء الله است بل حد و حد خواهد بود و فهم عظمت است  
لا فقه عقل بشری خارج است زیرا این بار اول است که مرکز  
غرب مردمان شرق و غرب و جنوب و شمال از چهار گوشه جهان  
در یک نفر وحدت جمع خواهند شد دست اخوت و برادری  
بهمدیکر خواهند داد بغیر یگانگی و فرزانگی را بلند خواهند نمود و علم  
مشورت و محبت را بر اعتدال اتفاق خواهند کوفت. همچنین  
انسان حیوان می ماند که حضرت عبداله را چگونه بکند و نه باشد  
امراته و تبلیغ لغات الهی قیام فرمود و از لایه بر اتفاق انداخته است

(۱) سفر مبارک حضرت عبداله به لندن تحقیق نیست  
و خطابه نازل فرمودند و فرمودند. مشر قادر آن محفل  
نظم قدوسیت شمع

مفسر میگارد تا حدی چشود

نجم باشت

حالی از اماران امریکه و امانه کجانب متعدد یسرد و جگه قوا  
 سفر عبداله با بریکه نماید و نهایت اهرار و احکام می نمایند و اینها  
 اختلاف یاران و عدم اتحاد و لکن چگونه عبداله با نقصیات  
 شتابد ایابن ممکن است لا والله اگر یاران و امانه کجانب  
 دیدار عبداله با همتند باید فوراً اختلاف اراء و ملازمین  
 بردارند و نهایت الفت و اتحاد بردارند از بهائی نفسی بنده دیگر  
 است گشاید و غیبت را اعظم خطا در عالم انسانی دانند زیرا در جمیع احوال  
 الهیه الله مفرج است که غیبت و بدگویی از دسائس و دسائس  
 شیطان است و آدم بنیان انسانی نفسی بنده نیست  
 بیجا گمان نگیرد تا چه رسد از آسمانان و غیبت دشمن نماید تا چه رسد  
 بدست دوست بگویند و غیبت صفت ستم انکار است زیرا  
 و خود پسندی از خصائص اغیار است زیرا ما را امید خوان است  
 که اجاره و امانه کجانب در امریکه سبب اتحاد و شرف و غلبه گردند و علم  
 وحدت عالم انسانی برافرازند حال ملاحظه کنیم که در میان خود  
 اتحاد و امانه کجانب بیجا گشت و عدم اتحاد و نهایت اختلاف با وجود  
 این چگونه هدایت من علی الدرض بر خیزد و سبب اتحاد و اتفاق  
 من علی الارض گردند حضرت سید خطاب تحریرین میفرماید که شما نمک  
 دری زمین هستید اگر نمک فاسد گردد عالم وجود تیره و تار گردد  
 باری ای یاران و امانه کجانب اگر اشتقاق قایده و فی الحقیقه طالب دین  
 باید باب اختلاف را بر بندید و ابواب الفت و محبت و بیجا گشت  
 گشت میوه حکیمیک جهان و بدل یابید مانند امواج دریا هر چند  
 تعداد و ایدی از گشت بجا باشند  
 ای یاران و امانه کجانب اجماع ما میان یک دریا و مرغان یک  
 گشتند و اشجار یک بوستانند و گلها یکی گشتند و دیگر این  
 اختلاف و عدم اشتلاف چرا و از چه جهت است بر اساسی میگویم  
 اگر این اختلاف در میان شما نبود حال امانه کجانب و جمیع است  
 اقامه منجذب بملکوت الله بودند و معین و ظفر شما بودند ایانرا و امانه  
 که این موهبت کبری فدای یک خیالات است و با گرد لا والله  
 اگر ادنی نقصان بود فوراً این اختلاف را از میان بر اندازید و بان از  
 غیبت بیکدیگر قطع خواهید نمود بلکه در نهایت محبت و الفت و محفل  
 سرور باریاید و بزم شادانی فراهم آید و جشن وحدت عالم انسانی  
 ترتیب دهید و زبان بستانش بیکدیگر گشتاید و منظر و دوزم عباد  
 میگردید و از این گذشته بعضی از ناقصین در میان شما خلقت

نجم باشت آمده اند و اظهار شوق نمود و می نمایند و با انواع دسائس  
 و حیل میان شما را ف و دقت می اندازند تا از انور نشان  
 الهی محروم نمایند و در ظلمات انقض پیدا کنند ایابن سزاوار است  
 که ناقصین چنین داعی نبند و مثل شما بقی را صید نمایند و شما  
 مشغول با اختلاف باین باشند  
 از خدا خواهم که موفق با اتحاد و بیجا گشتی گردید و بسبب قدرت  
 عالم انسانی شوید و بموجب تعالیم الهی سلوک و حرکت نمایند  
 از جمیع تعلقات عالم بشری بترک و باید و بصفت صحت و شرف  
 شوید از جهان ناسوت بگذرید نفوس ملکوتی شوید و با جمعی  
 لاهوتی گردید و ملائکه آسمانی شوید و علیکم الهیه و الهی باغ  
 در کجوب دیگر میفرماید: "اگر اجابتی الهی چنانچه بدو شاید و بگوید  
 و سایرین امریکه اتحاد و اتفاق در دخی دستان دلفی و جسان نمایند  
 بخت عبداله را در میان خویش شنید اتحاد در بین یاران حاصل  
 گردد و ثنات روح القدس ظاهر کنند زیرا احد باید استعداد  
 بحدت با روح داد و داده شود اگر نه بهت وحدت یاران و الفت  
 در میان جبهه نماید از نفی طبیعت الهی شرف و غلبه امریکه  
 معطر شود و مشرق الاکار بلند گردد و فیضات شمس حقیقت تابند  
 و عزت ابدیه یاران الهی جلوه نماید و حیات آسمانی حصول پذیرد  
 هر کجوب دیگر میفرماید: "در خصوص اشتیاق بهائیان امریکه بجهت  
 عبداله و مرقوم نموده اند و الله چنانچه مرقوم نموده اند اگر اتحاد  
 و اتفاق تام بین احباب حاصل شود شداید تقدیر سوافی بدر گردد  
 از بیکه حضرت عبداله از جن اعظم اقدیم مع حرکت دسواند  
 بهائیان جامع امریکه از هر سمتی متصل و غایب به حضور یک در باب  
 سفران فرمود و همان بر این مملکت عرض نموده در نهایت خلوص  
 از جمیع قلب دعوت کردند تا آنکه بتدریج الواح وصول یافت و شرط  
 این سفر معلوم و منظم گشت لهذا کتبه اتحاد بین الجمیع تشکیل یافت  
 و این کتبه از سرگزدا مشکلف بر تألیف قلب و تشج و توحش باریت  
 بهت بیجا گشت مشغول گردید و هر یک را داره و صیام به امانه  
 بگذاشت قاضی الحاجات ترغیب نمود سپس از اتمام ماه صیام ترغیب  
 که هر صدها صدها یاران امریکه رسید حاضر گرد و قوامی ان رفیه  
 بر دعوت الهی حضرت عبداله با بریکه و عهد و پیمان و وحدت بیجا گشتی  
 بود و حال درسته همت است که ان رفیه بجهت حضرت عبداله  
 فرستاد شد است و فی الحقیقه حاضر نمودن و دلیل داشتن چنین  
 رفیه اجابتی الهی را مائمه آسمانی بود زیرا جمیع را متحد و یک رخوات  
 بیجا گشتی و در ناگه گشتند و آثار دردی و غبار را محو نمود و امید دارین





# نجم باختر

۱۳۲۹

۲۸ ربيع ثانی ۱۳۲۹

شماره سوم

## فهرست مندرجات

- ۱ وصول الواج بافتی رنج باختر
- ۲ سفر حضرت عبداله‌آباد بامریک و لوح مبارک بجامع بهائیان غرب
- ۳ فرستادن و رخصت عمومی و دعوت رسمی عبداله‌آباد بامریک
- ۴ اول نگاره عمومی نژاد های عالم در لندن
- ۵ انعقاد دودم انجمن بین المللی مادران دروا شکستن
- ۶ نشر لاله‌علی و وطن پرست
- ۷ مقاله مفید و اخبارات امری از بندر جز
- ۸ عکس بهائیان بندر جز
- ۹ نجم باختر
- ۱۰ انعقاد و سوم مجلس عمومی نمایندگان بجامع عمومی بهائی در شیکاگو
- ۱۱ اعادۀ هفت سیه تاریکی میوه زار میکانی برای صلح عالم بشریت شام

Persian Editorial Office: NAJME BAKHTAR,  
1800 Belmont Road, Washington, D. C., U. S. A.



# STAR OF THE WEST

## SPECIAL CONVENTION ISSUE

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## PERSIAN-AMERICAN EDUCATIONAL SOCIETY.

ANNOUNCEMENT OF THE ANNUAL CONFERENCE, JUNE 16-18, 1911, WASHINGTON, D. C.

This Society, which is the first of its kind organized and incorporated in America, will hold the Annual Conference, provided by its Constitution, at Washington, Friday, Saturday and Sunday, June 16, 17 and 18, 1911.

The object of the organization is to bring these two countries together in ties of mutual interests: commercial, educational, moral and intellectual.

It is hoped that the Conference will be attended by people of affairs and public-spirited citizens. You are cordially invited to be present or represented, and correspondence with the Secretary is suggested, concerning any of the following

## SPECIAL FEATURES

I. By attending the session of this Conference, to learn of the objects, methods and plans of the Society.

II. All who will attend, or be represented, should notify the Secretary of their intention by June 10.

III. Delegates and representatives from other associations, commercial, educational and industrial institutions and bodies will be heartily welcomed, and if the response justifies such action a special session will be arranged for the expression of their opinions.

IV. At the conference, the aims and objects of the Persian American Educational Society will be discussed by various speakers.

V. Means for the establishment of closer relations between Persia and America will be developed.

VI. A new and broader Constitution, framed by a Special Committee, will be presented for adoption.

VII. Reports of work done during the past year will be submitted and a program for the activities of the coming year will be outlined.

VIII. As Persia has just engaged the services of five American financial advisers to organize the fiscal system of that Empire, this makes it apparent that in the near future these two countries will be brought much closer together from every practical standpoint.

The usefulness of this Society in the establishment of commercial and industrial relations can scarcely be measured at this important juncture.

IX. With the establishment of a strong Constitutional Government in Persia, the enactment of just and beneficial laws by the National Parliament, the encouragement of friendly relations and the undertaking of various industrial and commercial projects, there is a vast and limitless field for American capitalists and manufacturers, as well as boundless opportunities for educational propaganda, and this Society will be able to assist materially all interested inquirers.

The foregoing, together with the fact that this is the first Conference of its kind ever held, indicates the great importance of the gathering, and your attendance or representation is again urged.

MIRZA AHMAD SOHRAB, *Treasurer*;

WILLIAM HOAR, *President*;

JOS. H. HANNEN, *Secretary*.

General offices, 1800 Belmont Road, Washington, D. C.

Since the last printed report, \$300 has been sent to Persia for scholarships, thus making the total \$1,000; also the following scholarships in the P. A. E. S. have been renewed for another year. The officers feel particularly gratified in noting that practically all of the scholarships of the first year have been renewed, thus indicating that the movement has already assumed permanence as an instrumentality of good:

No. 8, Miss Charlotte Segler, New York City.

No. 18, Miss Mary Lesch, Chicago, Ill.

No. 21, Mr. L. W. Foster and Miss L. James, Chicago, Ill.

No. 20, Mr. Lars Johnson, Chicago, Ill.

No. 23, Miss Gertrude Buikema, Miss P. Casselberry and Mrs. Eva Webster Russell, of Chicago, Ill.

No. 24, Mrs. Cecilia Harrison, Mrs. Emily Olsen and Mr. J. W. Woodworth, of Chicago, Ill.

No. 26, Mrs. S. Scheffler and Mr. Charles Scheffler, of Chicago, Ill.

No. 29, Mr. J. Nelson, Mrs. Ida Brush and Mrs. B. Grayson, of Chicago, Ill.

No. 40, Miss M. Billet, of New York City.

No. 28, Mrs. Jessie Bonds, of Chicago, Ill.

No. 42, Mr. John D. Bosch, of Geyserville, Cal.

No. 30, Mr. J. E. Latimer, of Portland, Ore.

No. 31, Portland Bahai Assembly, of Portland, Ore.

A new scholarship is reported, that of the Bahai Assembly of Spokane, Wash., which is No. 64.

JOSEPH H. HANNEN, Secretary.

# STAR OF THE WEST

Vol. II

Chicago (May 17, 1911) Azamat

No. 4

## THE CONVENTION AT CHICAGO.

The Temple Unity Convention of 1911 was most auspiciously inaugurated by a Unity Feast, given by the Chicago Assembly Saturday evening, April 29th, at 125 N. Wabash Avenue. Mrs. Foster, Mrs. Kirchner and Mrs. Rara were the Committee in charge of the arrangements for the Feast, and Mr. Charles H. Greenleaf presided over the exercises. About 135 were present.

The foregoing is a brief summary of the facts concerning a most wonderful meeting, in which the spirit of unity was so strongly manifested that, as from a great spiritual dynamo, all who were so fortunate as to be able to participate received a double portion of the Bounty of the Almighty! Entering a spacious and perfectly arranged dining hall, the guest beheld a scene of beauty which was a fitting introduction to the good things to follow. Two long tables, one on either side of the room, with smaller ones placed in a third row between them, were gracefully decorated with growing plants and cut flowers. All remarked upon the newness of the hall, which in fact had just been opened, thus providing for the Bahais a fresh and beautiful environment, typical of the effect of the Teachings upon the hearts of the believers. One instinctively went back to the days of the Master, nineteen centuries ago, when His disciples were sent out to claim for their Lord the steed upon which no man had ridden before; or to the parable of the new wine and the new bottles. Truly, in this day "Old things have passed away, and all things have become new." This thoughtfully-provided environment was enjoyed by all. However, the spirit of Baha' would have glorified any scene! As the visitors from all parts of America assembled, it was a perfect joy to see them embrace and greet each other like members of a family who had been separated for a long time. It mattered not that most of them had met but once or twice before, while others had never seen the face of the loved friend. The unity of the Cause was a tie closer than that of blood. In the words of a brother in India, it was apparent that we had always known each other, but had just had the opportunity to become acquainted. Joyous laughter resounded, and sometimes the eyes showed the moisture which betrays the highest ecstasy. Could there have been another such meeting in Chicago? Surely not. O, that all the friends might have participated; but the absent ones were in our thoughts and prayers.

Mr. Greenleaf called the meeting to order with a few well-chosen words of welcome. Then followed a program: Miss Mary Lesch read from the Words of BAHÁ'U'LLAH; Miss Ellerman sang very effectively "The Holy City;" Mrs. Grace Foster read more of the Holy Utterances; Mr. Percy Woodcock presented some of the Teachings imparted to him by Abdul-Baha upon the occasion of his recent visit to Ramleh; Mr. Hetherington, of Montreal, read a Tablet; Miss Ellerman again sang, her selection being happy and contributing materially to the harmony of the evening; Mr. Hannen read a Tablet\* just revealed by Abdul-Baha to the believers in America, and which had been translated to be presented at this gathering; Mr. Currier read more of the Words of Life, and Mr. Edgar F. Waite sang the "Benediction," composed by Mrs. Waite, the friends joining in the chorus. This closed the formal portion of the evening, and ushered in the material Feast. The ladies were quite busy for awhile, and tables and plates were soon laden with viands. Sandwiches, olives, pickles, coffee, ice cream and cake were bountifully provided and heartily enjoyed. During this portion of the evening a number of the visiting delegates presented greetings and spoke in a happy vein. First, a message from Honolulu was read; then the following were called upon by the Chairman, and responded with a greeting, a Tablet, or a brief teaching: Mr. Eardley, who presented the salutations of the Baltimore Assembly; Mr. Roy C. Wilhelm, brief but very much to the point, as always, telling of his recent trip throughout the country; Miss Robarts, of the Boston Assembly, with an eloquent word; Mr. Albert H. Hall, of Minneapolis, who stirred the hearts of the listeners with the power of his earnest appeal for unity; Mrs. Finch, of Seattle, who spoke for the Pacific Coast; Mr. Remy, of Washington, responding with a Tablet; Mrs. Parmerton, of Cincinnati, with a well-chosen and inspiring talk. Mirza

\*See page 6.

Basheer, of Valparaiso, Ind., presented an epitome of the Bahai Principles in the three words, Love, Peace, Unity. Mrs. Cooper, of Fruitport, Mich., Mr. Mounfort Mills, of New York City, Mrs. Ditmars, of Spokane, Washington, and Mr. Bernard M. Jacobsen, of Kenosha, Wis., typified the unity of those far removed in point of distance, and each brought a cheery message to refresh the souls of the listeners. Mrs. Coles, of Washington, thrilled with ringing utterances; Mr. Pary, of New York Mills, Minn., expressed his joy in being again present; Mr. Woodcock, of New York, shared more of his experiences in the recent visit with Abdul-Baha, described aptly as "Six Weeks in Heaven". Mr. Hannen, of Washington, D. C., Mr. Arthur Dealy, of Fair Hope, Ala., and Mrs. Bagg, of Muskegon, Mich., closed the list of speakers, each bringing a fragrant greeting of love. As the friends dispersed to their homes, reluctantly leaving the happy scene, the delegates were presented with flowers, the wonderful sweetness of trailing arbutus coming from Fruitport, Mich., and blossoms from dear Mrs. Dealy, of Fair Hope, Ala., bringing their own assurances of loving thoughtfulness on behalf of absent ones.

Surely there were no more joyous merry-makers on the street cars than the believers, whose beaming faces were in striking contrast with those returning from the futile pursuit of pleasure in material ways, or the chase of the elusive gold. Many must have wished for the joy of the Bahais.

The Sunday morning meeting, held in Corinthian Hall, Masonic Temple, was another wonderful and blessed gathering. The spacious hall was crowded. It seemed that the spirit of the Unity Feast was present, as the friends gathered again and greeted each other like the members of a family. Mrs. Holmes opened the exercises with a selection on the organ; Mr. Windust, the Musical Director, announced that upon this occasion the audience was to be the choir, and soon the strains of a Bahai hymn were resounding. Mr. Mountfort Mills presided and read a Tablet and Prayer. Another song was followed by a reading by Mrs. Parmerton. Then Mr. Remy presented briefly a report of his trip around the world with Mr. Howard Sturven. In a most interesting manner he outlined the four months spent between Chicago and the Pacific coast, visiting the various Assemblies; then from San Francisco to Honolulu, where several meetings were held; to Tokyo, Japan, where, under the direction of Professor M. Barakatullah, a large audience was addressed at the Y. M. C. A.; thence to Shanghai, China, to Rangoon and Kunjangoon, Burma; to Baroda, India, where the assemblage addressed was called together by the Maharajah; to Bombay, India, where numerous meetings were held; to Haifa, where time was spent with Abdul-Baha and representatives of five of the great religions of the world were present, i. e., Jews, Zoroastrians, Christians, Moslems and Buddhists. From Haifa they returned to America. A song composed by Mrs. E. Emma Holmes, and now sung for the first time, was ably rendered by Mr. Mills. Words of Abdul-Baha were next read by Dr. Pauline Barton-Peeke, of Cleveland, Ohio. Then Mr. Percy F. Woodcock, of New York, shared the spiritual wealth of his wonderful experiences, dwelling particularly upon the teachings imparted on the recent visit to Abdul-Baha at Ramleh. He was given, this time, a message of joy and peace to the believers. The particular thought which he developed was Maturity. A wonderful teaching, given by a great Oriental Bahai, was presented, outlining the seven props which man needs on his spiritual journey from savagery, polytheism and idolatry to monotheism and the worship of God in Spirit and in Truth. These props are then to be discarded and man is to find the several offices filled from within. They are: 1. The Priest. 2. The Law-Giver. 3. The Prophet. 4. The Savior. 5. The Sacrifice. 6. The Divine Incarnation. 7. Heaven. Hidden Words were read in support of the presence of each of these within. Mr. Woodcock closed with two Oriental stories; one told by Abdul-Baha is particularly impressive. It concerns a rivalry between Greek and Japanese artists, at some period of history. This competition became so keen that an opportunity was given to these artists to compare their skill. A gallery was provided and the rivals were to decorate opposite sides. A sliding scaffolding concealed the work of one party from the other. Finally, the day of the test came. The king and his party inspected first the work of the Japanese, who had most wonderfully depicted figures, scenes and objects on their side of the wall, in a manner which seemed superlatively great. When the other side was unveiled it developed that the Greeks had devoted their time to polishing their side, and it was so perfectly done that the pictures from the opposite side were mirrored therein and depicted even more exquisitely. So we are to polish our mirrors in this great Day. The singing of the Temple Song, by the entire audience, closed a memorable occasion.

In the afternoon nearly fifty of the friends visited the Mashrak-el-Azkar grounds, despite the uncertainty of the weather. The evening brought large numbers together again, at the hospitable home of Mr. and Mrs. George Loeding, in Perry Street, where the 19-day Tea of the Woman's Assembly of Teaching was given. This proved to be a most delightful opportunity for further social intercourse, binding the hearts together with new ties. A day more full of joy it would be hard to realize, and one can better imagine the condi-

tion of heaven with such an example of Unity, Peace and Love as was afforded us by the Chicago friends and typified by the visiting delegates.

The closing and public session of the Bahai Temple Unity Convention of 1911 was held in the Drill Hall, 17th floor, Masonic Temple Building, Tuesday evening, May 2. The spacious assembly room was well filled with delegates, friends and visitors. There were quite a number of the latter, who listened with every indication of great interest to the presentation of the history, aims and some of the practical workings of the Bahai Movement.

Mr. Albert H. Hall presided and tersely or eloquently, as the occasion suggested, epitomized the talks, linking together the various presentations.

After an address of welcome Mrs. Claudia S. Coles, of Washington, D. C., was introduced with the statement that she would give "The Message". Mr. Wilhelm, of New York City, was then presented to the audience as a practical business man. He followed this line with the timely interpolation of two poems.

Miss Grace Roberts, the delegate of the Boston Assembly, gave a greeting and an outlook of the Cause, gained from recent traveling. Particularly interesting was her recountal of the exchange of messages recently occurring between the Archbishop of Canterbury and Abdul-Baha. The former, a friend of Miss Buckton, of London, sent this message: "Take him my loving greeting and say that we are all one and the same behind the veil." To which Abdul-Baha replied: "Take my loving greeting to the Archbishop and say, yes, and the veil is very thin and it will vanish quite."

Mr. Hetherington, the Montreal delegate, gave a most interesting account of his connection with the Bahai Movement. Although introduced as a typical Englishman, he displayed great warmth and said that, although this was his first visit to Chicago, he felt perfectly at home and wanted to stay here always.

Mr. Mountfort Mills sang again, by request, the song composed by Mrs. Holmes, entitled "The Comforter".

Mr. Edwin Woodcock, the newly appointed Chairman of the Commission on Publication, was next introduced to present the claims of his Commission. He tersely and effectively outlined the necessity of everyone working and inspired all present to follow his example and find our best field of action, as the best means of expressing our belief and enthusiasm.

Mr. Joseph H. Hannen, one of the Washington delegates, presented a teaching, showing by the scriptures and the Hidden Words, the Holy Utterances of this Revelation to be the Water of Life which the Christ promised to His disciples that He would drink anew with them in the Kingdom of the Father.

Mr. Albert R. Windust sang "The Earth is the Lord's."

Mrs. Ida Finch, of Seattle, introduced as the "Mother" of the Cause in her section, gave a little talk, outlining the activities of the Assembly on "Beacon Hill," and its far-reaching ramifications.

Dr. Pauline Barton-Peeke, of Cleveland, O., after a few words of appreciation, read one of the Holy Utterances, a Prayer.

Mr. Percy Woodcock was introduced as the closing speaker. He shared more of the treasures of the Kingdom, obtained so recently. This time his theme was our responsibility; that the joys of the Revelation are ours only to the extent that we earn them, and, on the other hand, the Truth will sear our very souls if we fail to measure up to our responsibilities.

With a note of harmony in song, the Third Annual Convention of the Bahai Temple Unity was declared adjourned.

JOSEPH H. HANNEN.

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On May 3d it was the pleasure of the Kenosha, Wis., Assembly to have a number of the delegates from the Chicago Convention visit them. Among those who came were: Mr. Joseph H. Hannen, Washington, D. C.; Mr. E. H. Eardley, Baltimore; Mrs. Annie L. Parmerton, Cincinnati; Mrs. Ida A. Finch, Seattle; Mrs. Cora Ditmars, Spokane; Mrs. Claudia S. Coles, Washington, D. C., and Mrs. Luella Kirchner, Chicago; also some of the friends from Racine and Mrs. Charlotte Morton, of Milwaukee. The evening was spent in listening to addresses from the various visitors, interspersed with musical selections rendered by the children's orchestra. Afterward the Bahai Sunday school children recited their lessons, which proved to be an event of the evening, the delegates expressing their pleasure at their work. Refreshments were served and, altogether, it was a gathering long to be remembered by those present.

BERNARD M. JACOBSEN.

## TABLET TO THE AMERICAN FRIENDS FROM ABDUL-BAHA.

Translate this Tablet in great haste, and with its original, print and spread.

(Signed) ABDUL BAHÁ ABBAS.

Through Mirza Ahmad Sohrab—Upon him be BAHÁ'O'LLAH!—To the friends of God and the maid-servants of the Merciful:

Upon them be BAHÁ'O'LLAH-EL-ABHA!

HE IS GOD!

*O ye friends and the maidservants of the Merciful!*

When the deposed Sultan of the Ottoman Empire, Abdul Hamid, arose in tyranny and oppression, Abdul-Baha was incarcerated in the prison of Acca and was surrounded with the utmost surveillance of police, detectives and men of the Secret Service. The door of communication was entirely closed and the means of correspondence was prevented. If any soul approached the house he was searched; nay, rather, threatened with dire persecution. The affairs reached to such a degree that, not being satisfied with these restrictions, the Sultan sent an oppressive investigating Commission, so that with all kinds of wiles, simulations, slander and fabrication of false stories they might fasten some guilt upon Abdul-Baha in order that he might crucify Him, or cast Him into the sea, or banish Him into the heart of the distant and unknown Sahara of Feyzan (Africa). That oppressive investigating Commission exercised its rights with tyranny and passed the sentence that Abdul-Baha merited all kinds of persecution. Finally they decided to send Him to Feyzan, and when they cabled this decision to the palace of Abdul Hamid, an answer was received that the matter of Feyzan was approved by the Imperial Order. Then that unjust investigating Commission returned to Constantinople. They were in the midst of the sea when the cannon of God boomed forth before the palace of Abdul Hamid, a charge of dynamite was exploded, a number of people were killed, Abdul Hamid fled into the interior of his residence, difficulties and trials surrounded him, and incidents and events developed rapidly. Therefore he did not find the opportunity to oppress Abdul-Baha; public revolution was started, which ended in his deposition, and the Hand of Divine Power released the neck of Abdul-Baha from the chains of the prison of Joseph and the fetters and manacles were placed around the unblessed neck of Abdul Hamid. Be ye admonished, O ye people of insight! Now Abdul-Baha, with the greatest power, has hastened to the country of Egypt from the land of prison. Praise be to God, that through the Bounty and Providence of the Blessed Perfection, no sooner did he land in Alexandria than the Word of God was promoted and the melody of the Kingdom of ABHA was heard. All the newspapers wrote innumerable articles. Some gave the utmost praise; others raised a great cry, saying: "The arrival of this personage in this land will shake the pillars of Religion and will shatter to pieces ancient customs and conventions. He attracts every one he meets and when he loosens his tongue in any meeting, it creates faith in the hearts of the deniers." The papers are still writing detailed articles and will continue to do so.

Now the friends and the maid-servants in America have written innumerable letters and all of them are pleading that Abdul-Baha make a trip to that country. Their supplications and entreaties are insistent. In view of the differences among the friends and the lack of unity among the maid-servants of the Merciful, how can Abdul-Baha hasten to those parts? Is this possible? No, by God!

If the friends and the maid-servants of the Merciful long for the visit of Abdul-Baha, they must immediately remove from their midst differences of opinion and be engaged in the practice of infinite love and unity. No Bahai must open his lips in blaming another one, he must regard backbiting as the greatest sin of humanity, for it is clearly revealed in all the Tablets of BAHÁ'O'LLAH that backbiting and faultfinding are the fiendish instruments and suggestions of Satan and the destroyers of the foundation of man. A believer will not blame any soul among the strangers, how much less against the friends. Faultfinding and backbiting are the characteristics of the weak minds and not the friends. Self-exaltation is the attribute of the stranger and not of the Beloved. It is our hope that the believers and the maid-servants of the Merciful in America may become the cause of the union of the East and the West, and unfurl the Standard of the Oneness of the Realm of Humanity. Now, we observe that strangeness, lack of unity and the utmost difference exists among the friends and the maid-servants of the Merciful. Under such a condition, how can they arise to guide the people of the world and establish union and harmony between the nations of the earth? His Highness Christ, addressing His disciples, said: "Ye are the salt of the earth: but if the salt hath lost its savour, wherewith shall it be salted?"



O ye friends and maid-servants of the Merciful! If ye are yearning for my meeting, and if in reality ye are seeking my visit, ye must close the doors of difference and open the gates of affection, love and friendship. Ye must pulsate as one heart, and throb as one spirit. You must be like the waves, though they are innumerable they constitute the all-encircling sea.

O ye friends and maid-servants of the Merciful! Praise be to God, ye are the fish of one ocean, the birds of one rose-garden, the trees of one orchard and the flowers of one paradise. Then why this difference? Why this lack of harmony? Wherefore this condition?

Verily, verily, I say unto you, were it not for this difference amongst you, the inhabitants of America in all those regions would have, by now, been attracted to the Kingdom of God, and would have constituted themselves your helpers and assisters. Is it meet that you sacrifice this most glorious Bounty for worthless imaginations? No, by God! Should you reflect for one moment, you shall become enabled to destroy instantly the foundation of this difference by absolutely refraining from backbiting and faultfinding amongst yourselves. Adorn with infinite love and concord the assemblage of beatitude, bring about the meeting of happiness, establish the banquet of the oneness of the realm of humanity, loosen your tongues in praising each other, and then anticipate the presence of Abdul-Baha in your midst.

Aside from all these considerations, some of the nakazeens have come secretly amongst you and are expressing their firmness in the Covenant and with all kinds of intrigues and strategies are creating disorder and calamities, so that ye might be deprived of the Lights of the Divine Testament and subjected to the darkness of violation.

Is it worthy of you to be engaged with differences amongst you and thereby enabling the nakazeens to spread a noose and chase such firm believers as you are?

I beg of God to confirm you in union and concord that you may become the cause of the oneness of the kingdom of humanity. Live and act in accord with the Divine Teachings, be abstracted from all the attachments of the human world, characterized with merciful characteristics, release yourselves from the nether world, become heavenly souls, spiritual beings and the angels of Paradise.

Upon ye be Baha-el-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, April 28th, 1911.

## RECORD OF THIRD ANNUAL CONVENTION OF BAHAI TEMPLE UNITY.

*Corinthian Hall, 17th Floor, Masonic Temple, Chicago, Ill.*

MORNING SESSION, MONDAY, MAY 1, 1911.

The Convention was opened by Mr. Mountfort Mills, President of Bahai Temple Unity, who extended greetings and said:

"As the years go by we realize more and more the greatness of this work and the greatness of the power that is behind it. Let us unite a few moments in silent prayer in gratitude to God, that we are privileged to come here to take part, each of us, in this, the greatest work of the ages. Let us unite in silent prayer in gratitude and supplication that we may be guided by the Spirit of Truth in our endeavors to further the work of God."

The commune of silence was followed by Mr. Mills reading the following Tablet, revealed by Abdul-Baha:

HE IS GOD!

O my God! O my God! We are servants who have sincerely turned our faces unto Thy Grand Face; severed ourselves from all else save thee in this Great Day and are assembled together in this glorious meeting of one accord and desire, and unanimous in thought to promulgate Thy Word amid Thy creatures.

O my Lord! O my Lord! Suffer us to be signs of guidance, standards of Thy Manifest Religion throughout the world, servants of Thy Great Covenant—O our Exalted Lord!—appearances of Thy Oneness in Thy Kingdom, the EL-ABHA, and stars which dawn forth unto all regions.

O Lord, make us as seas rolling with the waves of Thy Great Abundance, rivers flowing from the mountains of Thy Glorious Kingdom, pure fruits on the Tree of Thy illustrious Cause, plants refreshed and moved by the Breeze of Thy Gift in Thy wonderful vineyard.

O Lord, cause our souls to depend upon the signs of Thy Oneness, our hearts to be dilated with the Bounties of Thy Singleness, so that we may become united as are ripples on a waving sea; become harmonized as are the rays which shine forth from a

brilliant light; so that our thoughts, opinions and feelings become as one reality from which the spirit of accord may be diffused throughout all regions.

Verily, Thou art the Beneficent, the Bestower! Verily, Thou art the Giver, the Mighty, the Loving, the Merciful!  
(Signed) ABDUL-BAHA ABBAS.

Mr. Mills announced the first business to come before the Convention was the election of a Chairman.

On the nomination of Miss Robarts, seconded by Mr. Hannen, Mr. Albert H. Hall, of Minneapolis, was elected Chairman of the Convention. Assuming the chair, among other things, he said:

"By God's guidance, we have come to this Convention from many different parts. What we are to do, we do not yet know. I cannot outline to you its mission. But we all realize that the Unity has outgrown its swaddling clothes. We must henceforth devote ourselves seriously, unreservedly to the business divine entrusted to us, that we may allow nothing to divert us from the task originally undertaken by us, and that we take aright our every step. Not the guidance of our worldly wisdom do we seek; that may only be our aid. Our guidance and leadership we seek from God. Clear and unmistakable has been that guidance to us. Out of shadow and confusion we have been led into light, unity and peace. In the great account our results will be found. God knew our resources and has been putting us for a sojourn in the 'wilderness' to prepare us for His work. As regularly as of old came the providence of manna, so about \$5,000.00 every six months has come into our treasury to meet our accruing needs, as if measured down to us by the decimals of the Infinite. Our obligations have been promptly met, our credit is good, our faith is assured. We must now prepare for the larger tasks before us, for the work in our hands will grow. It is not ours; it is His."

On nomination of Mr. Hannen, seconded by Mr. Mills and unanimously carried, Mr. Bernard M. Jacobsen was elected secretary of the Convention.

On motion of Mrs. Parmerton, seconded by Dr. Pauline Barton-Peeke, Miss Gertrude Buikema was elected assistant secretary of the Convention.

Mr. Mountfort Mills presented the greetings and regrets of Miss Annie T. Boylan, delegate from the New York Assembly, who was unable to be present. Also, those of Mrs. Charles L. Lincoln, of the Brooklyn Assembly, and the greetings and salutations of the Unity to these delegates were ordered extended to them.

The secretary was directed to call the roll of the Assemblies, upon which the delegates present responded with greetings and reported for each Assembly. The following Assemblies and delegates responded upon such roll call:

New York City and Borough of Manhattan.....	Mr. Mountfort Mills.
	Mr. Percy F. Woodcock.
Montreal, Canada.....	Mr. Walter F. Hetherington.
Boston, Mass.....	(Alternate) Miss Grace Robarts.
Philadelphia and Pittsburg, Penn....	(Alternate) Miss Elizabeth Stewart.
Washington, D. C.....	Mr. Joseph H. Hannen.
	Miss Mary E. Little.
	(Alternate) Mrs. Claudia Stuart Coles.
	(Alternate) Mr. Charles Mason Remy.
Milwaukee, Wis.....	Mrs. Charlotte Morton.
Spokane, Wash.....	Mrs. Cora Ditmars.
Cleveland, Ohio.....	Dr. Pauline Barton-Peeke.
Muskegon, Mich.....	Mrs. Helen Bagg.
Fruitport, Mich.....	Mrs. Eva Cooper.
	(Friend) Mr. John Dermo.
	(Friend) Mrs. Lucy Van Dyke.
Fairhope, Ala.....	Mr. Arthur Dealy.
Baltimore, Md.....	Mr. E. H. Eardley.
New York Mills, Minn.....	Mr. Olaf Pary.
Chicago, Ill.....	Mr. Arthur S. Agnew.
	Mrs. Corinne True.
Ithaca, N. Y.....	(Alternate) Mr. Roy C. Wilhelm.
Seattle, Wash.....	Mrs. Ida A. Finch.
Minneapolis, Minn.....	Mr. Albert H. Hall.
	(Alternate) Dr. Homer S. Harper.
Genoa Junction, Wis.....	Mrs. Emma Hargis.
Cincinnati, Ohio.....	Mrs. Annie L. Parmerton.
Anaconda, Mont.....	Mrs. L. Ellsworth Jones.
Rockford, Ill.....	Mr. Willard H. Ashton.
Kenosha, Wis.....	Mr. Bernard M. Jacobsen.

The following delegates were absent:

New York City and Borough of Manhattan, N. Y.	Miss Annie T. Boylan.
	(Alternate) Mrs. Charles L. Lincoln.
Boston, Mass.....	Mr. Alfred E. Lunt.
	(Alternate) Miss Julia Culver.
Johnstown, N. Y.....	Mrs. Harriet Rupert.
Pittsburg, Penn.....	Mr. Hilbert E. Dahl.
Buffalo, N. Y.....	Mrs. Emily C. Woodworth.
	(Alternate) Dr. F. S. Blood.
Racine, Wis.....	Mr. Christ Olson.
Jersey City and North Hudson, N. J.....	Mr. William H. Hoar.
Baltimore, Md.....	(Alternate) Mr. Howard C. Struven.
Ithaca, N. Y.....	Mrs. W. E. House.
Bangor and Lawrence, Mich.....	Mr. John F. Hay.
Portland, Ore.....	Miss Anna Wold.
	(Alternate) Mrs. Hattie Latimer.

Mrs. Cora Ditmars, in responding for Spokane reported the serious illness of Mrs. L. A. Lehmann.

The Chairman directed Mr. Hannen to read and the Convention followed in the prayer for healing for Mrs. Lehmann and the secretary and Mrs. Ditmars were requested to also extend to Mr. Lehmann the sympathy and greetings of the friends.

The letter of greeting from Mrs. A. P. Sanford, of Muskegon, Mich., was read.

The letter of greeting of Mr. William H. Hoar, delegate of Fanwood, N. J., Assembly, who was unable to attend on account of illness, was read.

The secretary was instructed to extend the greetings of the Unity to the Newark and Hoboken Assemblies, through Mr. Hoar.

In responding for the Washington, D. C., Assembly, Mr. Joseph H. Hannen said: "In this place, one feels like the two disciples at the time of the Transfiguration that 'It is good to be here.' One is also inclined to suggest, as did they: 'Let us build tents and stay here.' But like those disciples, we must go out presently and carry with us the impetus of the spirit inbreathed here, that for our being here we may be able in all future time to do better work."

In responding for the Chicago Assembly, Mrs. Corinne True said: "When Abdul-Baha was asked what would best promote the Cause and bind together the friends, he replied: 'First, the character of the teachers, and, second, the work for the Mashrak-el-Azkar. The teachers must so live that their deeds will teach the people, even if they do not teach by word of mouth. The teachers are of the first importance; their lives must be examples.'"

Oakland, Cal., Assembly sent its love and greetings to the friends, and its regret at not having a delegate present, but hoped to be represented next year.

Responding for Seattle Assembly, Mrs. Ida A. Finch read a tablet from Abdul-Baha, from which the following is a quotation:

"Through the boundless Favor, I hope that in Seattle by the endeavor of the beloved of God, certain souls may arise who may prove a radiant lamp to the world of humanity and merciful spirit to the phenomenal body; that they may be the cause of the purification of souls and the means of sanctification of hearts; that they may know this mortal world as fleeting shadow and call the rest and repose, the pleasure and blessing, the wealth and sovereignty of the earth, the waves of the sea of imagination; that they may arise in such wise to live by the Divine Teachings and Exhortations of the Blessed Beauty as to sparkle even like the morning star from the horizon of holiness."

She also quoted from a letter from one of the friends in Seattle, the following:

"I take this way of talking to you as you speed your way over the vast unbroken waste on your trip to an oasis of spiritual life. You will be nearer to us in spirit by the necessary strain of our imagination to keep in touch with you. Drink deeply of the cup of life for us and we will try to be emptied of all else ere you return, to be refilled."

Delegates who had recently visited the Portland Assembly made report of the good work and of the unity prevailing there.

The secretary was directed to send to that Assembly the greetings of the Unity.

Announcement was made of the serious illness of Mrs. L. W. Foster. The Convention united in the prayer for healing for her.

The Convention adjourned for noon recess.

#### AFTERNOON SESSION.

Mr. Bernard M. Jacobsen, secretary of Bahai Temple Unity, presented a report covering in detail the work of the Executive Board and the accomplishment of the Temple Unity during the year. A brief summary thereof only is here inserted:

"During the year all conveyances and legal steps have been consummated by which the streets and alleys embraced in the Temple site have been vacated and title vested in the Temple Unity. The direction line of Sheridan Road has been changed, the boundary lines of the site enlarged and made more symmetrical, and the pending negotiations between the Unity and the Village Board of Wilmette and the Drainage Board of the Sanitary District of Cook County have been carried forward to favorable conclusions. The order of the Village Board for a sidewalk about the site, which would have required a thousand dollars to construct, has been considerably postponed after a conference with the Village Board. This will save the waste and inconvenience of constructing permanent sidewalk before grading and other work upon the site is further advanced. We acknowledge most considerate and fair treatment from the officers of the Village Board.

"The appeal to the friends for funds has brought generous response, so that all of our obligations have been met and our immediate needs supplied. In anticipation that we might not have sufficient money to meet the maturing payment upon the site, Mrs. Goodall generously advanced \$2,000.00, but when the payment fell due our treasury was prepared to meet the payment and it was not necessary to use the generous loan from Mrs. Goodall.

"She has generously replaced that money in the treasury to be used in acquiring additional land as soon as we may do so upon fair terms.

"A fisherman who moved a hut upon our site, and whose presence occasioned some solicitude, lest his purpose was to acquire squatter's rights, has disavowed such purpose and has been allowed to remain as our tenant by agreement of lease.

"It is desirable that we obtain ownership or control of the lots lying to the east of Sheridan Road and between the site and the lake shore. We are not yet in sufficient funds to warrant undertaking the purchase of these lots and the price has thus far been excessive. We hope to be able to acquire these lots, simply to control the outlook, at reasonable terms, during the coming year. If this cannot be done we hope to interest the officers of the Village of Wilmette in the project of acquiring these lots for public use and for park purposes. Our only purpose in acquiring them would be to devote them wholly to public use without restriction, and if the price set upon them by the owners prohibits us from doing this work we shall gladly unite with public officers seeking to serve the public welfare by acquiring the lands for the same public use.

"Our attorney, Mr. I. T. Greenacre, has rendered much painstaking work for the Unity during the past year. The title to our site and all legal matters in connection with it have had his constant care. The year has been one of preparation; harmony and the fullest co-operation have existed in all the work. With new zeal we must now complete the purchase by the prompt payment of all the remaining debt on the site, protect our present site against obstruction at the East and begin the gathering of funds for the early commencement of work upon the Temple Building."

Mrs. True, financial secretary, presented the following report:

"Total amount received from beginning of the fiscal year to April 29, 1911, \$10,401.59. This amount was received from ninety-nine different cities.\* Last year contributions were received from sixty different cities.

"When Mr. Remy and Mr. Struven reached Acca in their trip around the world, Abdul-Baha gave Mr. Remy a sum of money in gold pieces to spend for his comfort in traveling from Acca to America. Upon his arrival in this country Mr. Remy, who had carefully guarded Abdul Baha's gift, sent the gold pieces to Chicago for the Mashrak-el-Azkar. The friends throughout the country, desiring to possess the coins, purchased them at five dollars apiece, thus retaining them as souvenirs and netting the fund \$100.00."

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\* *Alabama*: Fairhope. *California*: Bakersfield, Glendale, Los Angeles, Oakland, Pasadena, San Francisco, Tropic. *Colorado*: Denver. *Connecticut*: Mansfield Center, New Haven. *District of Columbia*: Washington. *Florida*: Fernandina, Quay. *Idaho*: Lewiston, Tahoe. *Illinois*: Chicago, Clyde, Dixon, Hartland, Harvard, Moline, Rockford, Western Springs. *Kansas*: Enterprise. *Maine*: Kittery. *Maryland*: Baltimore, Silver Springs. *Massachusetts*: Boston, Malden, North Adams, Westfield. *Michigan*: Bangor, Fruitport, Goblesville, Grand Rapids, Muskegon, Provemont. *Minnesota*: Minneapolis, New York Mills, St. Paul. *Mississippi*: Waveland. *Missouri*: St. Louis. *Montana*: Anaconda. *New Jersey*: Atlantic City, Bayonne, Dumont, East Orange, Englewood, Fanwood, Jersey City, Montclair, Newark. *New York*: Brooklyn, Buffalo, Clinton, Cortland, Hudson, Ithaca, Johnstown, New York City, North Hudson, Oswego, Pavilion, Utica. *Ohio*: Akron, Cincinnati, Cleveland. *Oregon*: Portland. *Pennsylvania*: Philadelphia, Pittsburg. *Utah*: Salt Lake City. *Vermont*: Newport. *Virginia*: Hanover, Sumerduck. *Washington*: Clarkston, Omak, Seattle, Spokane, Tacoma, Turk, Walla Walla. *Wisconsin*: Geneva Lake, Genoa Junction, Kenosha, Milwaukee, Racine, Thorpe. *Hawaiian Islands*: Honolulu. *Canada*: Montreal, Winnipeg. *England*: Brighton (Sussex), Cornwall. *France*: Dinan (Brittany), Paris. *Germany*: Berlin, Stuttgart. *Persia*: Teheran. *Syria*: Haifa.

Mr. Arthur S. Agnew, treasurer, made his annual report as follows:

*Receipts.*

Balance on hand, convention 1910.....	\$ 5,709.46
Received since convention—contributions.....	10,401.59
Received in interest.....	\$57.00
Less exchange .....	5.00
	<hr/> 52.00
	<hr/> \$16,163.05

*Disbursements.*

Paid on land.....	\$10,000.00
Interest .....	1,200.00
Assessments—paving Linden Ave.....	256.20
Taxes .....	439.60
Printing reports, etc.....	63.17
Rent for convention 1910.....	70.00
Plowing ground .....	50.00
Map of new street location.....	10.00
Fencing alley .....	5.00
Secretary's incidental expenses.....	35.00
Guaranty policy, escrow contract and filing account changing position Sher- idan Drive and vacating alley.....	329.40
	<hr/> 12,458.37
Balance on hand.....	\$ 3,704.68

*Comparative Statement.*

Received at time of convention 1909 from Bahai Temple Fund—land.....	\$ 2,000.00
Cash .....	3,666.44
	<hr/> \$ 5,666.44
Received 1909-1910 from East .....	\$ 7,092.85
Received 1909-1910 from America .....	7,638.66
	<hr/> \$14,731.51
Received 1910-1911 from East .....	\$ 1,190.83
Received 1910-1911 from America .....	9,262.76
	<hr/> 10,453.59
	<hr/> \$30,851.54
Disbursements 1909-1910 .....	\$14,688.49
Disbursements 1910-1911 .....	12,458.37
	<hr/> 27,146.86
	<hr/> \$ 3,704.68
Special Fund .....	\$2,000.00
Building Fund .....	113.50
General Fund .....	1,591.18
	<hr/> \$3,704.68

On motion of Mr. Hannen, and unanimously carried, these reports were accepted and the treasurer's and financial secretary's reports were passed to an auditing committee. The Chairman appointed the following Auditing Committee: Mr. Ashton, Mr. Hetherington and Miss Roberts.

Mr. Percy F. Woodcock addressed the Convention and said that during his recent visit at Ramleh, Egypt, Abdul-Baha told him when they were speaking of the Mashrak-el-Azkar, that there was a thousand dollars in Port Said for the Building Fund. That the friends in the Orient, having contributed toward the purchase of the land, were holding this money for the building. He read the following from Mirza Mulk:

"The organization of worshipping places is not simply for drawing near to God, but it is to concentrate the Word or Spirit of God and cause the power of unity and oneness among the people. The Mashrak-el-Azkar is the symbol of the real church, which church is the Reality of the Christ. It is for this purpose that we should consider that

as the outward edifice can gather men of different nations in one place, likewise, the Reality of Christ has united the great races of the world together."

The Chairman called the attention of the Convention to the necessity of some action with respect to Bahai publication work.

On motion of Mr. Jacobsen, seconded by Mr. Mills, and unanimously carried, the Chairman was authorized to appoint a committee to ascertain and report the condition and needs of the Bahai Publishing Society, and to report its recommendation for Bahai publication work to the Convention at its session on Tuesday.

The Chairman appointed the following Committee: Mr. Mountfort Mills, Mr. Roy C. Wilhelm, Mr. Charles Mason Remey, Mrs. Ida A. Finch and Mr. Edwin Woodcock.

Mr. Hall addressed the Convention on the propriety and importance of giving an impetus to the publication work and as an aid and agency in promoting the Cause and in carrying forward the work of this Unity.



TAG-END OF THE OLD CONDITIONS

Shacks and bungalows occupying the narrow strip of land lying between Sheridan Drive and Lake Michigan, and obstructing the view toward the lake—the eastward view—from the site of the Mashrak-el-Azkar. These unsightly structures are the natural outcome of the conditions from which the land will be delivered as a sequel to the Bahai occupancy. A strong incentive for redoubled effort toward that happy result.

On motion, adjournment was taken until 10 a. m. Tuesday, May 2nd.

The Convention adjourned by following in prayer Mr. Greenleaf, who read the following:

O Compassionate God! Thanks be unto Thee, for Thou hast awakened me and made me conscious. Thou hast given me a seeing eye, and favored me with a hearing ear; hast led me to Thy Kingdom and guided me to Thy path.

Thou hast showed me the right way and caused me to enter the Ark of Deliverance. O God, keep me steadfast and make me firm and staunch.

Protect me from violent tests and preserve and shelter me in the strongly fortified Fortress of Thy Covenant and Testament.

Thou art the Seeing! Thou art the Hearing!

O Thou Compassionate God, bestow upon me a heart, which, like a glass, may be illumined with the Light of Thy Love; and confer upon me a thought which may change the world into a rose-garden, through the Spiritual Bounty.

Thou art the Compassionate, the Merciful. Thou art God of Great Beneficence!

MORNING SESSION—MAY 2, 1911.

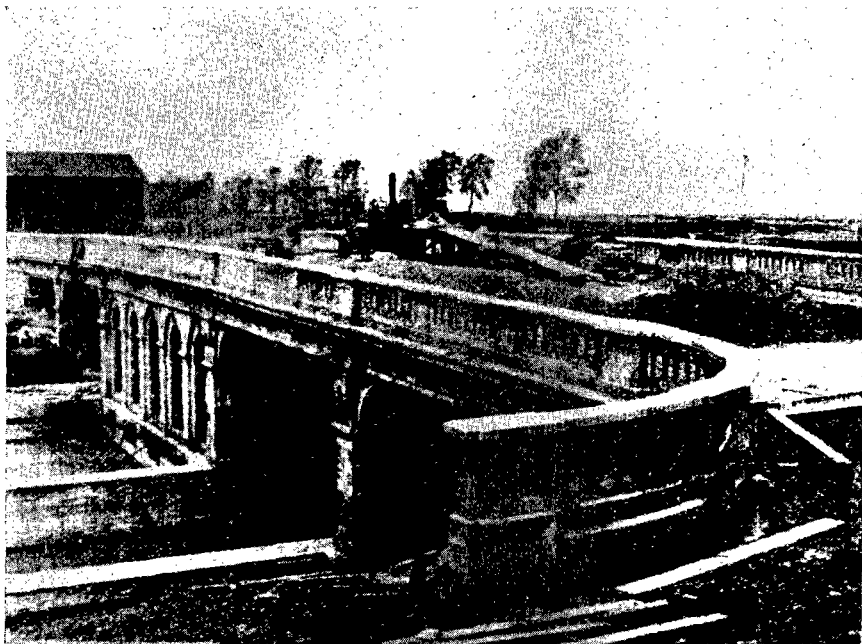
The Unity sang the hymn by Mrs. Waite, "His Glorious Sun has Risen."

The Chairman led the Convention in the following prayer:

"O my God! O my God! Unite the hearts of Thy servants and reveal to them Thy Great Purpose. May they follow Thy Commandments and abide in Thy law. Help them, O God, in their endeavor, and grant them strength to serve Thee. O God, leave them not to themselves, but guide their steps by the light of Knowledge and cheer their hearts by Thy Love. Verily Thou art their Helper and their Lord!

Report from Committee on Publications:

"The Committee advises that this Convention recommend to the incoming Executive Board, if ways and means become available, that they establish an office or distributing place in Chicago in charge of an efficient assistant, or assistants, to both recording and



ADVANCE GUARD OF THE NEW CONDITIONS

Nearly completed concrete bridge which, at the northwestern front of the Mashrak-el-Azkar site, carries the beautiful Sheridan Drive across the canal intake. This bridge has elicited warm commendation from art critics as a pioneer example of the new architecture rendered possible by that quality of plasticity which is among the leading merits of the world's latest and best building material—reinforced concrete.

financial secretaries of the Unity, who, in connection with assisting such secretaries, shall, at the same time conduct a sales and distributing agency for Bahai literature.

"That the Executive Board in such work incur no other obligation or liability but that of gathering, distributing, selling and accounting for such literature; that, after defraying the necessary expenses of such agency, the profits, if any, shall go to the Temple treasury."

On motion duly seconded, the report and recommendation was unanimously adopted. Mr. Hall offered the following resolution:

*Resolved*, That the Bahai friends in this Convention recognize the immediate necessity of laying a foundation for the due and fitting publication of Bahai Teachings in America under the fostering aid of a General Bahai Publishing Board. We hereby address to the Bahai Friends assembled, and those throughout America, the appeal that they proceed forthwith to form a Publication Unity to affiliate and co-operate in this work with this Temple Unity. That such Publication Unity make its especial work the accumulation of a sufficient fund and the assembling and direction of agencies for translating, revising,

editing, printing and publishing Bahai Teachings in the English language. That it include in the scope of its work, the organization and maintenance of a Board, or Boards of Translation, Revision and Edition. While we recognize such work as essentially a part of the work of this Unity, nevertheless, the prosecution of such an enterprise involves incurring liabilities from which we should safeguard the funds contributed to the treasury of this Unity.

Therefore, we make the appeal for the formation of an affiliated Publication Unity, with which and in which, we will freely co-operate.

On motion duly seconded, the resolution was unanimously adopted.

On motion duly adopted, the Chairman was authorized to, and thereupon appointed the following Committee on Publications: Mr. Edwin Woodcock, Mr. Charles Mason Remey, Mr. Mountfort Mills, Mr. Albert R. Windust, Mr. Arthur S. Agnew.

The committee appointed to investigate the purchase of additional grounds, made the following report:

"The question before us for recommendation is, as we understand it, shall a special effort be made to curtail, on the date of the next interest payment June 24, 1911, by as large an amount as possible, the balance due on the Mashrak-el-Azkar site, for the purpose of saving interest; or, shall a portion of the funds now on hand be utilized for the purpose of acquiring additional land on the east water-front?

"We are confronted by these facts: Ground bordering on the water-front, on the east side, is necessary in order to give us the desired outlook; there are about six lots which can now be secured at, approximately, \$2,000 each; the price of land is advancing, so that a year hence the purchase price of that desired will, in all probability, be several hundred dollars more; of the cash now on hand, \$2,000 represents the special donation of Mrs. Goodall, who specified it as her wish that this amount be used for the purchase of additional ground; the mortgage is not due until June 24, 1912; by paying this \$2,000 now on the mortgage, about \$120 in interest would be saved, and finally, there is a question of policy involved; due to the instructions of Abdul-Baha that the erection of even temporary buildings shall not be undertaken until the debt on the land is paid.

"This added ground is a part of the Temple site, but is an accessory holding. This view of the matter might justify your body in taking on the additional indebtedness of about \$10,000 which would be entailed upon the present purchase, with the use of the \$2,000 as a cash payment on a part at least of the needed land.

"A method which would obviate any technicalities, so far as the present object is concerned, is recommended for your consideration. It is this: As Mrs. Goodall has so kindly given the \$2,000 to enable us to perfect our plans by the acquirement of this needed ground, she, or some other Bahai would undoubtedly be willing to lend her name and co-operation further. In that event, the purchase of, say, six lots might be made by the Trustees, with a payment of \$500 cash on each, and the lands thus acquired be transferred in escrow, or in trust, to Mrs. Goodall, or whoever would avail themselves of this blessed privilege, to hold them for the Bahai Temple Unity. In this way, the Temple Unity would have taken on no additional indebtedness, and when we were ready to take over the land, the balance could be paid. This would involve the necessity of the holder's taking care of assessments, etc., as they become due, but this could quite properly be a charge upon Temple funds in hand, if you so direct.

"It is further suggested that the financial situation involved by this arrangement be outlined to the Bahais of America immediately and their co-operation asked in lifting this additional burden. Enough additional funds should now be diverted toward this land to secure all the necessary lots on a cash payment of say, \$500 each.

"With the proposed arrangements, the Treasurer would know what to depend on as a payment on the mortgage and could give proper notice, or take such other action as he and the others constituting the Board of Trustees, might deem best toward the application of other funds on hand or expected June 24, 1911.

Faithfully yours,

(Signed)

JOSEPH H. HANNEN,  
CLAUDIA STUART COLES,  
HOMER S. HARPER, *Committee.*

On motion of Mrs. Parmerton, duly seconded, this report was unanimously adopted.

On motion of Mrs. Coles, duly seconded and unanimously adopted, the Executive Board was authorized to proceed in accordance with the recommendations in the report.

Miss Roberts read letters of greeting from the London, England, Assembly and the Boston Assembly, in which they suggest that a Book of Common Praise be compiled, combining the best in the old with the best in the new, voicing the message of Unity, Brotherhood and Love. This matter was referred to the Publication Commission for their guidance and action, and they were directed to send greetings to the London Assembly.

On motion, the Convention adjourned until 2 p. m.



## AFTERNOON SESSION

Hymns: "Tell The Wondrous Story," also, "This is The Day of Certainty."

Mr. Hall presented the report of the Committee on Publication:

"The Committee reports and recommends the appointment of the following Publication Commission, to whom shall be referred the entire publication subject embraced in the resolution adopted by this Convention, and it is recommended that this Publication Commission shall meet before this Convention adjourns and at once proceed to effect an organization to take up such publication work and to affiliate and co-operate with this Temple Unity Publication Commission:

Mr. Edwin Woodcock, Chairman, Mrs. Claudia Stuart Coles, Mrs. Ida Finch, Mr. Albert H. Hall, Mr. Mountfort Mills, Mr. Charles Mason Remey, Mr. Roy C. Wilhelm, Mr. Albert R. Windust and Miss Gertrude Buikema.

On motion of Mr. Hannen, duly seconded and unanimously adopted, the report of the Committee was accepted and adopted and the names recommended were elected as the Publication Commission.

Mr. Remey and Mr. Hannen addressed the Convention and presented an outline of the work of the Orient-Occident Unity.

The Auditing Committee reported as follows:

"The Auditing Committee having examined the books of the Financial Secretary, Mrs. Corinne True, find the sum total of receipts of Bahai Temple Unity from April 25, 1910, to April 29, 1911, to be.....	\$10,401.59
Interest .....	52.00
	<hr/> \$10,453.59

(Signed) GRACE ROBERTS,  
WALTER F. HETHERINGTON,  
WILLARD H. ASHTON."

This report was duly accepted and placed on file.

The Chairman announced and ruled that the Convention now proceed to the election of an Executive Board for the ensuing year by an informal ballot, each delegate voting for nine members of the Executive Board.

The Chairman appointed as tellers Mr. Wilhelm and Mr. Eardley. The ballot was thus taken and duly counted and canvassed.

On motion by Miss Little, duly seconded and unanimously adopted, the informal ballot taken was made the formal ballot of the Convention and the nine friends receiving the highest number and plurality of votes by the ballot were declared the nine members of the Executive Board of Temple Unity, duly elected for the ensuing year.

The Executive Board thus elected was as follows:

Mrs. Corinne True,  
Mr. Albert H. Hall,  
Mr. Bernard M. Jacobsen,  
Mr. Roy C. Wilhelm,  
Mr. Mountfort Mills,

Mr. Arthur S. Agnew,  
Mr. Charles Mason Remey,  
Mr. Percy Woodcock,  
Mrs. Annie L. Parmerton.

On motion by Mr. Mills, duly seconded by Mrs. Parmerton, and unanimously adopted, the Chairman was requested to appoint a committee of three, of which the Chairman would be one, to formulate greetings from the United Bahai Assemblies of America to the first Universal Races Congress, to be held at London, England, July 26-29, 1911. That the result of the committee's action be entrusted to Mr. Hall, to be by him carried or sent to the Congress at his discretion.

The Chairman appointed as such committee Mr. Mills, Mr. Edwin Woodcock and Mrs. Coles.

On motion, the Chairman appointed the following committee, Mr. Remey, Mr. Hannen and Mrs. Coles, to draft and present greetings from this Convention to the Peace Congress to be held in Baltimore, Maryland, and to be addressed by Mr. Remey on Saturday afternoon, May 6, 1911.

On motion of Mr. Percy F. Woodcock, and unanimously adopted, a cablegram of greetings and love from this Unity and the Bahais in the west was directed to be sent to Abdul-Baha.

The Chairman appointed Mr. Percy F. Woodcock to send such greetings.

After the singing of the Temple Song, the Convention closed by all the delegates and friends joining hands in a great circle, while Mr. Hall read the following prayer:

HE IS GOD!

O God! O God! Thou dost look upon us from Thine unseen Kingdom of Oneness (beholding) that we have assembled in this Spiritual meeting, believing in Thee, confident in Thy signs, firm in Thy Covenant and Testament, attracted unto Thee, set aglow with the fire of Thy love, sincere in Thy Cause, servants in Thy vineyard, spreaders of Thy religion, worshippers of Thy Countenance, humble to Thy beloved, submissive at Thy door and imploring Thee to confirm us in the service of Thy chosen ones. Support us with Thine unseen hosts, strengthen our loins in Thy servitude and make us submissive and worshipping servants, communing with Thee.

O our Lord! We are weak, and Thou art the Mighty, the Powerful! We are mortals and Thou art the Great Life-giving Spirit! We are needy and Thou art the Powerful and Sustainer!

O our Lord! Turn our faces unto Thy Divine Face; feed us from Thy heavenly table by Thy Godly grace; help us through the hosts of Thy supreme angels and confirm us by the holy ones of the Kingdom of ABHA.

Verily, Thou art the Generous, the Merciful! Thou art the Possessor of great bounty and verily Thou art the Clement and Gracious!

(Signed) ABDUL-BAHA ABBAS.

## IMPRESSIONS OF THE CONVENTION.

BY A DELEGATE.

The Convention of 1911 will always be remembered. There the realization was attained of the promise that "where two or three are gathered together in My Name, there am I in the midst of them."

Joy in service left no room for "votes of thanks." For in every heart was stirred a new consciousness that "thanks" belong alone to God.

The universality of the Mashrak-el-Azkar (the dawning point of prayer) is making its deep impress upon the world. From Orient and Occident those who do not call themselves "Bahais," as well as those who do, are contributing in tangible form to this universal idea; thus we find an English Interpreter of Classical Drama devoting some of the proceeds of her art to this object.

It is impossible now to estimate the results of the Temple Unity Convention, for they are woven into the very fibre of life.

When the Assemblies grasp the tremendousness of that which is coming into being through these annual meetings, even the smallest of them will be represented. For here is building into the great heart of humanity the "Temple of the living God;" the outer expression of which will be the Mashrak-el-Azkar in Chicago which includes every form of human service.

The phrase "Sea of Oneness" is filled with new meaning to those who have been privileged to attend the recent Convention. May that "Oneness" reach out in loving service to the uttermost parts of the earth, thus fulfilling the prophetic words, "There shall be one fold and one Shepherd, one God and His Name one."

Chicago, May 4, 1911.

GRACE ROBERTS.

Our Persian section this issue contains: (1) Tablet revealed by Abdul-Baha for the Persian friends about three years ago, immediately after the declaration of the Constitution in Turkey and Persia; (2) progress of the Cause in California, written by Dr. Fareed; (3) photograph of Dr. Fareed, Mirza Faragullah Khan and Mrs. Getsinger; (4) article pertaining to Public Education, as the foundation of the progress of every nation; (5) suggestion that the Persian Government appoint a commission to go to Europe, America and Japan to study their systems of public education and establish a system in Persia; (6) announcement of the marriage of Miss Laura C. Barney and Mons Hippolyte Dreyfus; (7) photograph of Miss Barney; (8) report of the Third National Convention of Bahais at Chicago; (9) photograph of Mr. Joseph H. Hannen, one of the Washington, D. C., delegates to the above Convention; (10) Third National Peace Conference in Baltimore and Arbitration Treaty between America and England, and Mr. Chas. Mason Remy's address on the Bahai Movement before the said Congress; (11) Tablet from Abdul-Baha regarding his coming to America; (12) news from Alexandria, Egypt.

# STAR OF THE WEST

[ Continuing the BAHAI NEWS ]

PUBLISHED NINETEEN TIMES A YEAR

By the BAHAI NEWS SERVICE, 515 South Dearborn Street., Chicago, Ill., U.S.A.

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ALBERT R. WINDUST — EDITORS — GERTRUDE BUIKEMA  
*Persian Editor.*—MIRZA AHMAD SOHRAB, 1800 Belmont Road, Washington, D.C., U.S.A.

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## TABLET FROM ABDUL-BAHA.

HE IS GOD!

*O thou Star of the West!*

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

## BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS	MONTH	NAME	FIRST DAYS
1st.....	Baha' ( <i>Splendor</i> ).....	Mar. 21	11th.....	Masheyat ( <i>Will</i> ).....	Sept. 27
2nd.....	Jalal ( <i>Glory</i> ).....	Apr. 9	12th.....	Elm ( <i>Knowledge</i> ).....	Oct. 16
3rd.....	Jamal ( <i>Beauty</i> ).....	Apr. 28	13th.....	Kudrat ( <i>Power</i> ).....	Nov. 4
4th.....	Azamat ( <i>Grandeur</i> ).....	May 17	14th.....	Kowl ( <i>Speech</i> ).....	Nov. 23
5th.....	Nur ( <i>Light</i> ).....	June 5	15th.....	Massa'ulk ( <i>Questions</i> ).....	Dec. 12
6th.....	Rahmat ( <i>Mercy</i> ).....	June 24	16th.....	Sharaf ( <i>Honor</i> ).....	Dec. 31
7th.....	Kalamat ( <i>Words</i> ).....	July 13	17th.....	Sultan ( <i>Sovereignty</i> ).....	Jan. 19
8th.....	Asma ( <i>Names</i> ).....	Aug. 1	18th.....	Mulk ( <i>Dominion</i> ).....	Feb. 7
9th.....	Kamal ( <i>Perfection</i> ).....	Aug. 20	Four intercalary days.		
10th.....	Elzzat ( <i>Might</i> ).....	Sept. 8	19th.....	Ola ( <i>Loftiness</i> ).....	Mar. 2
			(Month of fasting.)		

Vol. II

Chicago, (May 17, 1911) Azamat

No. 4

We are pleased to present the following extract from a recent letter by Mr. Louis G. Gregory, of Washington, D. C., who is visiting Abdul-Baha in Egypt, not only because it contains news from that center, but for the timely suggestion it contains:

RAMLEH, EGYPT, April 15, 1911.

Have been here nearly a week and seen much of Abdul-Baha. The friends here show great devotion to the Cause, and many, not believers, show great reverence and love for Abdul-Baha, some coming long distances to see him. He exercises the utmost kindness toward all.

Yesterday he called my attention to a Tablet revealed to friends in Persia, saying it was being sent to thirty believers. Sometimes, he said, one Tablet was sent to a hundred Persians, while many individual Tablets were sent to Americans. I answered that we were indeed highly favored. Later in the day he said he wanted me to go to Persia after a time and see how beautiful were the lives of the friends, as they have been refined and purified by much suffering and they show forth great love and spirituality. I have observed that the secretaries of Abdul-Baha have no little difficulty deciphering proper names in letters sent here from America, and suggest that these be written plainly; also, in view of the great amount of work, that supplication be made as brief as possible. In fact, I think it would be well if many Americans, as do the Persians, unite in one supplication. Thus, Abdul-Baha would have more time to give to others in need of Light, for in his presence is Light, Joy and Peace.

Tomorrow a party of pilgrims leave for the Holy City.

LOUIS G. GREGORY.

عظمداشت که میل حضرت عبدالهوا بر این است که طرح  
 مشرق الدکا را مانند تاج بهال هندستان باشد در روز  
 آخر اعضاء کینه اجرا شده که برای سال آینده انتخاب شدند  
 از انبوه راست ستره میز ستره بری و دگاک ستره  
 آل ستره گنو ستره جاکسن ستره بری ستره دلم  
 سس ترو دس بارتن . و قبل از آنکه حله آفری  
 بانتهی برسد بیت اجتماع نگذاری که حضرت عبدالهوا  
 دست دند و بریک از نمایندگان باقی سمر و دروچی  
 نوز بخان خود رجعت نمود اخبارات خوش و دقایق روحانی  
 ان انجمن سعادی را هر طرف نشر ساخته و خواهمند ساخت

نجم باختر حضرت عبدالهوا در لوح مبارک یکی از اطفال بهائی  
 امریکائی در حد سفر با نجات میفرماید قولش  
 ای دختر نورانی نامه تو رسید در حق تو دعا میم که اخلاقت  
 ربانی گردد و رفاهات رحمان شود و گفتارت ملکوتی گردد  
 نامهرسان تو ترا دوست دارند و اگر عبدالهوا  
 با بریک رسد البته با جمیع شاهای ملاقات کند و امید دارم  
 که معتمد ما هر کردی و دستور حادق نشوی ان کلمات کمند  
 که دوست داری بسیار بدیع و طبع است امید دارم که در  
 امتحانات ثابت و مستقیم مان و در خری ملکوتی کردی ...  
 و علیک البهاره الهی مع ر

سوم انجمن ملی صلح امریکا

اخبارات خوش از اسکندریه

مسئله صلح بین المللی دیکار گذاردن آذیت حرب جنگ  
 وقت عموم دوزل غلبه بسیار جذب نمود چنانکه در این  
 هفته سیم نگذاشتی صلح امریکا که متفقین جمع انجمن ملی صلح امریکا  
 متحد است یک هفته در شهر نایمور منعقد گردید و در جلسه  
 هزاران نفر زن و مرد حاضر بود . جناب شوکتیاب بر زمین  
 نفت و ستره کارگی میوزر و اعضاء پارلمان پروفسرهای  
 دارالفنون و سایر بزرگان ملت در هر جلسه خطابه های غرض  
 بر ضد جنگ و نگاه داری نوای نوای و سخن ادله نمودند و در  
 از این جلسه ستره بری خطابه در باب از حضرت بهاء الله  
 و نوایس این امر برای صلح بین المللی وضع را خوب و قفل  
 ادو نمود و خوب موثر واقع شد و احمد سهراب شری  
 از تزیات ایران و استقرا حکومت ستره دلم اظهار  
 داشت . جمعی که از اعظم ترین مقاصد این انجمن عظیم الحک  
 یک عقد حاصله دائمی مابین انگلیس و امریکایه شدند که در این  
 جمیع اختلافات و مسازفات ارضی و استقلالی درین  
 و منافع اصلی خود را در قضا و تخمین بین المللی لایحی لحاکم فیصل  
 دهند و اگر چنین معاملت بین این دو بزرگترین دولت دنیا  
 بسته شود مشکلی نیست که امر صلح طلبان بجد قیاس  
 بودن گرفته و سید پرچ ساز دول جهان بذرانه دایه  
 در طریق حضرات سستی خواهند نمود و آذیت آدم کشی ملل  
 انداخته و نوایس صلح از حضرت بهاء الله پیردی خواهند کرد

و قانع نگار ادا میباید : - یاجب فنی رفیع روز ۲۹ مارس و چهل  
 و ازین تحت و سلامتی دوستان انفعیات فرخ و سرور و طبع  
 در این نام بستی اوقات مبارک اسیر شد که از حد و دفع خارج  
 نزول الواج مثل باران پی در پی از سما افضل نازل در روز بروز در  
 و از یاد است محاسنیت بادستان و سایین و می و در و انبار  
 از حد خارج بمرحمت و شفقتی ظاهر که از دفع خارج است چنانکه  
 قبل روزنامه وادی نیل که هر کس مبارک دران طبع شد بود  
 ارسال گردید و حالهم کتابچه طبع الملکوت بالارسته ارسال میشود که  
 حضرت مولی الوری در آن است خواننده و سرور شد و قلوب  
 دوستان از این لذت مسرور دارند و در هفته قبل ستره نواز  
 ... یکی مصدق دیگری محب خاص ارجان ...  
 بایران جهت اطلاع در امور اخلاقیه نمودند با سکنه اسکندریه  
 در شرف تعالی بحسب عالم فائز بقبسی مجذوب شدند که از حد  
 و دفع خارج است از شهر و دله و جذب نخواهند کرد و از  
 نمایند لوح مبارک با طرف با ایشان عنایت شد و قبل  
 شهر با سفارش بید بدوستان فرمودند و ان لوح مبارک  
 فارسی حرف در حضرت ان نازل و جناب امیر الزور الدین  
 سواد نمودند . سه روز قبل هم جناب گوینز کردی سکن  
 داشنگین وارد اسکندریه شدند و خودم با ایشان رفیق شرف  
 شدیم شرفیانی زیب دوست طول کشید و آذیت  
 ازین ستره بقبلی اظهار عنایت فرمودند که بسبب حیرت شد

همی جاب داشت ر یافته و نظر علمی ادب و امریکای علم  
 بر بخش نفی این امر معطوف داشته است . لهذا در این موقع  
 میمون اعفاء اذان پنجم باخر از عجم قب تهنیت و اشعار  
 بهائی حضور مستر مجلس نفیس اظهار میدارند و امید دارند که  
 در هیچ عوالم تجدیات امراته که یگانگی نوع بشر و صلح عمومی است  
 مشغول باشند و ان شاء الله این اتحاد در تابلو حقیقی بسوی  
 عالم انسانی دموکرات و جدو طلب قلب بهائیان شرق  
 و جنوب گردد .

سوم انجمن عمومی بهائیان امریکا

از آنجا که امر از مستر فتن مشرق انا دکاوشیکافو ام امور  
 امر تیر شفاخته میشود و نظر بهائیان عالم متوجه احوال این بختان  
 الهی است لهذا بجهت تشیخ و تحلیس باران دستور داشت در  
 درین ماه دو بان سوم انجمن بهائیان امریک در شیکاگو  
 منعقد گردید و نمایندگان مجلس از هر سستی توجه بسوی  
 بسوی شهر نشون علم حضرت و فتح امر الله را بلند کردند و بیت  
 پنج روز در مجلسه بای مشرقه با هم شایسته گردید و لحن ای شرف  
 نمول دموکرات و موالفت جستند . اما اثرات این اجتماع  
 عمومی زیاده از حد و تجدید شای این خارج از توقع بیشتر است  
 حله اول در شب ۲۴ آوریل منعقد گردید و جمعیت زیادی از  
 دبستان شیکاگو و نمایندگان ساثر شهر را در نهایت صلح  
 و ریحان در انجلس حاضر شدند . در تالار بزرگی سبز سید  
 بلند ایستادند و روی آنها را انواع و اقسام گل اربابین خیزن  
 داشته بودند و صفاء روحانیت ان محل لبس سود و قلوب  
 و احتیاج افشگر گردید و چنان روح اقوت و یگانگی در جمیع  
 بود که گویا ان هم جویت زن و مرد اعضا یک عائله بودند و  
 مدتی از هم جدا شده و حال بد قدرت و قضا آنها را در باب  
 متحد کرده است . هر یک روح و یک جان و یک آواز و یک  
 سهرناز با هم محبت و کماله نمودند و چنان نظری اندک که کن  
 برادران و خدایان حقیقی روح و جسد هستند .

پس سرگزینف مجلس را رسماً افتتاح نمود و عبارات  
 و نشین نمایندگان را خوش آمدی گفت . پس باریش

از کلمات روحانی حضرت عبداله داشت نمود . پس این  
 باو را بشیرین آهنگ شهر مقدس را برود . مستر دکاوشیکافو  
 از سر اخبر خود و تعلیم حضرت مولی الوری بیان نمود . مستر فتن  
 لوح اثری که با فخر رجاس بهائیان امریک نازل شد بود نشان  
 قرآنی کرد و چند نفر دیگر از یاران الهی در خواندن الواح و اظهار  
 مطالب مفیده شرکت نمودند . و بعد از این فیاض و کفا  
 انواع و اقسام توراکیها که اجاب شیکاگو برای این مهمانی حاضر  
 گردید بودند بیان آوردند . در این بین دسته از نمایندگان  
 امریک از ترفیات امراته در اطراف امریک و در شهرهای خود  
 ذکر کردند . در حله می دیگر هم اجا در نهایت الفت و دوستی  
 همه دیگر را کلمات آید و در نهایت ششیرین در خدمات امراته  
 انشیر نفیات الله تشیخ و تحلیس نمودند . از راپورت خیزن  
 در جهان معلوم شد که در دسته ماهیته در هزار چهار صد و یک  
 و دویست پنجاه و دوازست اعان جمع شده و تقریباً پانزد هزار نفر  
 دیگر با فاض است که قرض زمین حالیه ادله شود و همچنین  
 جمع کل در جو بایک تالار رسیده می هزار و هشتصد پنجاه و دوازست نفر  
 است . و چنین قرار شد که یک قطعه زمین یکم که نزدیک  
 ارض مشرق الد دکاوشات اشیاء نمایند و مستر دکاوشیکافو

چنانچه در این موقع  
 انجمن عمومی بهائیان امریکا  
 در این ماه دو بان سوم  
 منعقد گردید و نمایندگان  
 مجلس از هر سستی توجه  
 بسوی شهر نشون علم  
 حضرت و فتح امر الله  
 را بلند کردند و بیت  
 پنج روز در مجلسه  
 بای مشرقه با هم  
 شایسته گردید و لحن  
 ای شرف نمول  
 دموکرات و موالفت  
 جستند . اما اثرات  
 این اجتماع عمومی  
 زیاده از حد و تجدید  
 شای این خارج از  
 توقع بیشتر است  
 حله اول در شب ۲۴  
 آوریل منعقد گردید  
 و جمعیت زیادی از  
 دبستان شیکاگو و  
 نمایندگان ساثر شهر  
 را در نهایت صلح و  
 ریحان در انجلس  
 حاضر شدند . در  
 تالار بزرگی سبز  
 سید بلند ایستادند  
 و روی آنها را انواع  
 و اقسام گل اربابین  
 خیزن داشته بودند  
 و صفاء روحانیت  
 ان محل لبس سود و  
 قلوب و احتیاج  
 افشگر گردید و  
 چنان روح اقوت و  
 یگانگی در جمیع  
 بود که گویا ان  
 هم جویت زن و مرد  
 اعضا یک عائله  
 بودند و مدتی از  
 هم جدا شده و حال  
 بد قدرت و قضا  
 آنها را در باب  
 متحد کرده است .  
 هر یک روح و یک  
 جان و یک آواز و  
 یک سهرناز با هم  
 محبت و کماله  
 نمودند و چنان  
 نظری اندک که کن  
 برادران و خدایان  
 حقیقی روح و جسد  
 هستند .



چنانچه در این موقع  
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 در این ماه دو بان سوم  
 منعقد گردید و نمایندگان  
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 نمودند و چنان  
 نظری اندک که کن  
 برادران و خدایان  
 حقیقی روح و جسد  
 هستند .



امیر الهیاس مس لورا بار سن  
مصنف کتاب التمهید فی مفاد صفات عبد الهیاس

دیس از جنت پاریس بمالک امریکت آید در حضور مجامع  
بہایان خطایہ ای غرایہ ادلونول در خصوص نفوذ و رسوخ  
امراتہ در شرق بیانی بس دہیزان تبار داشت

امیر الهیاس بابنی از قادیانی بہایان ثابت امریکی است  
واسم از عالم بہائی شرق و غرب عزیز و محبوب و خدمات نکو  
و جانفشانیہای بجداد در امراتہ نہایت نہایت ہزارا باید در شرح  
ان دفتری نوشتہ اکنون بہایان دانشمندان خلدہ زحمت  
ایشان در چند نفوس مجتہد است بیشتر از دیگران در حضور  
مبارک بہ تحصیل بان فارسی و تعلیم این امر در عکاسات  
جنت و کتاب ذریعہ انوار الہی فی مفاد صفات عبد الهیاس  
میراث انقاسات و حضرت عبد الهیاس در الواج کثیرہ  
اجنای الہی بہ تحصیل ان دیباچہ منور جذب فرمود اند  
ان کتاب در اغلب مجالس امریکا در طبقات متفرقہ تحصیل  
میکرد استوائیان باریان مورث انجذاب و اشتغال  
باران الہی گردید و خدمات ان در ان سفر باریادی امراتہ  
منہود و دو انجاست در این انام کتاب در ہائی شجاعان  
کدر شرح حیات حضرت خرقہ العین است بقیم نورانی این جاہر ملکات

بر کجاہد اند و بواسطہ فرستادن کبسون معرفتی بار و اسرار  
و ژاپون دولت مشروطی بدون تربیت عمومی اسم بیستہ است  
دولت مشروطی بہین شہت ہی قمت و اگر قمت در اناباست  
باخذ بنابست با علم و معرفت بنابست چگونہ شہت ہی خواہند  
امرد اگر حضرت بنابست عظمی کہ سر اسرتی خواہ است باجنت  
بزرگت یعنی گذارہ دن بنابست عمومی و گیل کبسون معرفتی ترب  
و ژاپون قیام فرمایند نہ آنکہ جمیع مدشن جنبران و انجن کواداد  
قمت ایران اورا الی الدبد فنا خوان خواہند بود بل دول طلب  
سبان بہ تجد و سپاس ان وجود کرم و امید بہ ایرانیاں  
خواہند گشت

یکی از معارف پروردان میگید : تربیت عمومی در شہت حیات  
عالم انانی است بوی آب نعلی است کہ صحرایا را بہر خرم  
میناید دستار مدشن است کہ قلوب را بہ غلظت شمس و قمر  
کشتی نوح است کہ مردمان را بہ ابل جہات پیرساند دریا  
عظیم است کہ جواہر و مردار نامی شین در بردارد شہر لطیف  
در صفات است کہ اشارش تحریر گمان وایہ حرمت و حرمان  
سیر نماید و خرد و حلاہ شہت ہی است کہ مسافرین خستہ  
راحت و در در قلوب می بخشد جنت بغیمات و بہشت برین  
و ہر تنی کہ از این نعمت ہمدی حسید و ہمنفسی کہ از این شراب طہور  
نوشید بجات ابدی و فیض سرمدی فائز گردید

### عروسی سمر در نفوس دس بار سن

در این ایام خرمینت سمر عروسی سمر در نفوس داتہ الہیاس  
لورا کشفور بابنی از پاریس بادانہ خم باختر رسید و بس  
و بہت قلوب بہائیان گردید و فی الحقیقہ عروسی این دو خادمہ  
و وصلت این دو ثابتین بر شافق از ہر جہت بر مبنی و قابل ملاحظہ  
جانب سمر در نفوس یکی از کلاہ و دانشوران ملکیت شہت  
زانہ و متعلق بہ عالمہ نجبی است از جذبال قبل کہ ایمان  
امر مبارک آورد دژہ در خدمات انہ کو شید و دژہ در خدمت  
بگوش در در نزدیکی رسانیدہ است متعادت و کجی کہ در  
اشات و اطلال این امر الہی نوشتہ اند در مجتہدات و جرائد چاپ  
گشتہ و بس انتہای نفوس زخمی شد و گویا دیار بہتہ منور  
حضرت عبد الہیاس شہت گشتہ است و خصوص شہر امراتہ سفر  
بہندستان نمود و دو سال قبل باس بابنی و ادامہ فی  
معرفتی باریان کردہ و دوستان ان جہات را ملقات نمودند

ولی تعریف و توصیف این مجالس از حد و این مقوله خارج  
در این است لهذا شرح از او را بر مستقبل و متاخر دیگر نماید

ترتیب عمومی اساس ترقی ملت

امروز ملل تمدن غلبه بر جمیع ترقیات و اختراعات دارند خود را  
از بر ترقیت عمومی پیدا کرده اند و اگر ملت ایران عاشق و خول  
در حوضه دول خیر است باید نزدی میزد تا مرتبه بری وانی را  
پیران و دختران ملکوت بنماید زیرا چون خدا با بزرگواران  
جای میگذارد و جودشان محفل علم و معرفت ترین نشد باشد  
کار از حال خرابتر گردد و باس و حرمان ملی مری و دیگر نشانی  
احاطه نماید و فضا شاهی کیفیت و دقیق بر پروراند آید . تربیت تعلیم  
اطفال وطن یکی از تکالیف مهم دولت مشروط است و از اول وقت  
و این مطلبی است که معانی لطیف آن هنوز بر معارف پروران  
ایران گویا کشف نگشته است . نه آنکه از اول وقت از اول وقت  
که مدارس افتتاح نمایند بل بر قدر حقیرات سعی و کوشش کنند و مدارس  
خصوصی باز نمایند باز اثرات آن عمومی و ملی و بطور دلخواه نیست  
در تربیت نوع به مقام اعلی و برتر مسمی صعود نخواهد کرد . لحاظ  
مفروضه که جمیع دول اروپا و امریک مستعدان مدارس  
کتاب تدریس و تعلیم اطفال را بکلی تعهد گرفته و مالیات جزئی  
از خود وقت برای نگهداری این دبستانها دو واجب محلی  
میگیرند وقت و دهنای شغف و در و چون میداندان پوزن کل  
خود خرج میشود این مالیات را داده می کنند در ابداست متحد  
امریک در تربیت عمومی نقطه کمال رسید و دولت در این  
و وزیر و شهر مدارس ابتدائی مجانی باز نموده است . براس  
و دختران از سن چهار سالگی در مدارس داخل شده و تا  
سال در این مدارس مشغول تحصیل اند و حتی کتب و کافه دول  
را دولت تهیه میکند و پدر و مادر فقط لباس و خوراک اولاد  
خود را میدهند پس از آنکه از ابتدایات فارغ تحصیل شد  
در مدارس مشرب دولتی داخل میشوند و اگر چه در اینجا باید گفت که  
بجز دولی باز تحصیل در سه مجانی است و بهترین معلمان  
چون چهار سال در مدارس مشرب تحصیل نمود در آن وقت ۱۸  
سال دارد که چهار سال از او در مدرسه مشغول به کتب معارف  
بوده در این نقطه اگر میل دارد در کتب یا دارالفنون داخل شود  
و در علوم عالی تحصیل بنماید و الله بکار و کتب مشغول میکند  
کلیات یا دارالفنون سالی مبلغی معین از محصلین میگیرند و جز

بجز این

آناید جمیع اخراجات خود را از جیب خود بدهند لهذا بن بری با  
دختری در سن ۱۲ سالگی نزد دارالفنون بیرون آید و بعد سال  
تحصیل کرد و دو دوش بر پشت قند بسازند متعاش رفیع  
و در آن شب که تحصیل خود را منون بدون انگار کار میدادند  
و ترقیات خیر آید و پیشرفت های روح انگیز دولت را بدین روش  
شروع کردند که تربیت و تعلیم را عمومی نمود و بنا مدارس ابتدائی  
مجان از خود دولت کرد . پس با دولت ایران را علم و ادب  
معارف را خصوصاً یادگیری میگویم که امروز از اتم چیز است تربیت اطفال  
ملت است از خود دولت . و اگر فی الحقیقه دولت ایران  
شایسته انجام این امر مهم است و طالب نشر معارف بین عموم  
بزرگی کیسوی که مرتب از چندین نفر ترقی خوانان و وطن پرستان  
و معارف پروران باشد گسیل به مملکت اروپا و امریک  
و از این نماید و این کیسیون در هر یکی از این مملکت دو سه ماهی  
ماند سر مدراس در آن طرز رسم تعلیم اطفال هر مملکتی را بدست  
آوردن کتب و نشر معارف را بدست آوردن و پس از رجعت بایران  
یک اثر و تربیت عمومی مثل مملکت امریکا متکلی بدهند و در هر  
دولت و وزیر و شهر از جانب دولت مدارس ابتدائی مجانی باز شود  
و کتب تحصیل بپردازد و هر یک نوع یک قسم باشد و تعلیم از یکی  
یک قانون یعنی درس چند و مشقت که کمی مدارس  
است عدم خاص باجموع یا فاران یا تجریز و اصفهان و شیراز و این  
کتابی را بخواند که در مدارس طهران درس میدهند و بنا بر این  
امید است که در این ایران چشم از اشکها پوشیده و این  
موقع را غنیمت شمرند و این کیسیون معوقی را بزرگی معنی خواهد  
فرمود تا بدین اطفال وقت به انجام تکالیف خود مشغول گردند  
و دیگر زیاده است آن جوانان ایران بمدارس امریک است تا هر  
یک در شعبه از علوم و فنون مخصوصه مانند الکونیک مکانیک  
راه آهن سانی و دندان سازی معماری مابقی فراغت مینماید  
تحصیلات کامل بنماید پس از جهت تجویزات وطن و قریب وقت  
قیام نمایند . امروز وقت جمیع دول دنیا بکام آید  
ایران بجز نیست و هر کدام از دولتها می کنند که به پیش  
با تربیت متفصیلات این زمان قادر است استقلال سیستم باند و از  
امروز به ترقی نیتند استقلال نوعی خود را حفظ کنند که بواسطه تربیت  
عمومی و لذت بردن اساس تربیت عمومی محال است مگر بواسطه تربیت  
و دوسری دولت مشروطه دولت مشروطه از انجام این تکلیف



عبور نمود و از در بکوتلین بلدان و طران و حسن زراعت و کشت  
و قار برقیه و کوه و آب و بامان های این ملک را بر سر می کشید و آن را  
مدیریت این وقت تمدن و مباحثات ایجاد می ساخت این ایالت  
۱۵۰۹۸۰ میل مرتب است و جیت آن تقریباً پنج کور در معادن  
و قار برقیه و بامان های گری و زراعت و مدارس بسیار است  
چنانچه در سینه حاصل قار برقیه های تنهائش به دولت و سینه  
میون دد لار سید . این ایالت را بجات مذکوره "ایالت طبرستان"  
نام نهاده اند زیرا معادن های طلائیش بسیاری مردان فیروز  
میوز نمود است . سال این قطع زمین در فصل قشمت شد  
یکی فصل بلدان و دیگری فصل برنج و فصل بندت نازل میگردد

استانته مسکن سنگر . جاب لایزه انج الله خان و لای کستورام فیله

گل و لاله و در فصل شام را مظهر میاید . از نایب رقت  
و لطافت آب و هوا و حسن موقع و منفرد و کثرت آنها  
و اشجار و جنگله و فواکه گوناگون و دریاچه رنگارنگ در بیان  
و امالی امریکت باغ و دینا معارف شد و گویا مثل مانند شهر  
یکی از امالکت جهان پیدا شود . انی الواقع اسم بارم است زیرا که  
ایالت پر زرافت مانند عروسی دهر همیشه جوان و در بر دهر  
جوانیش افزون میگردد . بواسطه موقع جغزانی آن ایالت  
و ژاپون در بر شهری بسیار و در آنند بکسی که مملکت ملجمه  
برای خود ساخته اند و مظهر خوبان است

چون سواد نرینان حضور را به نیتی رسید هر یکی رجعت بوطن باوف  
نمود و بنشر نفعات الله و بشت قیام الهی اشتغال و اشتغال  
یا قند و این لغتوس قنید در اندک زمانی چنان موفق شدند  
و نوعی بر القاطه قلب قیام نمودند که امر در دهر یکت از  
شهر های کلیفوز نابل دهر بلدان و قصبه از قصبات اجاب  
محکم معضی و محفل مرتبیت دیو با فو که در این صفیات  
رو با زیاده هستند و من جمله شهر انجیکر است مرکزیت  
یافته و محافل مقرر می دارد شهر های ذیل است سنغینکو  
برجکی . اکملد لکس نیکس با سادنا و دیگر دینند  
سینوز سال قبل استانته انجیکر مسکن بود و اول سفر خود به کجاکام  
شریانی از مزارک حضرت عبداله این شدت عقلی و قوت است  
استقامت نمود خطا با و فرمودند "این بندگی تو در کلیفوز ناکشی خواهد بود  
و با در جزایر گشت و نفوس کثیر بدایت خواهند شد و تو جای میاید"  
استانته مذکور بعد از مراجعت انجیکر در مینوراک و جهات شرقی  
هر یک تحت مشغول شد و کلیفوز نایب حال کار مبارک  
با ایشان باین سان آمدیم که بر برگرد و محافل روحانی مصدر رفت  
میان مبارک را استقامت نمود و بوقت و شدت اشتیاق را با یاد  
آوردن مذکور داشتند و گاه و بگاه بکلیفوز نایب و انجیکر میاید

از سینه سیلا دی یعنی پند سال قبل یکی از قدامه بایان و لاله  
موفق در حسن لو است که محض تبلیغ بشارت الهی از  
نیو یورک در شهر سنغینکو میاید و در مدتی او کفایت  
و لای اخبر نمون مشغول بر تعلیم قیام الهی میگردد و در اندک زمانی  
جستجو فی دلائل ملکوت الله میاید و بشهر بیت الله وارد نموند  
تا عرضش بر افروخت و سراج ایمان در اقبال را در قلب  
این بندگان روشن ساخت و نفعات محبت الله چنان شد  
این مؤمنین را مظهر فرمود که چرخ مشق دیدار جمال رحمن و طاعت  
اصفا لغات ببلبل معضی شدند و این نفوس شوق خدا  
بجمله از کالیفوز نایب حرکت نمود بجات مدینه عکا و حیره کردند  
و دو لاله هزار میل را بر اثر ایحاطی نمود تا کوی جانان رسیدند

و لایزه زیارت دهانه مظهر جمال الهی نمودند و کجیوارک  
حضرت عبداله را در حلیان القدر شرف شدند بجهت  
خود جمال نبیل را زیارت کردند و بگوشتش گرد بر نفعات  
برای خود و بخدمت را شنیدند و این نفوس اولین بسته  
را از هرین امریکت بودند که به ارض مقصود آمدند

و بعد از این حکیم  
انزلیوم و دود بکلیفوز نایب الی الدن مجاس عمومی فوق العاد بسیار  
نفع دادند و جزا در روز نامعجات محلی و موقع و سعادت موضوع و انجیکر  
که اند و خلق را بدین محافل دعوت نمودند و بنا بر عظمی کردن  
بهر اوستیتم ایت کردند و داخل ملکوت و جنت عالم  
نمودند و از کاس خور بهر بار میاید و در کثرت کثرت را شوشند



شماره اول  
جلد دوم  
شماره ۴  
۱۷۰۴  
قیمت شش اشترک

# منجملہ

۱۳۲۹

Vol 2  
No 4  
ماہ غفلت ۶۸  
سال دوازدهم

این جریدہ بحسب تاریخ باطنی هر روز در روز چاپ و توزیع میگردد و در نهایت از آسوی دسائل بجاگلی ببرد و حدت ادیان و درختی عصر داشت علوم فنون انبقرن جدید و تربیت اطفال پسین رفت امر حضرت بهاء الله در اطراف جهان و توضیح حقائق این بین عمومی خواهد بود . متعادلست مفید که موافق سبک ادب است قبول و نشر خواهد گردید .

<p>لوح حضرت عبدالبها پس از اعلان مشروطیت دولت ایران و عثمانی</p> <p>چون در این ایام بعضی از روزنامه های شرقی خوانند که این امر مبارک ای را در نظر دارد و دل و دماغ بدو دستداری استبداد و ظلم جلوه میدهد لذا ما در این مقام لوح مبارک که سه سال قبل از نظم حضرت عبدالبها پس از اعلان مشروطیت در ایران و عثمانی صادر شده در این مقام درج نمود تا حقائق اصلی و آثار معنویه بر صاحبان بعد و بصارت و ادراخ و مشهود گردد .</p> <p>"ای یاران ایران عبدالبها ! - چندی بود که سبیل سدد و در طوق مستطوع و قاصدان ممنوع و دودان محظوظ و مستکاران مردود است اتحاد دواز و جاسوس و مراقب بیدم و دساز سجون در زندان زندان دیگر و مظلوم را بیدم لایست و جفا بی بدتر تهدید تضایع و تضییقات مترادف بر شما نموی دشمنی و دزدالی از دود مترادف از مرکز ولایت مجامیر تری نمید و تعرض جهری گشت قلوب بخوان بود نفوس دجون و مغوم یاران در اطراف مضطرب دوستان در اقامت فخر بسیاری مانوس جمعی بدو و غم مانوس چون جمیع ارباب ستم در دهانت گشت بغضه سرور شایسته صحیح شیدزد جنود ملکوت ای بگویم نمود جیوش مله اعلی نزال فرمود ارکان استبداد بر زلزل آمد بنیاد استبداد مضطرب صافه غریست سقوط یافت بنیان ظلم و جور بسط نمود ارباب مستوح شد مراقب مرفوع گشت قاصدان متعصبه نور و انوار شایسته محدودان برف زیارت عین جهان فائز شدند صاحب ظلمانی گفت و کوکب ظلم ناخنهای متولدی شد بزم سرور بر داشت جشن جهرمی باشد دایت حق سرور از رفت آیت نفرت بها بنواخت حال یاران در گمشدن جهان بیدم و دود در دوزخند</p>	<p>و بنظر مزار آل داد و مشغول از هر طرف بشت رتی بیدم از ملکوت ای بشت رتی عبدالبها به قرابت تربت مقدسه مشرف و سجون را در بقعه مبارک شام معطل</p> <p>پس ای یاران ! این موهبت حضرت بزرگواران نیست است وقت بوم زلفت و عظم نامید که در مدتی قلیل در ایران و ممالک ترکمان چهره و بجهان عیان و در اوقایم هر گونه آثار قدرت نمایان این دفاع و درون لای لایست نیافته اسید دارم که سبب انقباض کرد و وقت تقط قلبیست شود خفتگان بیدار شوند فافزون هر پیشیار گردند کو بگشت طرد اعلی بند شود و گله بگشت طیور گشت ای سمیع گردد یاران به تبلیغ پردازند نادانان بر تبلیغ خوانند بخردان دانش آموزند آرزو دمان ایس یابند کوران بخش چونند تا بسط غرابت ای گردد و سخن قرانی گشتن رحمان شود کشور ممانت جات باید اقامت غیر دخی نزع ایات شود بقعه انفسه از دوشه گردن کز ملکوت ای اندیشه شود جهان دیگر شود اسکان قیص جدید گردد طیور شکم شعله آیند و نفوس مشکور تر تیل آیات توحید کنند و بزم امن فضیل برق الاطی و بزم امن سوانب جمال مولدی ایایی دعیکم اتحدوا انشأ فی الاولی و الفخری ع</p>
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<p>انست راه الله در کلیه دنیا از ایالات امریکای متحد بقلم لای محترم دکتور امین اتس فرید</p>	<p>ایات کاینفرنیا از ایات مساحت دهم بزرگترین ایالات متحد است و در جفت غنی این آفرینم و دین است . از آنگاه بزرگ دریای اقیانوسک بنیودرک تا بنده سموت محیط بسفینک سبز دارد و دایت دسی میل است است که سبب ارباب این سریع الحاکم در دین شانه دوطی نماید و در بین راه از وسط تمام ایالات</p>
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# نجم باختر

۱۳۲۹

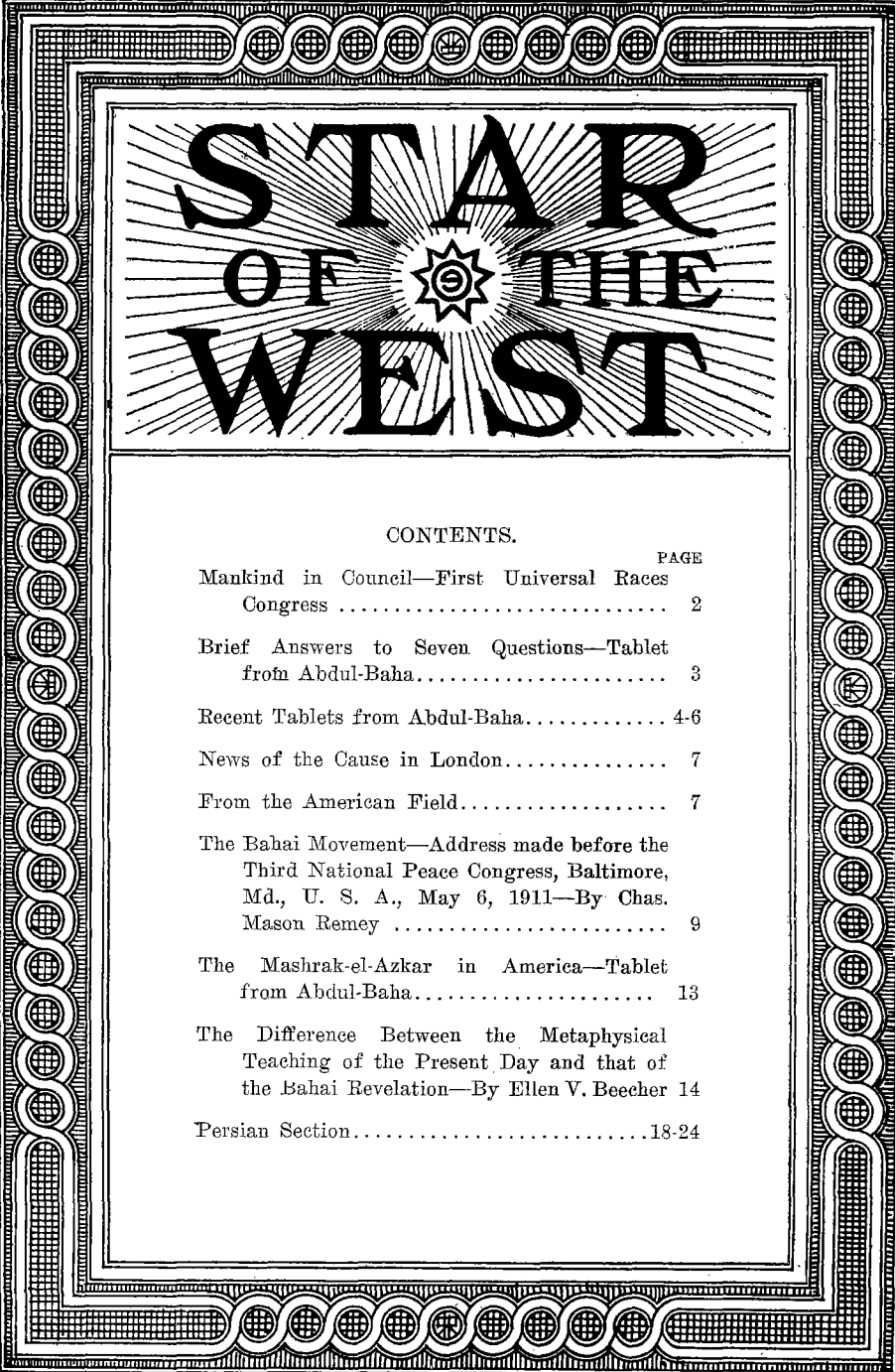
۱۸ جمادی الاول ۱۳۲۹

شماره چهارم

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- ۲ انشاء امر اترک در کالنیوریا بتم حضرت دکتر امین الله فرید
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1800 Belmont Road, Washington, D. C., U. S. A.



# STAR OF THE WEST

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## MANKIND IN COUNCIL.

FIRST UNIVERSAL RACES CONGRESS.

A Congress, which promises to be one of the most influential of our time, is to be held in London July 26-29, 1911, in the central building of the University of London. The list of those who have extended to it their moral support is most imposing. Among the supporters, who hail from no less than fifty countries, are over twenty-five Presidents of Parliaments, the majority of the Members of the Permanent Court of Arbitration and of the Delegates to the Second Hague Conference, twelve British Governors and eight British Premiers, over forty Colonial Bishops, some hundred and thirty Professors of International Law, the leading Anthropologists and Sociologists, the officers and the majority of the Council of the Inter-Parliamentary Union, and other distinguished personages. The list of the writers of papers includes eminent representatives of over twenty civilizations, and every paper referring to a particular people is prepared by some one of high standing belonging to it.

The object of the Congress will be to discuss, in the light of modern knowledge and the modern conscience, the general relations subsisting between the peoples of the West and those of the East, between the so-called white and so-called colored peoples, with a view to encouraging between them a fuller understanding, the most friendly feelings, and a heartier co-operation. Political issues of the hour will be subordinated to this comprehensive end, in the firm belief that when once mutual respect is established, difficulties of every type will be sympathetically approached and readily solved.

The origin of this Congress is easily explained. The interchange of material and immaterial wealth between the different races of mankind has of late years assumed such dimensions that the old attitude of distrust and aloofness is giving way to a general desire for closer acquaintanceship. Out of this interesting situation has sprung the idea of holding a Congress where the representatives of the different races might meet each other, face to face, and might, in friendly intercourse, further the cause of mutual trust and respect between Occident and Orient, between the so-called white peoples and the so-called colored peoples.

Accordingly the Congress will not represent a meeting of all the races for the purpose of discussing indiscriminately everybody's concerns. It will not discuss purely European questions, such as the relations existing between or within the different European countries; nor, of course, will it discuss the attitude of Europe towards the United States, or towards other American Republics representing races of European descent. Again, whilst wholly sympathetic towards all far-sighted measures calculated to strengthen and promote good relations, the Congress is pledged to no political party and to no particular scheme of reforms. The writers of papers will, however, have the full right to express whatever political views they may hold, though they will be expected to do justice to all political parties and to treat the issues of the day only passingly. Furthermore, the Congress will not be purely scientific in the sense of only stating facts and not passing judgments. Nor will it be a peace congress in the sense of aiming specifically at the prevention of war. Finally, it should be noted that, since the Congress is to serve the purpose of bringing about healthier relations between Occident and Orient, all bitterness towards parties, peoples, or governments will be avoided, without, of course, excluding reasoned praise and blame. With the problem simplified in this manner, and with a limited number of papers written by leading authorities, who will elucidate the object of the Congress, there is every hope that the discussions will bear a rich harvest of good, and contribute materially towards encouraging friendly feelings and hearty co-operation between the peoples of the West and the East.

The following is the programme for the eight half-day sessions: 1. Fundamental Considerations—Meaning of Race, Tribe, Nation. 2-3. General Conditions of Progress.\* 3a. Peaceful Contact Between Civilizations. 4. Special Problems in Inter-Racial Economics. 5-6. The Modern Conscience in Relation to Racial Questions. 7-8. Positive Suggestions for Promoting Inter-Racial Friendliness.

Fee for Active Membership (including attendance, volume of papers of about 500 pages in English or French, with valuable bibliographies and other publications) will be 21s; fee for Passive Membership (excluding attendance, but including volume of papers and other publications) will be 7s 6d.

Further information may be obtained from the Hon. Organizer, Mr. G. Spiller, 63 South Hill Park, Hempstead, London; from Rev. Ramsden Balmforth, Daisy Bank, Upper Camp street, Cape Town; from the American Co-Secretaries, Dr. W. E. B. DuBois, 20 Vesey street, New York, and Rev. Frederick Lynch, B.A., B.D., 13 East 124th street, New York; from Prof. F. Tönnies, Eutin, Holstein, Germany; and from Dr. Abendanon, Jan van Nassastraat 43, The Hague, Holland.

\* NOTE.—At this session a paper, written by Abdul-Baha on the subject of "The Bahai Revelation," is to be read.—Ed.

# STAR OF THE WEST

Vol. II

Chicago (June 5, 1911) Nur

No.-5

## BRIEF ANSWERS TO SEVEN QUESTIONS.

### TABLET FROM ABDUL-BAHA.

[Second of a series of Tablets containing exhortations to moral and spiritual development.—Ed.]

Through Mirza Ahmad Sohrab and Mirza Raffie, to Mr. and Mrs. Ostburg, Boston, Mass.

HE IS GOD!

*O ye two seekers of Truth!*

Your letter was received and I became informed of its contents. Some of the letters you have forwarded have not been received, while others have been received at the time of the intense persecutions of the enemy, so it was impossible to reply. When this last letter was received I found opportunity to answer it, notwithstanding the multiplicity of occupations, so that you may know how much ye are beloved in this spot and accepted in the Kingdom of God. As there is little time, brief answers are given to your questions:

Answer to the first question: The spirits of the sons of the Kingdom after the disintegration of this body ascend to the world of Eternal Existence; but should you ask of the place, know thou that that world of existence is the world of unity, but the grades are different. For instance, the mineral existence has a grade, but that mineral being has no knowledge of the vegetable kingdom. It (the mineral existence) has no information of a higher realm; nay, rather, according to appearances, it may deny the higher grade. Likewise the vegetable life has no knowledge of the animal kingdom. It is entirely heedless and unconscious of that kingdom, because the grade of the animal is higher than that of the vegetable. The vegetable, according to its limited environment, is veiled from the knowledge of the animal kingdom, and it may deny it, although the animal, the vegetable and mineral live in the world of existence. Likewise, the animal cannot comprehend the intelligence of the faculties of man, which is the generalizer of the universal and the discoverer of the mysteries of beings, so much so that while living in the East he organizes and founds institutions in the West, and he reveals hidden things. Though he abides in Europe, he discovers America. Though he dwells upon the earth, he unravels the realities of the solar system. The animal is entirely unconscious, nay, rather, a denier of this intelligent force, which penetrates into the unknown and comprehends the general as well as the particular ideas of this illimitable universe. Likewise the people of the world lack the knowledge of the world of the Kingdom, nay, rather, they deny it. Do we not hear from their lips the words, such as these: "Where is the Kingdom? Where is the Lord of the Kingdom?" But these souls are like unto the mineral and vegetable who know nothing of the animal and human kingdoms. They neither see nor search. However, the mineral, the vegetable and the animal kingdoms all live in this world of existence.

Answer to the second question: The Divine trials are in this world, not in the world of the Kingdom.

Answer to the third question: The human reality in the other world has no physical likeness, nay, rather, it has the likeness of the Kingdom, which consists of the harmonious element of the realm of the Spiritual Kingdom.

Answer to the fourth question: The center of the Sun of Truth and of the Supreme World is the Divine Kingdom. Those souls who are purified and sanctified, after the disintegration of this elemental tabernacle, hasten to the Divine Realm, and that Realm is in this universe, but the people of this world have no knowledge of it, just as the mineral and vegetable kingdoms have no knowledge of the animal and human kingdoms.

Answer to the fifth question: His Highness, BAHÁ'O'LLAH, has raised the Canopy of the Oneness of the Kingdom of Humanity. Whosoever enters under the shade of this all-inclusive Tent, his heart and soul become detached from other tents.

Answer to the sixth question: Whenever a difference of opinion arises between two parties, refer it to the Center of the Covenant, so that the difficulty might be solved.

Answer to the seventh question: His Highness, BAHÁ'O'LLAH, has appeared for the benefit of all humanity, summoning all to the Divine Table upon which is spread the Heavenly Food. But today the majority of those who partake of this Heavenly Food are poor. That is why His Highness, Christ, said: "Blessed are the poor." Wealth prevents the people from entering the Kingdom, as it is stated by Christ: "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God." But should a rich person not be prevented from entering the Kingdom because of wealth and riches, glory and influence of this world, that rich person will become favored in the threshold of the Almighty and accepted by the Lord of the Kingdom.

To be brief, BAHÁ'O'LLAH has manifested for the education and training of all humanity. He is the Teacher of all, whether rich or poor, black or white, oriental or occidental, northern or southern.

Regarding the people who come to Akka; some of them make wonderful progress; extinguished lamps they were, they became ignited, withered were they, they became fresh and young; dead were they, and they became alive, returning to their respective countries electrified with the dynamic forces of the Most Great Glad-Tidings. On the other hand, others have come and left without being touched by this great force.

O ye two attracted ones towards the Kingdom: Thank ye God that ye have made your house the gathering-place and the assembly of the believers.

Upon thee be Baha-el-ABHA! (Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, February 22, 1910.

## RECENT TABLETS FROM ABDUL-BAHA.

To the beloved of God and the maid-servants of the Merciful—New York (State):

Mrs. L. G. Stirling,  
Clara A. Brink,  
Wm. B. Remy,  
Pauline Crandall,  
Bessie Knight,  
Dr. W. E. House,  
Miss Bina Van Buren,  
Mrs. Sarah Young,

Florence A. Cobb,  
Annie E. Walrath,  
Harriet Rupert,  
Mrs. E. Gustin,  
Ada C. Divine,  
Edith L. Whiting,  
Alice House,  
Elizabeth Chandler,

Lilla A. Ressiguie,  
Dr. F. S. Blood,  
Mrs. E. C. Woodworth,  
Mary M. Young,  
Ella C. Quant,  
Margaret La-Grange,  
F. W. Ackernecht.

HE IS GOD!

*O ye who are attracted to the Beauty of ABHA!*

Your letter was received; it indicated that a new union and harmony is created among those souls. This glad tidings produced a great happiness and a new hope was seized that perchance the friends of New York, God willing, may become united and harmonized with the heavenly power. Today the most beloved and acceptable deed before His Highness, BAHÁ'O'LLAH, is the union of the friends and the concord of men, and the most unacceptable is difference and inharmony.

Praise be to God that ye have become assisted with this Most Great Bounty, that is, unity and harmony, and become the cause of the happiness of the heart of Abdul-Baha.

His Highness, BAHÁ'O'LLAH, said, That if Religion and Faith become the cause of difference, enmity and hatred, undoubtedly its non-being is better than its being. Consider ye how much emphasis He has placed upon love, harmony and affection.

Upon ye be Baha-el-ABHA! (Signed) ABDUL-BAHA ABBAS.

Translated by M. A. Sohrab, March, 1911.

To the believers of God and the maidservants of the Merciful, Philadelphia. Upon them  
be BAHÁ'O'LLAH-EL-ABHÁ!

Through Mirza Ahmad Sohrab. Upon him be BAHÁ'O'LLAH!

HE IS GOD!

*O ye sons and daughters of the Kingdom!*

It is some time since news has reached me from you. Today the illumined photographs you forwarded fourteen months ago were received. By looking at these pictures I remembered you and am writing you this tablet so that you may know I have not forgotten you and am always engaged in your mentioning and your illumined pictures are ever present.

O ye friends and maid-servants of the Merciful! It is easy to advance toward the Kingdom, but it is difficult to remain firm and steadfast. Therefore endeavor ye as much



THE FRIENDS IN PHILADELPHIA, PA.

- |                          |                           |                            |                           |
|--------------------------|---------------------------|----------------------------|---------------------------|
| 1. Flora Revell          | 6. Irwin Summers          | 12. Miss Elizabeth Stewart | 18. Mrs. Albert E. Fesler |
| 2. Mrs. Elwood B. Revell | 7. Miss Florence Hellings | 13. Mr. Sigurd Dahl        | 19. Mrs. Mary J. Revell   |
| 3. Miss Ethel Revell     | 8. Miss Mary Revell       | 14. Mrs. Harry Weyand      | 20. Mr. Elwood B. Revell  |
| 4. Walter Summers        | 9. Mrs. William C. Revell | 15. Mr. A. M. Dahl         | 21. Miss Marie Vey        |
| 5. Mr. P. Summers        | 10. Miss Rebecca Revell   | 16. Mrs. Emma Landseidel   | 22. Mr. Albert E. Fesler  |
|                          | 11. Miss Jessie Revell    | 17. Mr. William C. Revell  |                           |

as ye can to make your faith firm like unto a well-rooted tree and produce blossoms and fruits. Neither be ye agitated on account of the blowing winds of tests and trials. The firmer the roots of the tree the greater its blossoms and fruits. Because the apostles of Christ remained firm and steadfast they became assisted in the most great services and the confirmations of the Holy Spirit descended upon them uninterruptedly. If ye seek the illumination of the Kingdom ye must arise with infinite resolution. Be ye not discouraged or lukewarm on account of troubles and vicissitudes. Show ye an effort so that that region may be illumined, the Kingdom of God may raise its tents and the breaths of the Holy Spirit may quicken the souls.

Upon ye be Baha-el-ABHÁ!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, April 28, 1911.

Through Zia Effendi Bagdadi to Mrs. Cecilia M. Harrison, Chicago.

HE IS GOD!

*O thou attracted maid-servant of God!*

Your letter was received. From its contents, heart attracting meanings were understood; for they indicated entire attraction by the Kingdom of ABHA and the attachment of the heart to the Supreme World.

The chanting of the verses, whether done individually or collectively, is the cause of manifesting the effect of the Word of God in the hearts, and the means of igniting the fire of the love of God in the breasts. But it is as thou hast written that the condition required is, the hearts must become like pure and polished mirrors, and the spirits attain perfect joy and happiness by the divine glad-tidings.

Assuredly the blessed souls who direct their entire attention to the Lord of Hosts, who are severed from the nether world and submerged in the outpourings of the Realm of Might, if they travel in various parts of America, associating with all and visiting the assemblies while surging with the love of God, they will certainly be the cause of the unity of the friends and the maid-servants of the Merciful. This is indeed most beloved and acceptable, productive of great results and conducive of great good.

The enclosed paper sent by thee contained beautiful expressions and delightful statements. I ask God that thou mayst awaken the people of America thereby from the sleep of negligence and prove to be to them the means of knowledge and wisdom.

Upon thee be Baha-el-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by Dr. Ameen U. Fareed, June 2, 1911.

#### TABLET TO THE BAHAIS OF ENGLAND FROM ABDUL-BAHA.

HE IS GOD.

*O ye sons and daughters of the Kingdom!*

Your letter which was written by heavenly inspiration, whose contents and meanings are full of interest, and whose discrimination springs from hearts that shine, has been received. Of a truth, the believers of London, being steadfast servants, stand firm. They shall not slacken, nor, in the lapse of time, shall their light grow dim. For they are Bahais, children of Heaven and of the light of the Godhead. Surely, without doubt they shall be the cause of spreading God's Word, and the channel for spreading the Divine Teachings and bringing about the unity and equality of mankind.

It is easy to accept the Kingdom, but it is difficult to endure therein for the tests are hard and heavy. On all occasions the English are firm and are not turned aside, being neither prone to begin a matter for a little while nor ready to abandon it for a little reason through failing in zeal. Verily in every undertaking they show firmness.

Though you dwell in the West, praise be to God, you have heard the Divine Call from the East, and like unto Moses you have become warmed by the fire of the Tree that has been lighted in Asia, and you have found the true Path, becoming kindled like lamps, having entered into the Kingdom of God. Now in thanksgiving for this bounty you pray for blessing upon the people of the world, till by light of the Kingdom of Splendour their eyes become illuminated and their hearts become even as mirrors attaining the rays of the Sun of Truth.

My hope is this:—that the outbreathing of the Holy Spirit be inspired into your hearts, that your tongues begin to reveal the mysteries and to expound the meaning and the truth of the Holy Books. May the friends become physicians to cure by the Divine Teachings the deep-rooted diseases of the body of the world, to give sight to the blind, hearing to the deaf, life to the dead and awakening to the sleepers. Be sure that the blessing of the Holy Spirit will descend upon you, and that the Hosts of the Kingdom will come to your aid.

Upon you be the Glory of God!

(Signed) ABDUL-BAHA ABBAS.

Given at Ramleh, Egypt, May, 1911. Translated by Tamadun ul Molk.



## NEWS OF THE CAUSE IN LONDON.

We were favored with the foregoing beautiful Tablet from Abdul-Baha addressed to the Bahais of England, in reply to a joint supplication sent to him early in the year.

Miss Buckton has just returned from her second visit to Abdul-Baha. The following are a few of the words she brings back from him: "A Bahai is known by his deeds. The Kingdom of God is not in any Society; but some seekers go through many Societies as a traveller goes through many cities, till he reaches his destination. *If ye belong to a Society already, do not forsake your brothers.*" \* \* \* "The highest and most successful way to spread the Cause of the Kingdom is by deeds. This is open to all. Join yourselves to those who work for the poor, the weak and the unfortunate;—this is greatly to be commended. *To spread the knowledge of the Kingdom by teaching requires the skill of the physician; a wise physician does not offer help to those who do not need treatment!*"

Those few of the Bahais here who had the good fortune to meet Mr. Louis G. Gregory, during his four days in London on his way home to Washington, D. C., from visiting Abdul-Baha at Ramleh, were exceedingly interested and edified. To meet such a great soul, so filled with the true Bahai spirit in any man is an inspiration; but when this man is a negro, and wise enough to be proud of his colour, then it is a revelation impressive with great significance as one contemplates the difficult problems existing between the white and black populations. How these problems can be changed by a few such men aflame with God's Word!

London Bahais especially request that all pilgrims whom Abdul-Baha advises to visit them, may give the longest notice practicable of the time of their arrival, that we may be enabled to arrange for all the friends here possible to profit by these visits. Otherwise, many miss these opportunities of confirmation in their knowledge of the truth of the Bahai Revelation. Travellers please note.

27th May, 1911.

Arthur Cutbert.

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 FROM THE AMERICAN FIELD.

CHICAGO, ILL.—The last 19-day Tea of the Woman's Assembly of Teaching was held at the home of Mrs. George Lesch, 3540 West Monroe St. It being the anniversary of the Declaration of the Bab, Abdul-Baha's birthday and the birthday and annual election of officers of the Woman's Assembly of Teaching, an appropriate program was given and the Board of Nine elected, from which the following chairmen were appointed: President, Mrs. Fannie Lesch; Vice-president and Chairman of Temple Committee, Miss Laura E. Jones; Recording Secretary and Chairman of Program and Press Committee, Miss Mary Lesch; Corresponding Secretary and Chairman of Organization Committee, Mrs. Louise R. Waite; Treasurer, Mrs. Sophie Scheffler; Chairman of Educational Committee, Mrs. Elizabeth Greenleaf; Chairman Philanthropic Committee, Mrs. Bara; Chairman Sick Committee, Mrs. Christine Loeding; Chairman Social Committee, Miss Sophia Engelhorn.

This year the Chairman of Education will appoint a Librarian and a Lecture Committee. A circulating library is planned and any calls upon the Woman's Assembly of Teaching to supply a speaker upon the Bahai Revelation will be filled from the Lecture Committee, to consist of the men and women of our Assembly best qualified to meet the demand.

The annual report of the chairmen of each committee shows forth the good results of organized work as endorsed by Abdul-Baha. In a recent Tablet received by the friends in Kenosha, he has given forth the call for organization of Women's Assemblies distinctive from that of their brothers. These two arms of the one body of the general Assembly can co-operate and in perfect harmony fulfill their different functions. It is upon this principle that the Woman's Assembly of Teaching has been instituted. Much broader

work is planned for the ensuing year. As many will be leaving town, the Teas will be discontinued during July and August.

*Louise R. Waite, Cor. Sec'y.*

DENVER, COLO.—Much joy has resulted to the Denver Assembly through the recent visits of Mrs. Corinne True and Mr. Thornton Chase. Through their loving service much has been accomplished, and many souls have been stirred by the tidings of the New Day. We are filled with grateful appreciation for their presence and service among us, and hope that the future will bring them to us many times.

*G. N. Clark.*

SPOKANE, WASH.—Again the curtain has lifted and one of our number has entered the Supreme Assembly. After many months of weary though patient suffering the spirit of our dear sister, Mrs. Cora I. Lehmann, has departed to the Kingdom of ABHA. She had long looked forward to making the pilgrimage to Abdul-Baha in the Holy City, Acca, and entering the Presence there, but now, unfettered with the physical and unhindered by material conditions, she has gone. "Hold her right arm, O God, and dwell continually with her" till she enters the Glorious Kingdom and her spirit is gladdened with the Presence of her Lord. Our sister was of a kindly nature, of strong sympathies; a firm believer and an energetic servant. She loved this life and the opportunities it offered for service in the Glorious Cause. She leaves behind her a husband, L. A. Lehmann, and a son, Chester Lehmann; they will miss the sweet association in their daily lives, but they, too, have learned to say, "Thy will, O Lord, be done!" Sister Lehmann passed out from this life on Sunday morning, May 7, 1911.

*M. Lesley O'Keefe.*

A letter from the Hawaiian Islands informs us that Madame Aurelia Bethlen passed through Honolulu May 9th, on her way to the Orient. She addressed the assembled friends in the afternoon, and when they accompanied her to the steamer at 6:00 p. m. the same day, the light that shone in her face testified to the truth of her statement that she was the happiest woman on the ship.

### THE "STAR OF THE WEST" ADDS TO ITS STAFF.

DR. ZIA MABSUT BAGDADI.



It gives us pleasure to welcome to the editorial staff of the STAR OF THE WEST, Dr. Zia Mabsut Bagdadi ("Zia Effendi"), the youngest son of the late M. Moustafa Bagdadi. Dr. Bagdadi received his early education in the Orient at the Arabian Literature school, Turkish Government school and the American school. His childhood was blessed by seeing and being with the Blessed Perfection, BAHÁ'Ó'LLAH, and in every year of his youth he visited the Centre of the Covenant, Abdul-Baha. He came to America in September, 1909, to complete a course in medicine, graduating from the Chicago College of Medicine and Surgery in May of this year. He intends to practice in America and be engaged in serving the Cause of BAHÁ'Ó'LLAH. We are confident that the STAR OF THE WEST has, in him, an able and willing associate.

*Second of a series of presentations of "The Message"—Ed.]*

## THE BAHAI MOVEMENT.

### A TEACHING OF PEACE.

Address made before the Third National Peace Congress, Baltimore, Maryland, U. S. A.,  
Saturday, May 6th, 1911.

BY CHARLES MASON REMEY.

*"We desire but the good of the world, and the happiness of the nations. \* \* \* That all nations should become one in faith, and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened. \* \* \* These fruitless strifes, these ruinous wars shall pass away and the Most Great Peace shall come. \* \* \* Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind."—Words of BAHÁ'O'LLAH.*

Over half a century ago, before the attention of Western thinkers had to any degree been directed toward the problem of Universal Peace, there was born in the Orient a movement for peace and brotherhood, the call of which is now being heard in the Occident.

The Bahai Movement has for its object, not only international conciliation, as considered from the political and economic view points, but essentially the unification of the people of all races and religions along spiritual lines.

Religious and racial hatred has been the chief cause of warfare. Through the removal of these prejudices the followers of this Movement believe that Peace will be established among nations. Through it thousands of Christians, Moslems, Jews, Zoroastrians, Hindus, and Buddhists, of every race and nationality, are being firmly united in the universal brotherhood of man under the fatherhood of God.

In the month of May, 1844, there arose in Persia a teacher, calling himself The Bab, who proclaimed himself to be the forerunner of "He-Whom-God-would-Manifest"—One who would shortly appear with spiritual wisdom and power, through whose teaching would be established the "divine kingdom" of Peace upon earth. The ministry of The Bab lasted six years, and was followed by his martyrdom, as well as the martyrdom of thousands of his followers, which was brought about by the Mohammedan clergy upon the charge of heresy.

Shortly after the martyrdom of The Bab, the promised one, whose coming he had foretold, appeared in the person of BAHÁ'O'LLAH.\* Under the most severe persecution BAHÁ'O'LLAH, together with some of his followers, was exiled to Turkey in Asia, then to Turkey in Europe, and later on, in 1868, was sent to the town of Akka, a penal colony situated on the Mediterranean, just north of Mt. Carmel, in Syria. Here in Akka he lived and taught until he passed out of this mortal world in the year 1892. He gave his teachings and spiritual instructions, yet during his ministry his cause was not explained and established in the world in general. To this end BAHÁ'O'LLAH commanded his followers upon his departure to turn their faces toward his son, Abdul-Baha, as their spiritual guide, the explainer of his teachings, the one who would establish his cause in the world, the one upon whose shoulders his mantle would fall.

Abdul-Baha, also known as Abbas Effendi, from 1868 until 1908, because of his teaching, was held a state prisoner in the town of Akka. At present he is in Egypt and there is a possibility that he may visit this country of America. He makes but one claim for himself, that of service in the Path of God. His name, Abdul-Baha Abbas, means "Abbas, the servant of God." He is the spiritual leader of the Bahais, and is their example to be

\*BAHÁ'O'LLAH means, The Glory of God.

followed in teaching this great faith in the world. He is making the spiritual life of BAHÁ'Ó'LLAH possible, and bringing it within the reach of the people.

While there have been three teachers in this Cause, BAHÁ'Ó'LLAH is the central figure, about whom the other two revolve. It is from his name, Baha, that the Movement takes its name. The Bab and his Movement were but introductory to, while Abdul-Baha and his work are explanatory of, the Bahai Movement.

This religious teaching is brief and simple. Each of the founders of the great religious systems of the world is looked upon as having been inspired by the one spirit of truth, which is God. The form and letter of the teachings of these various leaders differ because of the differing conditions of humanity to which they ministered, but in spirit each taught the Fatherhood of God and the brotherhood of Man. In the various religions the fundamental truths are one and the same.

Moreover, each of the prophets taught of the coming of a great teacher, and of the establishment of a Universal Religion. The Jews await the coming of their Messiah, the Christians the coming of the Christ, the Moslems the coming of the Mahdi, the Buddhists the coming of the fifth Buddha, the Zoroastrians the coming of Shah Bahram, and the Hindus the return of Krishna.

The Bahai teach that the spirit of these promised teachers is one and the same, and they believe that in BAHÁ'Ó'LLAH was manifested again this one spirit of truth, The Word of God. Therefore in his mission and teaching he has accomplished the hopes of the peoples of all religions. They believe that he was spiritually endowed with the wisdom and understanding necessary to found a new form of religion, applicable to the needs of this day, one which will embrace within its fold people of all races and religions, uniting them in one human brotherhood.

The Bahai teaching is in no sense an eclectic philosophy. It is not a theology, nor does it put forward doctrine or dogma. It is essentially a religious faith. It seeks to change man's nature not by enforcing upon him laws from without, but by developing the higher nature of the individual from within.

Among the Moslems the Bahai teaching has had a phenomenal spread. The several recent progressive changes in the Islamic world in Persia have only been made possible through the introduction into that country of such progressive thought, and freedom from the superstitions of the past, as the Bahai Movement stands for and takes with it wherever it goes. The progressive Moslem finds the Bahai teaching to be quite in accord with the spirit of the Koran and he accepts it as a new testament added thereto.

In like manner the Jew sees in this movement the fulfillment of the hope of the Millennial age held out to him in his Bible and realizing this he finds himself at one with the Moslem and the Christian.

In going farther into the Orient one finds staunch Bahais among the remnant of the ancient Zoroastrian faith. These received this message and believed its principles because in their ancient holy literature they find hidden away its simple truths.

Thinking Hindus are also being reached by the Bahai thought, and through its positive principle of action and service in bettering humanity they are working to free themselves from superstition and caste. Thus they are in sympathy with the progress of the world along material and spiritual lines together, whereas formerly their progress was limited because of the negative phase in which Hinduism has been during so many centuries.

The enlightened believer in Gautama, the Buddha, finds in his own teaching the promise of peace and universal brotherhood on earth which makes it easy for him to detect and recognize the fulfillment of the same in the Bahai Movement. To the Buddhist, therefore, the idea of this movement for the readjustment of earthly conditions and the establishment of peace, is a welcome one.

Of all people, none have taken up the Bahai teaching with more fervor than those scattered here and there, where this message has reached, throughout Christendom. To them it fulfils and accomplishes the hopes of Christianity and they are taking hold of the teach-

ing as a practical power in daily life. They are applying its principles and are holding out a helping hand to their co-workers in various parts of the Orient. Through this spirit of oneness with the Orientals a bond between the East and the West is established, a bond which will strengthen and grow until all peoples Occidental and Oriental will be as one people—until the great universal civilization, which is so rapidly casting its signs before it, shall stand accomplished.

The Bahais have no form of admission to their ranks, nor have they any enrolled membership. They do not form a sect. Those who sympathize with their aims they consider as friends and co-workers. As people work with them, they gradually imbibe the spirit and life inspiring the body of workers until they stand forth as exponents of this new faith. The Bahais have no outward institutions as barriers to differentiate nor to separate them from other people.

Some of the ordinances of this teaching touch upon the following subjects:

**RELIGIOUS UNITY.** All men are free to believe and to worship as they will, but they are exhorted to unite in faith, for only through spiritual unity will mankind attain the highest development.

**TOLERANCE.** The Bahais should not separate themselves from people who are not of their belief, nor should they denounce nor antagonize those holding views other than their own. They should mingle freely with all people and show forth their faith through love and service to their fellow men.

**PEACE.** Warfare should be abolished and international questions should be settled by arbitration. In order to facilitate international communication, one language should be chosen from those already existing, or one devised for that purpose.

**GOVERNMENT.** Representative legislation is most conducive to the welfare of the people. The Bahais should be loyal and law-abiding citizens in whatever country they may dwell. They should not glory in that they love their country, but in that they love their kind.

**WORSHIP.** Prayer supplemented by a pure and useful life in this world form the elements of true worship. Faith without works is not acceptable. Everyone should have an occupation which conduces to the welfare of humanity, the diligent pursuance of which is in itself an act of worship.

**RESISTANCE.** Harshness should be met with gentleness and hatred with love. With these weapons the Bahais will overcome all opposition.

**THE CHURCH.** In this Cause there is no priesthood apart from the laity. Each one who receives the spirit should share it with those whom he meets in daily life. All are teachers. Teaching is given without money and without price.

**RELIGIOUS GOVERNMENT.** "The House of Justice," a central assembly, the members of which are selected by general vote, is to preside over the affairs of the Bahai world. Its work has to do with charitable and educational matters and the general welfare of the people.

**TEMPERANCE.** In all matters moderation is to be observed. Man should not use intoxicating liquors as a beverage. The taking of opium and kindred drug habits are most emphatically denounced, and gambling is also forbidden. The use of tobacco is discouraged.

Admonitions forbidding mendicancy, slavery, cruelty to animals, and various offences, together with rules regarding public hygiene, education of both sexes and other matters need not here be mentioned, as they are already provided by Western civilization, though in the Orient the need for these is very great.

The effect of these ordinances cannot be overestimated. In the Orient, where religion is a far more potent factor in every day life than it is here in the West, religious exhortations and injunctions have inestimable weight in the lives of the masses of the people.

I have made a study of the Bahai Movement, and would like to add a few words of personal testimony regarding what I have seen among the Bahais in many parts of the world.

In Persia, where this movement had its birth, I found that the Bahais had not only overcome the hatred and antipathy which has for centuries existed between Christian, Jew, Zoroastrian and Moslem, but through the uniting spirit of their teaching this previously existing enmity had been replaced by a most binding fraternal spirit. In the Bahai Assemblies all differences of the past had been superseded by the strongest of ties. In that country these people have suffered much because of the fanaticism of the surrounding people. Thousands of their members have in the recent past been massacred, while in the present they are under many difficulties. As recent as 1901 over one hundred and seventy Bahais were massacred in one town by the Moslems.

In Southern Russia and in Turkistan I have visited Assemblies of Bahais. In these territories the movement is protected by the Russian Government, for it is understood that the Bahais stand for Peace and are in no way connected with the many revolutionary movements which continually keep those countries in a state of unrest.

In Egypt and Syria, as well as Turkey, I have met groups of Bahais working along progressive lines, but in those countries, as well as in Persia, the outward progress of the work is not as great as the unseen progress. This is due to the prejudice and persecution of the Moslems, which often leads to bloodshed.

In India the principal center of the Bahais is in Bombay. There I found many Parsees or Zoroastrians taking part in the work. In Calcutta, Baroda, Allahabad, Agra, Lahore, Poona and other cities there are assemblies, and in these meetings Christians, Hindus and Moslems mingle as brothers.

In Burma there is a large Buddhist element amongst the Bahais. Last year I spent some time traveling in that country, and was most hospitably received by the Bahais in several towns and cities. In Japan I found the Bahai teaching to be attracting some attention and in China, too, the movement to have a beginning. Here in these United States, as well as in Great Britain and Europe, I have visited many assemblies and found the work progressing among people of all classes and of varying religious thought. Being essentially a spiritual movement this teaching appeals alike to the enlightened and to the uncultured as it does to people of various religions, races and nationalities.

Notwithstanding the previous attitude of the religionist, which is usually antagonistic to beliefs other than his own, the moment he becomes imbued with the spirit of the Bahais he no longer limits his interest to the mental confines to which he has been accustomed. He becomes a citizen of the world, freed from national, religious and racial prejudices. This is noticeable in the Occidental Bahai, while in the Oriental Bahai it is many times more so, because of the surrounding background of ignorance, superstition and fanaticism against which he stands out emancipated in bold relief.

One who has lived in the Orient and known the Oriental people will at once recognize the importance of the religious factor in bringing about Universal Peace. It is the religious differences between the Oriental and Occidental which have created the great chasm between Eastern and Western thought, manners and customs. There being no religious thought in common between the East and West, there is no ground upon which their respective peoples can meet, hence the necessity for a common religion which only can solve the problem. The Bahai Movement is working directly to bring about confidence, understanding and unity between the Oriental and the Occidental peoples. BAHÁ'U'LLAH, like all world movers, was far ahead of his time. A Universal religion, International Arbitration, Peace, a Universal Language, Universal Suffrage, in fact, a Universal Civilization, with all of its universal institutions, was unthought of by the world when he, over half a century ago, first announced these principles. Now the world in general is awakening to the necessity for those very institutions to which thousands of Bahais have borne witness by persecution and martyrdom.

Progress is the resounding chord of this day. Progress in religion is needed more than progress in anything else. The world is now ready for a live and progressive Faith of brotherly love which is broad enough to take in every race and every people; a Faith which will lead and create progressive thought and progressive institutions; a Faith which will actually produce a change in men's natures, developing within their souls divine virtues; a religion which does not destroy but which fulfils the religions of the past; a religion free from dogma, applicable to all races and conditions, the unique object of which is Peace and the Universal Civilization. Such a faith is the Bahai Teaching.

## THE MASHRAK-EL-AZKAR IN AMERICA.

### TABLET FROM ABDUL-BAHA.

The maid-servant of God, Mrs. Corinne True, Chicago. Upon her be BAHÁ'Ó'ILLÁH-EL-ABHÁ!  
HE IS GOD!

*O thou dear maid-servant of God!*

The question of the Mashrak-el-azkar is very important and is superior to every matter; surely put forth utmost effort for it.

In the fact that you have registered the name of Abdul-Baha in the contribution book, I became very happy.

Concerning his honor, M. Moustafa Bagdadi, indeed he was an honorable person, who devoted his days to service in the Kingdom of God, became confirmed in excellent services, a cause of guidance to many, was firm in the Covenant, a promulgator of the Religion of God. Regarding this a comforting letter was written to Zia Effendi.

The receipt you have sent was received.

(Signed) ABDUL-BAHA ABBAS.

The following was written by Abdul-Baha's own hand at the bottom of the page:

HE (IS GOD)!

*O thou daughter of the Kingdom!*

Today in America no matter is greater for the elevation of the Word of God than the Mashrak-el-Azkar. Surely give it the utmost importance. I am always waiting that a good report regarding the Mashrak-el-Azkar should come.

In most of the cities of Persia, even in some of the villages, a Mashrak-el-Azkar has been founded.

Now the beloved in America must make effort to establish one Mashrak-el-Azkar.

Upon thee be El-Baha-el-ABHA.

(Signed) ABDUL-BAHA ABBAS.

This double Tablet was translated by Dr. Zia M. Bagdadi, June 1, 1911.

### PORITION OF A RECENT TABLET TO MRS. I. D. BRITTINGHAM.

If the believers of God in New York and other cities of America establish, in a befitting manner, union and harmony with spirit, tongue, heart and body, suddenly they shall find Abdul-Baha in their midst. Unless this union is brought about, the Breath of the Holy Spirit shall not have any effect, for the physical body must find capacity, so that the life of the Spirit may breathe through it. If the Beloved of the union of the friends and the harmony of the believers become manifest, the East and the West of America shall be perfumed through the sweet fragrance of the Paradise of ABHA, the Mashrak-el-Azkar shall be constructed, the outpouring of the Sun of Reality shall descend, the everlasting glory of the friends of God shall become apparent and the heavenly life be attained.

Upon thee be Baha-el-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, April 28, 1911.

COPY OF A LETTER ANSWERING AN INQUIRY AS TO WHAT IS

## THE DIFFERENCE BETWEEN THE METAPHYSICAL TEACHING OF THE PRESENT DAY AND THAT OF THE BAHAI REVELATION.

BY ELLEN V. BEECHER.

Many of the teachers of the so-called New Thought school have laid down as their first principle,—and as a fact,—that, as God's creatures, we possess in embryo not only His attributes and His power to dominate our whole being as we will, but they assume that "*all is good*," because all is a part of God.

Again, that as man holds and operates the creative life forces—which some designate as love—he is himself the "I AM" of his being. Then, by reason of this fact and by the use of will and intelligence, he may not only heal the body, and free it from disease and deformity, but he may do all things, and bring all conditions to himself, by concentration and affirmation.

Lastly, all of these attainments are by his own will and word, because *man is an integral part of God*.

This is what we understand to be the foundation or fundamental precepts of the so-called "Science," which has been elaborated and enlarged upon by its ardent followers, until its beautiful word pictures have attracted a large part of the civilized world to its fold.

"Well," you say, "the effect of such teaching must be uplifting to the thinking mind." Yes, it has been exceedingly comforting, and has enthused many souls who were in darkness, and thrown light and joy upon their paths, and brought health to their bodies as well. But let us see if the foundation stone in this structure is based upon the Truth of God's Word, or upon a basis which cannot stand before His judgments in the latter day, when the "wheat and the tares," which have grown side by side so long, shall finally be separated, and the chaff be burned with the "fire" of God's Love; for "our God is a consuming fire" of all theories and things of man's intellect alone.

We cannot find any revelation in any of the great and accepted religions from God which states or tries to prove that man is an inherent part of Himself. That God is *within* all is true. We were created by God. He breathed the breath of life in us, which was spirit, and endowed us with the *possibilities* of attaining His *attributes* and eternal life. All life has come from Him; but that did not constitute man any part of God's Essence. Man was made in the *image* of God. An image is only a representation of something which *is*; a picture of the mind, or an idea put in form—the likeness of an object formed by reflection.

Man, therefore, is no more a *part* of his Creator than the watch is a part of the watchmaker, or the shadow a reality of the thing which cast it. Man is not even in the image of God's *Essence*; for that cannot be expressed; he is simply in the image of God's *Manifestation*.

Before man was created, God *thought a form* by and through which He could make Himself known to the world, and through which He could speak the Word; and then He honored man by creating him in this beautiful Image of the Anointed Manifestations of Himself.

It is true that the human spirit may come to recognize the power and work of the Holy Spirit; and by its own development (by grace) come into at-one-ment with the Mind or Will of God, and so attain great wisdom, and even perfection; but on his own plane,—



never on God's plane. We may be the *adopted* sons and daughters of God, but no part of His Essence.

All religious sects agree as to the Oneness of God; but we find the *Singleness* of God emphasized in the teachings of BAHÁ'O'LLÁH. If God be Single, it is a self-evident fact that man cannot be any part of His Essence from any standpoint. As we have said, man may possess the attributes of God, but they are His gifts, as man comes into at-onement with His Will.

The Bahai bases all spiritual truth upon the Oneness\* and Singleness,† then, of God; consequently the Bahai knows that man's powers are limited, and his daily confession before the Lord of Glory is: "I testify that I am powerless and Thou art Powerful; I am weak and Thou art mighty." Let us turn to the words of BAHÁ'O'LLÁH, himself, for confirmation. In the Book of Ighan, which is one of his greatest works, he says:

"It is evident to the possessors of knowledge and illumined minds that the Unseen Divinity and Essence of Oneness hath been and is everlastingly hidden in His own Essence, and will be eternally concealed from eyes and sights in His own Identity. \* \* No relation, connection, separation, union, nearness, remoteness, position or reference is possible between Him and the contingent things, inasmuch as all in the heavens and earth have become existent by the Word of His Command, and have stepped forth from utter and absolute non-existence and nothingness into the court of the existent and visible—through His desire, which is the Will Itself."

Bahais recognize the fact that man *may* dominate his body and soul; may heal the body of its diseases, caused by an unbalanced mind; and overcome defects in character, by an understanding of the law of concentration and the human will. But you observe that the above process is based upon the *intellect*, or the knowledge of material law; upon reason, and the five senses; all of which belong on the human plane and will never enter the realm of Spirit, for Spirit *knows*. It has no need of reason and intellect in that sphere. We apprehend Wisdom to be the gift of the Holy Spirit to those whose wills have been yielded to the Will of God; for until one's will has been yielded to Him, his intellect and reason will veil him from the inner significances of God's Word and purposes. Wisdom is the knowledge of the Divine Law, which cannot be obtained through reason and research alone.

You may ask if a man has no need, then, of intellectual pursuit and attainments? If he should cease to develop his brain faculties and abandon the realm of reason? By no means, for these powers are given us that our capacity may be enlarged on *this* plane, so that God may express Himself through us and use us in His kingdom on earth, to prepare those who are seeking Him and be better able to meet all sorts and conditions of mankind,—so helping them into the light from their own standpoint; for until man has been quickened from within, he must be taught from the intellectual side of his nature; he must be reasoned with. We must be able "to give a reason for the hope that is within us," and be able to state the truth so as to be comprehended. It is our privilege to enlarge our possibilities on every plane, but always to keep in mind the fact of our limitations.

The trend of metaphysical movement within the past few years has been to cause man to assume God's power to be his own, by his right in being a part of God; and its tendency in many cases has been to turn the mind from the Oneness of God to self and self-glorification.

Abdul-Baha, the Servant of God, whose office is to unlock to man spiritual truth, says,

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\* "Oneness, in its true significance, means that God alone should be realized as the One Power which animates and dominates all things, which are but manifestations of Its energy."—*Bahá'o'llah*.

† "God, singly and alone, abideth in His Own Place, which is holy above space and time, mention and utterance, sign, description and definition, height and depth."—*Bahá'o'llah*.

that the Holy Spirit dominates every part of the human being when its will is subservient to His Will; that by it we may be healed in body and soul; by its operation we may be transformed and attain to wisdom and spiritual power which nothing on the material plane can withstand. In speaking of his own station, he says that the Holy Spirit moves his limbs.

Note the difference between the two processes: one is attaining physical power and understanding of the natural laws given by Infinite Mind for the control of matter only, while the other is accomplished by the Holy Spirit alone,—man's part being simply to yield his will to its guidance and quickening influence.

The highest attainment, as taught by *The Christ* in Jesus, could be gained only by a complete renunciation of self, a complete submission to the Will of God in all events.

But what does BAHÁ'O'LLAH teach? He has instructed us that all past teachers from God gave renunciation of self as the highest attainment or station possible in their time, but, in this great day, this is but the *first* station; that "the servants of God shall never attain to the shore of the Sea of Knowledge except by complete *severance* from all that is in the heavens and earth."

Perhaps you can get a clearer idea of man as he is if I quote from the teachings of BAHÁ'O'LLAH and his son, Abdul-Baha. They have stated: "As the world travels in a circle, so also do human beings work out their lives in cycles. Man begins with God, and from His hand he first reaches the *Mineral* condition or kingdom, on his descent into matter, and contains latent force or power of growth. Then he reaches the *Vegetable* kingdom, which is still only matter, but it has the power of growth added. Then he progresses to the *Animal* kingdom, which has the power of the former conditions with a third power added—that of sensation. At birth man enters the *Human* kingdom. This progression is only by the power of God in matter. The seed of the child grows by the power of God into the human being, just as the seed grows into the tree by the power of the sun. The human being has the powers of all the other conditions, and has reached the point opposite and farthest from God; has passed through all the material condition of the circle by the hidden power of God." Man is now ready to begin ascending the scale of spiritual life. "The soul starts from God, and if it enters the spiritual realms, it may return to God."

"There are three births of man: first, the material; second, to be born of water, or the Truth and Knowledge of God; and third, to be born of the Spirit. \* \* \* To be born of the Spirit is to give up material desires, and to take on all the qualities of God, and thus he begins to ascend the other side of the circle. The spiritual half has an indefinite number of conditions, but always progressing upwards." BAHÁ'O'LLAH has applied a new light to the torch of Truth, so that man may see how to live the true Christian life; how to gain victory over egotism by sacrifice and servitude.

We hold that there are two distinct phases of optimism. One is based on the assumption of conditions, which the objective mind has first conceived and pictured, as it were, on the walls of the subjective mind. By holding this thought or picture without wavering, we may possibly bring things to pass. We may brighten our own paths by happy, cheerful thoughts, and help uplift others who are in negative states of mind. But this effort must be diligently continued, for all depends upon our own power to hold the pictures formed.

The other kind of optimism is wholly based on the spiritual mind. It comes by a calm and absolute trust in the power of God to bring to pass all things for our highest good, whatever the *seeming* may be. Circumstances and environments cannot destroy it. Our *good* may often come through severe tests and trials, so that it may not appear as such on the face of it, but by faith in the power and promises of God to do all things, the silver lining of every cloud is made visible, and one is enabled to obey His command, given through BAHÁ'O'LLAH, to "Cheer up thy heart with delight, that thou mayst be fitted to meet Me and become a mirror of My beauty."

# STAR OF THE WEST

[ Continuing the BAHAI NEWS ]

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## TABLET FROM ABDUL-BAHA.

HE IS GOD!

*O thou Star of the West!*

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

## BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS
1st.....	Baha' ( <i>Splendor</i> ).....	Mar. 21
2nd.....	Jalal ( <i>Glory</i> ).....	Apr. 9
3rd.....	Jamal ( <i>Beauty</i> ).....	Apr. 28
4th.....	Azamat ( <i>Grandeur</i> ).....	May 17
5th.....	Nur ( <i>Light</i> ).....	June 5
6th.....	Rahmat ( <i>Mercy</i> ).....	June 24
7th.....	Kalamat ( <i>Words</i> ).....	July 13
8th.....	Asma ( <i>Names</i> ).....	Aug. 1
9th.....	Kamal ( <i>Perfection</i> ).....	Aug. 20
10th.....	Elizzat ( <i>Might</i> ).....	Sept. 8

MONTH	NAME	FIRST DAYS
11th.....	Masheyat ( <i>Will</i> ).....	Sept. 27
12th.....	Elm ( <i>Knowledge</i> ).....	Oct. 16
13th.....	Kudrat ( <i>Power</i> ).....	Nov. 4
14th.....	Kowl ( <i>Speech</i> ).....	Nov. 23
15th.....	Massa'ulik ( <i>Questions</i> ).....	Dec. 12
16th.....	Sharaf ( <i>Honor</i> ).....	Dec. 31
17th.....	Sultan ( <i>Sovereignty</i> ).....	Jan. 19
18th.....	Mulk ( <i>Dominion</i> ).....	Feb. 7
Four intercalary days.		
19th.....	Ola ( <i>Loftiness</i> ).....	Mar. 2
(Month of fasting.)		

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Chicago, (June 5, 1911) Nur

No. 5

We would respectfully direct the attention of the friends to the suggestions held forth in the Tablet to Mrs. Cecilia M. Harrison, of Chicago, printed on page 6, and the brief notes of Miss Buckton, of London, printed on page 7. The arising of a few souls to carry out the hope of Abdul-Baha, who are equipped with the requirements he holds forth, their journeying to and fro and association with all, will undoubtedly stimulate activity among the friends, become the cause of unity among the servants, be productive of great results and conducive to great good.

Our Persian section this issue contains: (1) An article by Mirza Andeleeb, of Shiraz; (2) a poem celebrating Abdul-Baha's departure from Acca; (3) an article by Dr. Fareed on the city of San Francisco, Cal., and the progress of the Cause on the Pacific coast; (4) portrait of Mr. Thornton Chase; (5) the first annual report of the Hospital of Sehat, Teheran; (6) advertising the Book of Tablets of Abdul-Baha printed in Cairo, Egypt; (7) an article from Hamadan, Persia, regarding the founding of a new school; (8) the cause of delay in issuing the STAR OF THE WEST in the East.

-4

سواء بعض بیانات اخیرہ حضرت عبدالبہاء در باب شرف مبارک بیلاد  
امرکت :-

۱۰۱) از فرمودت نایب شما رسید وقت گردید مرا بامر کجا دعوت  
کردن بودی که در آن خط و دیار گلهای منظر خوش گنجی موجود و همچنین  
خار و خش بسیار ولی عبد البها باید نظر بخار و نخلان نماید کف خط  
گلهای آن کشور شبانه این تشبیه بسیار بدیع است و اگر باغبانی نباشد  
بیاغ و دعوت کند اول هیچ گلهای را در نهانیت جلب و وطوات و لطافت  
آورد انوقت دعوت کند و از این گذشته در میان گلهای اخلاص  
بس دکان تا آنکه در میان گلهای اخلاص حاصل شود تا استعداد  
حضور عبد البها حاصل گردد من نهایت اشتیاق بملاقات  
دارم ولی ناشر مدعی که تحریر گردید حاصل نکرد سفر من با نصیحت  
مشکل است زیرا بنظر من بخند حال حمد خدا را که تو دوست الهی هستی  
متحد و متفق الذبح بسیار دردم آید و درم که جمع باریان و دیار  
همین باید که الفت جویند تا عبد البها بدون گفت از شرق  
نیوب سفر نماید و امید چنین است که این الفت حصول پذیرد  
و در هر دو سفر نمایند :- اگر امر بدست استعدا حضور عبد البها نماید  
من با شما بکم اجماع مشکلات حل شود ۱۰۱) است حکمت آرزوی

چون من باریک‌نویس بودی استعداد و استعداد من در حد  
در لوح دیگر می‌نویسد: «و اما تقصیر آنکه من باریک‌نویس بودم  
که باریک‌نویس بودم اگر آن شرط حاصل گردد یقین است که حاضر شوم»

چاپ کتاب جدید الواح در قاهره مصر  
متمم است در مصر کتابی از الواح علیّه حضرت مولی الوری عبد البهاء  
بطبع رسید و از شایسته است بدین کتاب بدون جلد  
و معروف سی غرضش حاصل می است هر کس میل بدست آوردن  
این کتاب نفیس است به جناب آقای آقا سید اسد الله قلی به پنهان  
سعید مرقوم ننهد دریافت خواهد نمود

مکتوب میفرد از اعضاء کفیل انس همانست  
پس از حدیث استایش حضرت عبدالحیاء معروض میدارد که بنیانیان  
اعضاء کفیل انس همان هموار ترقدیارات نامهای مقدسه  
نجم باقرتوں و از کلمات بیشتر بنش عالمها سرور موجود خصوصاً از شما  
بجهد کم که حاکم بود از اجادات سفر حضرت عبدالحیاء بمعرفه و اتفاقاً کما  
اجبای الهی تعاونش باعث سرور باعث ممانعت گردید و کرامات عموماً از  
حضرت بکبریا طلب نمایند و دوام جود مقتدره را نوده و امیدواریم  
و عامی این فقره معنون با جابت باشد

بخم بافر

۶۱  
 از دوزخ ارات این درض انکه از تائید و تقویت مرکز شقیق اقبای همدان  
 فوق بر تائیس مدرسه تائید کردیم اند و با نخل اندودی نه نخلات  
 و فغان و یکمی و فیکار که هنوز تصدیق انکه کرده اند ملاقات قبول  
 و در تهر رقبات فوق اعال نمود که باعث اتقا علوم بهائیانست  
 دیدیم و لازم بود تحقیق اندوز فیکار که مبارک غرض شود و در جادیم درود  
 با خرد درج نماید این محفل کبی از نایندگان مت بهائیان همدان  
 از خادمان و جاگران عموم است استیاری نماید که بعد باب مکانات  
 سبب اتقا و در باطن این است باز گردد چه که اقبای همدان از زیارت  
 قوبات نجم با خراج از نذران مرور و بخدوب میخوند و از مدیر جریل کرد  
 و سنج و انش راراته قدم نهند درج این چند که ملاذ فوق و تحس اعظم  
 یکم شایسته نفعیات عالی این محفل اظهار است اس تشوق و تحس اعظم  
 در تائیس این چیزه گردد از نکه تائیدات ربانی و احسان و احسان  
 بجای همدان را بر تائیس مدرسه تائید نموده موفق از است و اهل تهر  
 این قلیل مدت نتایج عظیم و شمر ندارد بعدیکه استیاری و الانصاف  
 فی ثبوت و قدرت این کارخانه آدم ساری را بر تائیس اقبای همدان  
 تشوق و محسوس داشته چنانچه جدی قبل کفصر جمیع از معارف پوران  
 عالمان اندوز ساری مدریس اسلامیة و غیر از قلیل رئیس مدرسه  
 یاس محفل اتقان است گردان مغفقت و صدق عبداللحان یکرم الله

مخاض مجلس گشت و سه ائمه نهالهای بی مهال در استان حق بالا حرام از  
تخت شرف علم و آگاهی متغیر و سرازیر شدند و صاحبان اولاد و همگی متغیر  
و حافی شند و دشمنان و نهضات و جدان تنعم گشتند و جاداشد که کوشش  
معلقین این مدرسه تا یک کمن جانب الله مؤید و متوفی بوده و استند  
حق افتخار در شرف خدمت ابرار نه سلب برین همین اسباب ظاهری  
برین و هموار دارند و افاضاً اقدام به هیئت علیّه در ایران چنین فایده  
سستی زنجیرین بود و استعداد اطفال در ایران عموماً در مبدان خصوصاً  
این نژادی ظهور و بروز کرده بود حدیث ایش خدا و مدبر اسرار که افاضی  
همدان را بچنین تنعم و مستن و معتین را بچنین شرفی فرمود  
ابنکمه مؤسّسین مصلح و دعال و مصلح تأیید و مصلحین افاضیه عبدالله میاخی مصلح  
در دوس عربی و فیضه و آقاسی در کمریج خان معتمد در دوس زارنه و دلا محمد  
معتمد فارسی و دلا میرزا صالح معتمد ابتدائی و نیز مصلحین عبری و مشاق هم برادر

دوست بهایی است که تحقیق جات بسیار از جمیع اطراف شرق آسیه  
اولی بدینجهان سهون سو فو ق بر جواب آنها نگردید ، بعضی از یاران  
از ایران دروسه مرقوم فرموده اند که این جرید را دریافت نمی نمایند  
و لب نگران کل شده است . بجهت ناخرد در هر جا چاپ و توزیع کرد  
و اگر دوستان دریافت نمی نمایند تغییر ادب یا پست روسته  
و ایران است . این اداسه که به ناچار در انجام تکلیف عاجز شدم

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و محرم روحانی و علمی خود یعنی جناب دکتر یونس خان را شنیدیم  
 و زیارتش نایل گشته چشم هر دو دل را بهر دور ایشان نمودیم  
 بر هر دو عزیز بود بخت نیزش عذر رفت بایمانی دلش  
 و فرج اگر حسن تعلق فرمود از هر نوع مساعدت و معاونت  
 و شرکت و عضویت دیگر اعضا را سرور و مخطوط نمودند  
 شرکاء جسم با نهایت موافقت و اتحاد و حرارت بیکل علیات  
 را پدید آورد و بهر روز در صدد ترقی و فراهم نمودن اسباب  
 بولیم و بقدر امکان کوشش و تلاش نمودیم و بر تری نظایر  
 دادیم و از ابریهی رحمت نام نهادیم و برای استقامت و استواری  
 و ثبات و دوام بنا و شرافت و لغات اعضا و تأیید و توثیق  
 و عظمت این مقصد مقدس غریبه است آتش سیدنا  
 دمولانا در بنا حضرت عبداله با لدوا حق العبودیه القدا عرض  
 کردیم و در جاتونم که آن اول این نظر سانه نام مبارک شریعت  
 شود و سر دفتر این بنای خیریه گردد این است که رجاء این  
 عباد بخت آتشش مقبول واقع شود و بر لوح امت آتش  
 این خادمان را در قرین انظار دمایات فرمودند قولش  
 است نه بانه اول چون در این قرن شاد و وحدت  
 عالم ان فی در نهایت طاعت و صباحت در انجی عالم معلوم  
 نمود لهند این مریضانه بخت بهاران نوع انسان از جمیع  
 ادیان نمایند و هم مریض که دارد این بیماری را که در محرم  
 و اسیر چنان است که شفا ی الهی هدم و بهرگز دارد  
 بر عموم برادران و خواهران شرق و غربی این خادمان تعلق و دوستی  
 نمائند که آن قیمت و مقصد مقدس را که بهیت است بهیچ  
 در ساطع شرق و غرب در نظر گرفته دنیایت اهتمام و کوشش  
 را در تحصیل و اصل شدن بدان مقام میفرمایند این خادمان  
 نیز بقدر وسع و طاقت خود سینه از آنرا تعقیب نموده امین  
 و بقدر امکان میگوئیم توفیق و تأیید اجزاء و انجام این مقصد  
 را لایزال است آتش عبد الهی و میطلب و بهر یک از برادران  
 و خواهران در در و نزدیک که بخوانند بهر صفت طبع مساعدت  
 و کمک فرایند یا عضویت افتخاری این بیماری را قبول نمایند  
 موجب سرور قلب و تشکر و امتنان این خادمان خواهد بود  
 و جزای ملکوتی با خود شریک و سهم بل بهر مورد مقدم بر خود

البته بر ضرر و خاطر فرزندان متقدمه مکشف و عیان است که چنین مریضانی  
 در ایران خاتمه از شهر طهران و اکثر است از امریکائی و دولتی و دولتی و دولتی  
 الی امثالها تحت تنها مریضانه است که بهیت و تکلیف اتفاق این اعضا  
 بهر دو و آن معاونت و کمک و بهر اشی و دولت و طاقت تأسیس نمود  
 قیمت و مقصد اصلی اعانت و دیکسی و پرسی و خدمت به فقرات  
 است ولی در موقع کلیت و گنگوئی است و نامی بویست از انجی و مریضین  
 و بهی گرفته شد و بشود و نیز قوای مریضانی که در مریضانه بخوانند بخانی قبول  
 میشوند ولی از انجی جدا احوال و بهی دریافت شده و بشود و در انجی است  
 کلیت و از مریضانی کلیت مریضانه و در از مریضی متوقف و در از مریضی  
 اجرائی که علیات نموده ام و بهی رسید و چون ترقی و عظمت این بنای  
 در نظرون و بهیت عیادت و معیوف ترقیات و افزایش اسباب و تکلیف  
 نواقص رسانند و تاکنون باز از تحت خواب با تمام نوازیم آن حاضر  
 نموده ایم و بهر یک از کتران آلات و ادوات جراحی مخصوص یکدیگر خود را  
 در اطاق مخصوص بجهل مریضانه حاضر کرده که در موقع حاجت و ضرورت بکار  
 خواهند زد عیادت بر وجه یک اطباء مریضانه و بعد از آن اسباب مریضی و ادوات  
 تمام عیادت مریضانه الی کمون بمعرف ترقی و احوال آن رسید و هنوز  
 نمیتوان گفت که اجناسات و نواقص بسیار داریم از قبیل اسباب آلات  
 علم جراحی و تختی و این مخصوص بعلیات و ادوات و ادوات جات مخصوص  
 بدو افغانه مریضانه و غیره باهم این نواقص و کمالات هر چه  
 ممکن کردیم و در قرض اطباء مریضانه است که از بعد از این باید تأیید  
 نمائیم و بهی را که مریضانه از اعلان نموده بکار از بدو اسباب و کترات  
 و اطباء محرم شهر خردان که بهر یک از اطباء مریضانی داشته باشند  
 که در تشخیص برود باشند با مریض خود بیکل مریضانه حاضر شد  
 با حضور بهیت و اطباء تشخیص مرض و دستور احوال کافی تحصیل نموده بخت  
 نمایند یا اگر مریض جراحی داشته باشند که اسباب علیت آن در خارج  
 قراریم باشند یا بر تنها از بعد علیت بریانند مریض خود را در مریضانه  
 حاضر نموده و در هر یک خود عامل شوند اطباء مریضانه بهر نوع مساعدت  
 و بهر اشی خواهند نمود و اگر بخوانند اکثر مریضانه عمل کند طبیب مخصوص  
 را با کمال توفیر و احترام و معذرت می پذیرند صورت فقره از مریض  
 که در انجیست مریضانه آمده و خوابیده و اجرائی علیت نفس اند برای  
 الی این دوستان محرم عرض میداریم که موجب بعیر و اطلاق  
 سهم یاد کرد

اول را بوقت برنجیانه تحت طهران کربادار  
 فرستاد و ما نیز در این صفیات درج نماییم  
 همدان الله تعالی شانہ العظمی و الاقترار

این بختان و حدت عالم انسانی و خادمان نبی و پادشاهان و دین کر قطعه  
ارض را در حکم یک دهن بیکدیگر بنزل یک خانه و ابناء و ملا و اعیان  
مختلفه را در حکم اعضاء و اجزاء یک کاشانه میگردانیم از دیر زمانی  
در این اندیشه و خیال بودیم که با عدم استطاعت و قدرت بخت  
بهر رسید و طریقه که ممکن است از راه ثواب محض الله و طلب  
لذات مصدر خودستی و نشانی گوییم که فایده و نتیجه آن بچگونگی  
بروایم از فقر و فنی و ضعیف و فنی عرب و عجم ترک و زبانیک  
افزاید و امر یک راجع شود برای نسل بدین مقصد و مقدر  
چون عمری صرف تحصیل علوم طبیعی و طبیعت نموده ام متوقف شده و وسیله  
ایجاد یافته را در نظر نگرفتم و حسب تعدیل چنانچه در تخریفات  
و ذکر اربط خان و این جمله ذکر خطا الله این تفسیر و اصطلاح مذاکره  
و مشاوری قرار دادم در این بین لب است و دود و دود و دود و دود  
عربی خودمان و ذکر نمودی را شنیدیم و وجود مقدسه محترم و نور

مگر در این شهر که در ۱۹۵۰ از آنجا که نوبت رسید در این مکان غوغا و جوی طبع  
مستعمل بود. زلزله شدیدی ساندوسکو را بلعید و خراب کرد و بنا صند  
یک شبانه روز این محمول را بار بار زمین گیس آن نمود. هرگز در آن روز  
نندگان خدا بغض نداشتند و در جرأت دنیا درج شد که تاکنون این چنین زلزله  
عظمی در آنجا وقوع نیافت بود. در آنوقت تا امروز چهار سال میگذشت  
و هر کس شهر را نه اظهار حال میکند هیچ کس همان نمیگوید که چند سال قبل این  
بنیان ببلد داشت بلکه شهرت آن اعظم و اتم گذشت شهرت آن است  
مجبور می داشت و کوشش دارند این انالی امریک و وجه قدر در این  
اسباب خلق و تاج و آسایش و آبادانی و رفاه مردانگی و قوت  
اطهار رسید دارند که در فاضل چهار سال شهری اعظم و حدیث تر از هر شهر  
از طهران بنامش و تمام کرد اند. این است معنی لغت و معنی امریک  
سپاه دارا سواطه در دنیا حال قدری از مراتب دین داری و مسکن  
روحانی و اظهار بهائی سخن دارند. انالی این صفات بسیار طراب  
روحانیت هستند. لکن کثرت کثرت و ادوام کثرت است  
و پشرون شده اند الی حقیقت و بدایت بگری میگردند بعد از  
بر محافل متعدد روحانی چنین مجلس بزرگ عمومی در کلوب کالیفورنیا

از این نعمت نهم در حرکت و عضویت مش در ایها را در تائیس مریخی  
موجب ترقی و محادث خود مریخی نه دانسته و در و دشت ایها را  
بفعل تنگ گرفته و از تائیدات غیبه دانستم و مقصد خود را با نوبه  
مطلوبه عضو دانستم و عضویت و محادث ایست ترا ایستد ما نمودیم  
و ان خا بر روحانی محترم بحسن قبول این خادما از اقرین مرت و کثرت  
و انشان فرمودند عاقبت با اتفاق ارکان اربعه با نهائیت  
خصوص و اتحاد و غنی ثابت در اینج و طلب تائید و توفیق از دست  
افکس رب التوالت و الاارض مطهر بر تائیس مریخی نه گفته از  
قره شهادی حج ۱۳۲۷ بهترین نقطه و محل طهران که من است بدین  
مقصود و مرکزیت بشهر دارد و در میان لایزال در و در ایستد کرات  
اجا نمودیم ولی با رعایت و ملاحظ مرکزیت و خوبی نقطه و محل چون  
از حیث ساختمان و بنا و تعمیر و نظافت مش است و در و در مقصود و بنا  
بیان زیادی از کیه خودمان علفه بر مال اجا با خرج تعمیر و آبادی  
علل نمودیم تا آنکه صورتی پیدا کرد قابل محل منظر گردید برای استوار  
دوام در محل چهار سال دیگر بر مدت اجا خانه افزودیم و شروع  
تعمیلات و تدارکات ایستد و آلات و ادوات تجارحه خا  
ویم و تقدیر مقدر و حاضر کردن چندی نگذشت که فراغت از تحصیل  
جان مرتضی در حرکت بهت ایران بجا دست در جند و در ایستد



خبر بہتر تو تین جیس کی از آلعین بہائیان امریکٹ کر خال  
شہر لاس انجلس از اہالت کا یغورنا بجا خود و شکر امر آئہ شغول است

برائش اودم نمیدانم در همه اوقات مگر خود بودم  
 منفعل و سرزبر رویه شرمسار  
 حضرت عبدالبهاست عین پرست  
 حبیب برین طیب برادر  
 قیاس اوس را از ذلیل اوار چسند  
 اسیر او بر برون نکند  
 مگر کشندش تیغ یا کشندش بدار  
 بگو محبت عباست عبدجبال قدم  
 هر که نمیشد از او بود از دی عدم  
 کاش که نهاده بود یک نفس قدم  
 تا کشد نفس عهد ناستاید صدم  
 نماند یاد غور ز نماند بنار  
 خادم در بار حق حضرت عبدالبهاست  
 ناشر آثار حق حضرت عبدالبهاست  
 حامل امر حق حضرت عبدالبهاست  
 تابع گفتار حق حضرت عبدالبهاست  
 قائم بر خدمت روز و شب بنار  
 ایدم و از تو برد دل قرار میگشاید  
 بود که روزی شود در العاقبت  
 تا که برینیمخت بار و گراهی حبیب  
 شام و بچون هزارا که کشند  
 ناله که غنچه حبیب شام و بچون هزار

در همه اوقات مگر خود بودم  
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 ناله که غنچه حبیب شام و بچون هزار

مقاله ثانیه تعجب جناب آقای دکتر فزید در باب شهر سنجسکو که  
 باد است چرخ با خورشید و ما بیاد درج بنمایم :  
 در تمام سابق بنم با خرم مقدمه بطور اختصار از سازت و سبب  
 در کلیه بنا اظهار نمود و شرح حاصل بر دجانی و مجالس غیر مایه  
 مقاله حواله کرد و از روز نامه از مدیر محکم با خبر رسید مرقوم نمود که این  
 اوضاع مدینت و حکومت و اوصاف نبات و یکات از اوصاف  
 و ادبیات و مدارس و مریضخانه و قمارخانه و غیره از مدینه  
 لهذا اذوق نیست که هر مقاله را در محصور با اوصاف یک شهر نماید  
 محصورات و نظریات خود را در مقاله بنمایند ازین رو مقرر گردید  
 کلیه دنیا که میگویم به سنجسکو است با اوصاف ذیل خود شد  
 این مدینه و بندر معروف است غربت امریک و شمال اسیا که معروف  
 کار دریائی محیط باسیفیک واقع است نظم موقع جغرافی و ملاحظه  
 دوی بجای دولت اتان در این حصن در اینجا ساحت و بالوای  
 گروپ اطراف خیم را تشکیل نموده و چندین کشتی جنگی دائم در مقابل  
 شهر محافظ و گنبدان قرار دارند  
 در رابط جغرافی اتان درونی با مالک چین و ژاپون و جزایر فیلیپین  
 بواسطه این انگله تهر است و این شهر بزرگ بر سطح جبال سیر است  
 شده است و با وجود ارتفاع بعضی محلات و مندی و بستی خیابانها  
 تمام راه که تمام اوی اکثریت نمایند ولی در میان این راه این  
 و تمام اوی کی شهر کی کیر فرق است در اینجا نظر بر این است

بنا بر شش اودم نمیدانم در همه اوقات مگر خود بودم  
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 قائم بر خدمت روز و شب بنار  
 ایدم و از تو برد دل قرار میگشاید  
 بود که روزی شود در العاقبت  
 تا که برینیمخت بار و گراهی حبیب  
 شام و بچون هزارا که کشند  
 ناله که غنچه حبیب شام و بچون هزار

این ظهور اعظم و نیا و عظیم صادق است در ظهور حضرت مسیح در وقت  
 محمد ص این اخبار بوقوع پیوست که روح خدا که جبارت از روح القدس  
 است بر تمام بشر ریخته شود و جمیع خلق بروح نبوت مبعوث شوند  
 حتی بران الهی و انزوان نبوت نمایند و با انیکه خداوند در کس  
 حیوان مسکن شود پس صد هزار شکوه حال قدم و اسر عظم را که  
 و عدای کتب مقدس انبیا سلف بظهور مبارکش کامل گردد  
 و ظهور بیت العبد با شراق شمس جلالش تحقق یافت پس فاشا حال  
 و ادما که هنوز اغلب خلق در خواب غفلتند بر ایم جان پرور ظهور  
 بیدار مان فرمود و در ایام ضیق امر مبارک تصدیق نمودم چنانچه  
 حضرت مسیح در انجیل منی نوید این قول است که منواید از درخت  
 داخل شوید بجهت آنکه فرائض است ان در و مسیح است ان طریق  
 که نمودی بحدت باشد و داخل شدنگان ان بسیارند زیرا  
 که حاکم است آن در و صعب است ان راه که بر زندگانی برست  
 و یا زندگان ان کنند

الشعار ابدار در نیت هجرت حضرت

عبدالبها به قلم صهر :

مژده که خورشید عبدالحام اشراق کرد مشعر بر افروزد جلوه بر افاق کرد  
 رفیع روحی بدیع بذل حق کرد زین اعظم سفر بهیکل شایسته کرد  
 بوسف کفان روح بهر شد رسا کرد خود را پیش خلق بهر چه رسوا کنند  
 بکنز دینان مهر که در آید کنند منظر آتش شوند دوری از نا کنند  
 رفیع و جودش شود در دو جهان سنگار وید یعقوب ملک طوطی در سخن  
 دین کند شهر مهر که برین اندرین است گمشده ایها بهر برادری که رسوا است  
 از وی پراهنش جهان جان بخش است که دید اندر جهان بغض دی نوبهار

باید بیغیای نور موسی طور وجود تنها در بر شام هر که فرد  
 بدیع فرعون اجل و خیر قدرت گشته عصای جکش دست قوای در جود  
 حال او ام خلق رهش تار مار از بی اعلا امر هجرت از خاک نمود  
 شاد بر زم است طاعت نیا نمود هیچ آسما بگوید و دهم نمود  
 زار و عکای عبور داشت در انمود زنجیر چاه ساری دهم  
 آه که از ما ندید بجز جفا و ستم خود بی خدمت نهاد بران عکای قدم

نصرت امر حق بیت که استوار بسان شاد و بیخشت جهان بین  
 حکم عبد الغیر سجن عکا مکن گر دید عبدالحی صحت تاج گلین  
 در ستم و ظلم گفت پروان با کار گذشت چنان بیخشت نیا ل چه بشاید  
 بسجن کند نمود صعود بیت عبید بفرجندی رسد حکمی در یوم عبید  
 بقتله بندی سخت زنده عبدالحی که جرس عبدالبها است همیشه در مختصر  
 سختی این سخن را بشیر ز پیش کرد حمد از عبد الغفر و هم پیش کرد  
 قلوب را منعی از خوف و تملیش کرد روان بکجا در این طغیان پیش کرد  
 تا که زرقا رگشت بهتر برود جا ر در نیت شد و نه زان زمین بدیع  
 خفت خیر یافت بیک ملک کسب کردید عبدالحی شمع بکام جمع  
 یافت جزای عمل گشت نیت چهار مانی حق در این مسخر جانش بود  
 قلع عکا که سر بر آسمان نمود بود بر انچه حق گفته بود شد آقا خبر  
 از این خراب چه قدر عمار عکا فروز چه زد و شد گفت و در خدایند کار  
 چرخ خورشید زبا در دگر خوش آب بر آتش از اندر دگر خوش  
 زینم آید بگوش حق بود باید ار زینم آید بگوش حق بود باید ار

دیکه زبانی افق تحقیق مید بر او نام خلق بر تو قدرت برید  
 بزم است آلتکار جهان نوسه بد بهیکل مینان راز ماسوی برگزید  
 کرد با و اختار داد با و اختیار اور مخصوص کرد الکاف شهود  
 تمام من فی الوجود با و کند افکار بخت و شانس در این جهان  
 طیفه جان دلی تحه کافی نون منحصر در شمشیر تیره از خدایان  
 نامه او دود کجاست او دود فشان رایت نقض اتفاق زاریه از سر فشان  
 رحمت او بی عذر رحمت او بی شمار کاست او تیر و طلوع با و برضا  
 غمناکش روحش خفاش روح فرقت او جان شفا حجت او جان نورا  
 محبت او جان زانو افت او جان شکار محبت او جان شکار  
 کاسرا صام نمیکند قدرش با کاست شربت توحید حق و وحدت با کاست  
 شربت او شربت ایشانی است بر او یار شربت او شربت ایشانی است  
 او است که الون نیست با هم الکام ز رحمت او نیست با هم الکام



صفحه اول

جلد دوم

شماره پنجم

قیمت شش

ته جون ۱۹۱۱

# مجموعه آثار

۱۳۴۹

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Vol 2.

No 5

سالی دوازدهم

ماه نور ۶۸

این جرم بر حسب تاریخ بانی هر نوزده روز یکبار و نوزده میگرد و در نهایت آزادی درس مثل کلاسیک و وحدت ادیان و تفرقات عصر و انتظام و فنون و غیره و تربیت اطفال و پیشرفت امر حرفت بهاء الله در اطراف جهان و توضیح حال این دین مملو خواهد نوشت و مقالات مفید که موافق سبک اداره است قبول و نشر خواهد گردید

در این ایام تقیه مبارک و منظور نفسی از طرف آقای ادیب ابرقندی کهستان شریف از اداره پنجم بخرسید و ما در آن محض قرائت باران در این صفحات درج نمایم :-

"بنا که رایت منصور پادشاه رسید نوید فتح دشت برادران غریبه بر غم برادران حسود ز قهر جاده برآمد باوج ماه رسید کجاست ضوئی بجال شکل کدکیش بگو بود که مهدی دین بگردد و غظم بشتی که نسب برود و شت ادواح و قلوب اجای ترقی و غریب است آنکه یوسف سحر الهی حضرت عید الیه از قید

سلطان ظلم غمزد و کید افغان محمّد حسود استخلص و در خط انچه بر سر رجعت ابرو جالس و بر عرش شکست و اقتدار مستوی و امانی حاصل که ترنای بخت مائه سعادتی علم و عرفان مبتلا و قریب بهلاکت بود و از آن لغات فنی معانی و در شت کجاب علوم و حکم لکن صمدانی بکجاست ابدی فائز فرمود و در جمیع ذائق میل و نهار چون باران بهار اصطفا

و رسال معانی و تحقیق از اسماء آن و کجاب قلم و بیان آن اهل حق و اعظم سدره الی بار ارضی قلوب اهل شری و غریب افاضه بشود پس من فی الوجود و قوای اهل غیب و شود از ادای مراسم حمد و شکر این رحمت کبری و خمت لا شبهه لها عاجز و ماینیز بهر خویش مقدر و معترف پس از این مقام بگذریم و بر بزرگ و آئینت و در مسعود عید اعظم رضوان کریم

بعث و اشراق و تجلی شمس طلعت رحمن بر من فی الانکحان است بر آنم و برادران و خواهران عزیز محترم روحانی خود را بود و این عید بزرگ بهاء و جشن اعظم مملوئی آئینت و تبریک گویم و با برهائی محبت و دوداد و شوق و انجذاب در جوی روح طیران نموده از ملک شمس قمره بجا فخر و شرف و جمیع انبیه ان روح مجرب و تحقیق صافه نیره پود و انانیم از اهداف معنوی شت در عالم روحانیت مخطوظ شوم و از نعمت روح بخشان در مقام نورانیت مستند گردیم چه که کمال علم

یقین میدانیم و به یقین یقین می بینم که برادران و خواهران عربی این شرف را به عین مملوئی و اخبار الهامی طابق انفعول بانفعول در

# نجم باختر

۱۳۲۹

۷ جمادی الثانی ۱۳۲۹

شماره پنجم

فهرست سندها

- ۱ رفیع مبارک حضرت غزلب اردا اصفاء
- ۲ قصیدہ فتح حضرت شاه راہ در تہیت جنت حضرت عبد الہاء بہر
- ۳ مقالہ ثانی بہم حضرت وکتور فرید در تاریخ شہر سنو سیکو
- ۴ عکس جناب ستر توہنوں جیس
- ۵ اول راہورت مرینجا نہ تخت طہران
- ۶ اعدن چاپ کتاب الواح علمی حضرت عبد الہاء
- ۷ مکتوب از ہمدان ذ باب تائیس مدرسہ تائید
- ۸ لب ز سیدن نجم باختر بہ شکرین

Persian Editorial Office: NAJME BAKHTAR,  
1800 Belmont Road, Washington, D. C., U. S. A.



# STAR OF THE WEST

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## ASSEMBLIES IN THE OCCIDENT.

*Secretaries are requested to see that their Assembly is correctly represented.*

## CANADA.

MONTREAL, QUE.—Weekly meeting held Friday evening at the residence of Mr. and Mrs. W. S. Maxwell, 716 Pine Avenue.

## ENGLAND.

LONDON, ENG.—Regular meeting of Assembly Friday, 8:15 p. m., at 10 Cheniston Gardens; Wright's Lane, Kensington, High Street. Bahai Reading Room, 137A High Street, entrance from Wright's Lane.

## GERMANY.

STUTTGART, WURTEMBERG.—Regular meeting of Assembly Friday evening. Kanzlei strasse 24P. ZUFFENHAUSEN.—At the home of Herrn und Frau F. Schweizer, Karl strasse 26f.

## UNITED STATES OF AMERICA.

AKRON, OHIO.—Meetings every Thursday evening at the home of Mr. and Mrs. Russell L. Brooker, 29 Hawthorne Avenue.

BALTIMORE, MD.—Regular weekly meetings Tuesday evening at 629 West North Avenue, and Sunday evening at 516 Broadway. Residence of Secretary, 629 West North Avenue.

BANGOR, MICH.—Meetings are held at alternate homes the first and third Sundays of the month. Address, Mr. Byron S. Lane, R. F. D. 5.

BOSTON, MASS.—Sunday morning, at 11 o'clock, in Beckett Hall, 200 Huntington Avenue; study class, Friday, 8 p. m., at 69 Gainsborough Street. Miss Ethel Clement, Corresponding Secretary, 344 Harvard Street, Cambridge, Mass.

BUFFALO, N. Y.—Meetings every Sunday and Thursday evening at 494 Elmwood Avenue.

CHICAGO, ILL.—Regular weekly meeting, Sunday, 11 a. m., at Corinthian Hall, 17th floor Masonic Temple, State and Randolph Streets. Address of Assembly, P. O. Box 283. George Lesch, Secretary. Bahais coming to Chicago who wish to be met at the railroad station and be put into communication with the friends in this city, may address Mrs. Charles H. Greenleaf, 4855 Kenmore Avenue. Telephone Ravenswood 3025.

CINCINNATI, OHIO.—Meetings held Wednesday evening at the homes of the friends. Residence of Secretary, Mrs. Annie L. Parmerton, 543 Mitchell Avenue.

CLEVELAND, OHIO.—Regular weekly meeting of the Assembly Friday evenings, at the apartment of Dr. Pauline Barton-Peeke, Rose Building; also Wednesday evenings at the

home of Dr. and Mrs. C. M. Swingle, 2101 Prospect Avenue.

DENVER, COLO.—Regular meetings, Sunday, 3:30 p. m., at 4141 Xavier Street; Monday, 8 p. m., at 1608 Broadway, and group meetings Thursday afternoon at homes of the friends. G. Nathaniel Clark, Secretary, 4141 Xavier Street.

FRUITPORT, MICH.—Regular weekly meetings, Sunday, 2:30 p. m., at the home of Mr. and Mrs. Nels Peterson. Mrs. John Dermo, Secretary.

ITHACA, N. Y.—Regular meeting of Assembly, Friday evening at the residence of Dr. W. E. House, 241 South Cayuga Street.

KENOSHA, WIS.—Regular weekly meeting, Sunday, 10:30 a. m.; Sunday school, 9:30 a. m., at Gronquist Hall, 218 Park Street. Address of Assembly, Mr. Charles Carlson, Secretary, 418 Crate Street. Mrs. Anna Bohanan, Secretary, Women's Assembly.

LOS ANGELES, CAL.—F. B. Beckett, Secretary, 429 Citizens' National Bank Building.

MUSKEGON, MICH.—Meetings held Wednesday afternoon at 52 Jackson Street. Mrs. Helene Bagg, Secretary.

NEW YORK, N. Y.—Regular weekly meeting, Sunday, 11 a. m., at Genealogical Hall, 226 West 58th Street.

OAKLAND, CAL.—Charles R. Lee, Secretary, 1523 Jackson Street, San Francisco. Mrs. Cordie Cline, Corresponding Secretary, 233 Griffith Avenue, San Mateo, Cal.

PHILADELPHIA, PA.—Miss Jessie E. Revell, Secretary, 1429 Mayfield Street.

PORTLAND, ORE.—Regular weekly meeting, Thursday, 7:30 p. m., at 501 Yamhill Street, corner Fifteenth Street. Mrs. Nettie Nash, Secretary, Kenton Station.

SEATTLE, WASH.—Regular weekly meeting held at 2916 Beacon Avenue, South.

SPOKANE, WASH.—Regular weekly meeting held Friday evening at the home of Mr. and Mrs. A. C. Killius, 124 Fifth Avenue. Mrs. Cora H. Ditmars, Secretary, 12 Sharpe Avenue.

SUMERDUCK, VA.—Meeting on fourth Sunday; address, care Mrs. R. H. Duckett.

WASHINGTON, D. C.—Regular meetings Friday evening at 8:15; Sunday morning at 11:15, at 1219 Connecticut Avenue; Wednesday evening at 8:00, at 1937 Thirteenth Street, N. W. Mail address of Assembly, P. O. Box 192. Residence of Secretary, Mr. Joseph H. Hannen, 1252 Eighth Street, N. W.

# STAR OF THE WEST

Vol. II

Chicago (June 24, 1911) Rahmat

No. 6

## WORDS OF BAHÁ'O'LLAH.

BAHÁ'O'LLAH declared of Himself to the Shah of Persia:

*This is a leaf which the Breezes of the Will of thy Lord, the Mighty, the Extolled, have stirred. Can it be still when the rushing winds blow? No, by the Lord of the Names and Attributes! Rather do they move it as they list, for Being belongeth not to nonentity in the Presence of the Eternal. His decisive command did come, causing Me to speak for His celebration amid the worlds. Verily, I was not save as one dead in the presence of His Command, the hand of thy Lord, the Merciful, the Clement, turning Me. Can anyone speak on his own part that for which all men, whether high or low, will contradict Him? No! by Him who taught the pen eternal mysteries, save him who is strengthened by One, Mighty and Strong!*

## TABLET FROM ABDUL-BAHA TO THE SPIRITUAL ASSEMBLY OF BAKU, RUSSIA.

Upon them be the Glory of God, the Most Glorious!

HE IS GOD!

*O ye friends of God! O ye manifestors of bounties and favors of the Beauty of ABHA!*

That illumined Orb (BAHÁ'O'LLAH) hath risen from the horizon of sanctity and holiness to shed Its Rays upon the expanse of the universe and that mysterious Beloved hath rent assunder the veil of concealment and appeared in the Assemblage of Humanity so that the wooers of His heart-captivating Beauty attained to His meeting, and torrents of spiritual teachings have descended from His Holy Lips, that we may be enabled to hear with the ear of the spirit, walk in the Path of the Beloved; see His Attributes and Manners; behold His Character and Principles; drink the Cup of Bestowal, taste the sweetness of His Reality, obey His Religion and emulate His glorious Example.

O ye friends! His gentle nature was excellent and His sweet disposition sublime. He was in the utmost humility and submission, and perfect kindness and praise. Worthy courtesy adorned His Being. He was a refuge for every affrighted one; an asylum for every discomfited one; a fountain for every thirsty one; a Highway of Salvation for every wandering one; a healing to every sick one, and a dressing for every wounded one. In brief, ye have undoubtedly heard and read His Holy Instructions. But alas! we have entirely neglected them and are pursuing our own desires, following our own opinions, seeking our own ideas, and chasing our own shadows! Is it not a shame to change His Rose Garden into a bramble patch? His Delectable Paradise into a ruined abode? To seek to eradicate His Foundation and completely destroy His structure? To forget the Divine Instructions and cast behind our backs

the Commands of God; with our lips to speak of the waves of the tumultuous Ocean, while inwardly we are dying of thirst; and while claiming divine wealth of consciousness, we are so poverty-stricken in spirit as to be but illusive phantoms—blown about by every wind?

*I declare by the Bounty of the Blessed Perfection that nothing will produce results save intense sincerity! Nothing will be productive of fruit save complete advancement toward God! Everything is condemned save severance and every idea is fruitless and unacceptable save supplication, communion, prayer and obedience! We must entirely collect our scattered thoughts, purify and sanctify the house of our existence from every attachment and make the palace of our hearts the nest and shelter of the Dove of Holiness. Then, and not*



PHOTOGRAPH OF THE FRIENDS IN BAKU, RUSSIA.  
DR. SUSAN I. MOODY AND MR. SYDNEY SPRAGUE IN FOREGROUND.

*till then will the significance of confirmation and assistance become evident and known, the power of the Kingdom become apparent, and the hosts of the Supreme Concurrence run swiftly into the arena of heavenly conquest, to gain victory over the East and West of the hearts, and make the North and South of the spirits of men the flowery regions of the Love of God!*

Praise be to God! that the Province of Caucasia—Baku—is a glorious light in the Lamp of Oneness, a wonderful effulgence from the Sun of Beauty of the Divine Beloved. Its believers are sincere and its friends are the favored ones in the Threshold of Oneness.

Truly I say this is a most great Bounty and a most eminent Gift!

Upon ye be the Glory of God!

(Signed) ABDUL-BAHA ABBAS.

## PORTIONS OF TABLETS FROM ABDUL-BAHA.

Thou hast written concerning the meetings and gathering-places of the believers of God. Such assemblies and gatherings will greatly aid the promotion of the Word and all the audience, whether friends or not, will become affected. But when the friends have the intention of entering into these meetings they must disengage the heart from all other reflections, ask the Inexhaustible Divine Confirmation, and with the utmost devotion and humility set their feet in the gathering-place. Let them not introduce any topic in the meeting except the mentioning of the True One, neither must they confuse that merciful assembly with complex outside questions. They must either teach or open their tongue in propounding arguments, either commune or supplicate and pray to God, either read Tablets or give out advices and exhortations.

(Signed) ABDUL-BAHA ABBAS.

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You have written concerning the spiritual meetings. The foundation of the spiritual meetings must be the teaching and delivering of the Cause of God. In these meetings the believers and maid-servants of the Merciful must proclaim the proofs and arguments and explain the signs of the appearance of the Beauty of ABHA—May my life be a sacrifice to the beloved ones! Meanwhile they may read some Tablets and Communes, and at the end of the meetings, if they desire to sing with the utmost supplication and meekness, it is acceptable. But the fundamental principle of the establishment of spiritual meetings is for the sake of teaching and delivering the Truth so that those souls who are present may become informed of the Divine Evidences and Proofs.

(Signed) ABDUL-BAHA ABBAS.

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Thou hast inquired regarding the teachings and instructions of BAHÁ'O'LLAH! Thou must instruct the people of the world in the Love of God, that they may eradicate the foundation of warfare and strife, be attracted by the Glad-tidings of the kingdom of ABHA, lay the basis of love and amity, raise the melody of affinity, and the oneness of the Kingdom of humanity; transmute tyranny and persecution into love and faithfulness, efface the traces of bloodshed and carnage; construct the edifice of reconciliation, dispel the darkness of estrangement, diffuse the light of unity; change the poison of animosity into the honey of sympathetic affection; destroy the religious, national and social prejudices from the individuals of humanity; live and act, with and toward each other as though they were from one race, one country, one religion, and one kind.

(Signed) ABDUL-BAHA ABBAS.

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But regarding teaching the Truth: One must teach with wisdom, amiability, good-naturedness and kindness. And should anyone circumscribe conditions (for teaching the Truth) it will become rare.

But concerning the established (organized assemblies), altogether outside conversation must not be introduced therein. Nay, rather, conversation must be confined to the reading of verses, the perusing of Words and affairs which pertain to the Cause of God, such as explaining proofs and evidences, delivering clear and irrefutable arguments and announcing the signs of the Beloved of the creatures.

Those souls who are in that assembly before their entrance therein must be adorned with utmost purity, turn their faces toward the Kingdom of ABHA

and enter with infinite humility and meekness, and when someone reads Tablets they must be silent and attentive. Should anyone desire to speak, he must do it with the utmost courtesy and with perfect eloquence and fluency by the consent and permission of the people of the assembly.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

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The believers of God must assemble and associate with each other in the utmost love, joy and fragrance. They must conduct themselves (in the meetings) with the greatest dignity and consideration, chant divine verses, peruse instructive articles, read the Tablets of Abdul-Baha, encourage and inspire each other with love for the whole human race, invoke God with perfect joy and fragrance, read the verses of glorification and praises of the Self-Subsistent Lord and deliver eloquent speeches.

(Signed) ABDUL-BAHA ABBAS.

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Thy mission in America for the present is this: Thou must travel as far as possible to every part and pass through cities and towns, summoning everyone to the Beauty of ABHA, raising the Call of the Kingdom and proclaiming at the top of thy voice:

*"A hundred thousand glad-tidings be upon ye that the Sun of the Reality of the Beauty of ABHA hath shone forth from the Horizon of the Contingent Being and hath illumined the regions with the lights of the Most Great Guidance. The realities of the Old Testament and the Gospel are already fulfilled and the Mysteries of the Heavenly Books have become manifest. This is the century of the Merciful One and the Period of Joy and Gladness. O ye heedless ones, become mindful! O ye sleeping ones, be awakened! O ye blind ones, become seeing! O ye deaf ones, become hearing! O ye dumb ones, become speakers! O ye dead ones, become living! O ye deprived ones, take a portion! This is the effulgence of the Merciful and the moving of the Depthless Sea. This is the out-pouring of the wonderful and new springtime and the falling of the showers of the Bounty of the Most Great Lord!"*

This is thy mission.

(Signed) ABDUL-BAHA ABBAS.

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Thy letter was received and read. Thou hast invited me to America, saying: "In that region and in that country there are many fragrant and multi-colored flowers; likewise there are thorns and thistles; but Abdul-Baha should not look upon the thistles of the desert. He must hasten to that country for the sake of the flowers." This simile is very beautiful; but when a gardener invites a man to his garden, first he will arrange all the flowers with the utmost elegance, beauty and art, then he will invite his guest. Moreover, there are differences among the flowers. Therefore pray thou that harmony may be created so that your country may find the capacity for the Presence of Abdul-Baha. I have the utmost yearning to meet all of you; but unless the conditions which have been previously mentioned are realized, my trip to those parts would be difficult, for it would produce no results.

I hope that all the friends and the maid-servants of the Merciful may be united with each other, so that Abdul-Baha without any cloud may travel from the East to the West. It is hoped that this unity may become realized.

(Signed) ABDUL-BAHA ABBAS.



# STAR OF THE WEST

[Continuing the BAHAI NEWS]

PUBLISHED NINETEEN TIMES A YEAR

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## TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABEAS.

## BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS	MONTH	NAME	FIRST DAYS
1st.....	Baha' ( <i>Splendor</i> ).....	Mar. 21	11th.....	Masheyat ( <i>Will</i> ).....	Sept. 27
2nd.....	Jalal ( <i>Glory</i> ).....	Apr. 9	12th.....	Elm ( <i>Knowledge</i> ).....	Oct. 16
3rd.....	Jamal ( <i>Beauty</i> ).....	Apr. 28	13th.....	Kudrat ( <i>Power</i> ).....	Nov. 4
4th.....	Azamat ( <i>Grandeur</i> ).....	May 17	14th.....	Kowl ( <i>Speech</i> ).....	Nov. 23
5th.....	Nur ( <i>Light</i> ).....	June 5	15th.....	Massa'ulk ( <i>Questions</i> ).....	Dec. 12
6th.....	Rahmat ( <i>Mercy</i> ).....	June 24	16th.....	Sharaf ( <i>Honor</i> ).....	Dec. 31
7th.....	Kalamat ( <i>Words</i> ).....	July 13	17th.....	Sultan ( <i>Sovereignty</i> ).....	Jan. 19
8th.....	Asma ( <i>Names</i> ).....	Aug. 1	18th.....	Mulk ( <i>Dominion</i> ).....	Feb. 7
9th.....	Kamal ( <i>Perfection</i> ).....	Aug. 20	Four intercalary days.		
10th.....	Eizzat ( <i>Might</i> ).....	Sept. 8	19th.....	Ola ( <i>Loftiness</i> ).....	Mar. 2
				(Month of fasting.)	

Vol. II

Chicago, (June 24, 1911) Rahmat

No. 6

It is reported that Abdul-Baha will attend the First Universal Races Congress to be held at the University of London, July 26-29, 1911.

In devoting the contents of this issue of the STAR OF THE WEST to the Words of BAHÁ'Ó'LLAH and Abdul-Baha, we trust the Life-Giving Breeze from the Kingdom of ABHA may be wafted to all parts of the world. "Verily, He doeth whatsoever He willeth!"

The Annual Conference of the Persian-American Educational Society, held in Washington, D. C., June 16-17, has attracted widespread attention and accomplished excellent results. A report of the conference will be presented in the next issue of the STAR OF THE WEST. Mirza Ahmad Sohrab, editor of our Persian section, is to be congratulated for his untiring energy in attending to the innumerable details so indispensable to the work of this Society and the success of the Conference. Because of the labor devolving upon him, it was deemed advisable to omit the Persian section for this issue.

## FOUR QUESTIONS AND ANSWERS.

*Questions, sent by Professor Cairns, Edinburgh, June 24th, 1910:*

- (1) Is it right to speak of the Bab and of Baha'o'llah as Manifestations, or as Incarnations?
- (2) Do the Bahais teach the doctrine of reincarnation?
- (3) Did Baha'o'llah claim to supersede the Revelation of Jesus, the Christ?
- (4) Did Baha'o'llah claim to be greater than Jesus, the Christ?

*Answers of Abdul-Baha (the servant of God), Haifa, July 20th, 1910:*

*O daughter of the Kingdom!*

Your letter has arrived. Its contents caused spiritual happiness and heartfelt gladness.

I wish to answer in detail, but at present my health is not very strong; I am fatigued, so am obliged to write in short. When I feel better, I will write at length, for verily, you are occupied with the work of the Kingdom and are serving the world of Humanity, and therefore are worthy of correspondence.

Now I will write shortly.

*1st Answer.* The Bahais believe that the incarnation of the Word of God, meaning the changing of the nature of Divinity into Humanity and the transformation of the Infinite into the finite, can never be. But they believe that the Bab and BAHÁ'O'LLAH are Manifestations of a Universal Order in the world of humanity. It is clear that the Eternal can never be transient, neither the transient Eternal.

Transformation of nature is impossible. Perfect man, Manifestation, is like a clear mirror in which the Sun of Reality is apparent and evident, reflected in its endless bounties.

*2nd Answer.* In the teaching of BAHÁ'O'LLAH, the reincarnation of the spirit in successive bodies is not taught.

*3rd Answer.* BAHÁ'O'LLAH has not abolished the teachings of Christ. He gave a fresh impulse to them and renewed them; explained and interpreted them; expanded and fulfilled them.

*4th Answer.* BAHÁ'O'LLAH has not claimed himself to be greater than Christ. He gave the following explanation: That the Manifestations of God are the Rising Points of one and the same Sun; i. e., the Sun of Reality is One, but the places of rising are numerous. Thus, Reality is One, but it is shining upon several mirrors.

Your own answers were good; and now I have myself answered in short. Upon you be the Glory of the Most Glorious!

(Signed) ABDUL-BAHA ABBAS.

Translated by Monever Khanum.

نجم باختر عند میخاوند از جمیع مشترکین محترمین چون در این عدد قسم فارسی چنانستادست  
سبب آنکه محرف فارسی میرزا احمد سبب بسیار مشغول بودند در اجتماع مجلس عمومی جمعیت  
تربیه ایران و امریکا که در واشنگتون در ماه خرداد ۱۳۱۶ میلادی منعقد شده است.  
البته در عدد آینده از نتایج مهمه این مجمع عظیم در زبان نورانی مرقوم خواهد شد



# STAR OF THE WEST

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## ASSEMBLIES IN THE OCCIDENT.

## AFRICA

CAPE TOWN.—Regular meeting held on the 19th of every month at the home of (Mrs.) Agnes Cook, Gad's Hill, Avenue Peoiea, Sea Point.

## CANADA.

MONTREAL, QUE.—Weekly meeting held Friday evening at the residence of Mr. and Mrs. W. S. Maxwell, 716 Pine Avenue.

## ENGLAND.

LONDON, ENG.—Regular meeting of Assembly Friday, 8:15 p. m., at 10 Cheniston Gardens; Wright's Lane, Kensington, High Street, Bahai Reading Room, 137A High Street, entrance from Wright's Lane.

## GERMANY.

STUTTGART, WURTEMBERG.—Regular meeting of Assembly Friday evening. Kanzlei strasse 24P. ZUFFENHAUSEN.—At the home of Herrn und Frau F. Schweizer, Karl strasse 261.

## UNITED STATES OF AMERICA.

AKRON, OHIO.—Meetings every Thursday evening at the home of Mr. and Mrs. Russell L. Brooker, 29 Hawthorne Avenue.

BALTIMORE, MD.—Regular weekly meetings Tuesday evening at 629 West North Avenue, and Sunday evening at 516 Broadway. Residence of Secretary, 629 West North Avenue.

BANGOR, MICH.—Meetings are held at alternate homes the first and third Sundays of the month. Address, Mr. Byron S. Lane, R. F. D. 5.

BOSTON, MASS.—Sunday morning, at 11 o'clock, in Beekton Hall, 200 Huntington Avenue; study class, Friday, 8 p. m., at 69 Gainsborough Street. Miss Ethel Clement, Corresponding Secretary, 344 Harvard Street, Cambridge, Mass.

BUFFALO, N. Y.—Meetings every Sunday and Thursday evening at 494 Elmwood Avenue.

CHICAGO, ILL.—Regular weekly meeting, Sunday, 11 a. m., at Corinthian Hall, 17th floor Masonic Temple, State and Randolph Streets. Address of Assembly, P. O. Box 283. George Lesch, Secretary. Bahais coming to Chicago who wish to be met at the railroad station and be put into communication with the friends in this city, may address Mrs. Charles H. Greenleaf, 4855 Kenmore Avenue. Telephone Ravenswood 3025.

CINCINNATI, OHIO.—Meetings held Wednesday evening at the homes of the friends. Residence of Secretary, Mrs. Annie L. Parmerton, 543 Mitchell Avenue.

CLEVELAND, OHIO.—Regular weekly meeting of the Assembly Friday evenings, at the apartment of Dr. Pauline Barton-Peeke, 3606 Pros-

pect Street; also Wednesday evenings at the home of Dr. and Mrs. C. M. Swingle, 2101 Prospect Avenue.

DENVER, COLO.—Regular meetings, Sunday, 3:30 p. m., at 4141 Xavier Street; Monday, 8 p. m., at 1608 Broadway, and group meetings Thursday afternoon at homes of the friends. G. Nathaniel Clark, Secretary, 4141 Xavier Street.

FRUITPORT, MICH.—Regular weekly meetings, Sunday, 2:30 p. m., at the home of Mr. and Mrs. Nels Peterson. Mrs. John Dermo, Secretary.

ITHACA, N. Y.—Regular meeting of Assembly, Friday evening at the residence of Dr. W. E. House, 241 South Cayuga Street.

KENOSHA, WIS.—Regular weekly meeting, Sunday, 10:30 a. m.; Sunday school, 9:30 a. m., at Gronquist Hall, 218 Park Street. Address of Assembly, Mr. Charles Carlson, Secretary, 418 Crate Street. Mrs. Anna Bohanan, Secretary, Women's Assembly.

LOS ANGELES, CAL.—F. B. Beckett, Secretary, R. F. D. 5, Box 225.

MUSKEGON, MICH.—Meetings held Wednesday afternoon at 52 Jackson Street. Mrs. Helene Bagg, Secretary.

NEWARK, N. J.—Regular weekly meeting of the Assembly Thursday evening, at the home of Mrs. F. Carré, 70 Haley Street.

NEW YORK, N. Y.—Regular weekly meeting, Sunday, 11 a. m., at Genealogical Hall, 226 West 58th Street.

OAKLAND, CAL.—Charles R. Lee, Secretary, 1523 Jackson Street, San Francisco. Mrs. Cordie Cline, Corresponding Secretary, 233 Griffith Avenue, San Mateo, Cal.

PHILADELPHIA, PA.—Miss Jessie E. Revell, Secretary, 1429 Mayfield Street.

PORTLAND, ORE.—Regular weekly meeting, Thursday, 7:30 p. m., at 501 Yamhill Street, corner Fifteenth Street. Mrs. Nettie Nash, Secretary, Kenton Station.

SEATTLE, WASH.—Regular weekly meeting held at 2916 Beacon Avenue, South.

SPOKANE, WASH.—Regular weekly meeting held Friday evening at the home of Mr. and Mrs. A. C. Killius, 124 Fifth Avenue. Mrs. Cora H. Ditmars, Secretary, 12 Sharpe Avenue.

SUMERDUCK, VA.—Meeting on fourth Sunday; address, care Mrs. R. H. Duckett.

WASHINGTON, D. C.—Regular meetings Friday evening at 8:15; Sunday morning at 11:15, at 1219 Connecticut Avenue; Wednesday evening at 8:00, at 1937 Thirteenth Street, N. W. Mail address of Assembly, P. O. Box 192. Residence of Secretary, Mr. Joseph H. Hannen, 1252 Eighth Street, N. W.

# STAR OF THE WEST

Vol. II

Chicago (Aug. 1, 1911) Asma

Nos. 7 and 8

## PERSIAN-AMERICAN EDUCATIONAL SOCIETY.

The First Annual Conference of the Persian-American Educational Society, held at Washington, June 16-17, 1911, is now a matter of history, and the verdict of all concerned is unanimously to the effect that it was a complete success. Several societies and organizations sent delegates, the attendance at the sessions was gratifyingly large, eloquent speakers of national reputation and men of high position contributed their services, and immeasurable good was done,



DELEGATES AND FRIENDS IN ATTENDANCE AT THE FIRST ANNUAL CONFERENCE OF THE PERSIAN-AMERICAN EDUCATIONAL SOCIETY.

MIRZA AHMAD SOHRAB AND GHODSIA ASHRAF KHANUM IN FOREGROUND.

not only for the educational work, but for the welfare of Persia. Thus great ends were served by a united effort, started little more than a year ago.

Probably the central figure of attraction—an interest shared, and justly so, by the able founder, Mirza Ahmad Sohrab—was Ghodsia Khanum, the little lady from Persia, whose arrival in this country for the purpose of obtaining an American education was well-timed for the purposes of the Conference.

Illustrated interviews with her were published in the leading newspapers, and her reception at Rauscher's Hall, Saturday, June 17th, was a notable feature of the Conference.

The public sessions of the Conference were held in the hall of the Washington Public Library, which had been beautifully decorated for the occasion with the emblems of Persia and the United States, while costly Persian rugs and curious bric-a-brac, loaned by the Persian Legation, mingled well with palms and oak leaves in a sumptuous oriental effect.

The first session was called to order at 10 a. m., Friday, June 16th, with the President, William H. Hoar, of New York City, in the Chair. The invocation was pronounced by Rev. William D. Moss. Following the Chairman's opening address, in which the objects of the Conference were ably set out, a communication and an address from Mirza Ali Kuli Khan, Charge d'Affaires of Persia, were read by the Secretary. The address most interestingly outlined the methods being followed in the education of the young Shah of Persia. Congratulatory telegrams and cablegrams were read, the points represented being Teheran, Paris; New York, by Roy C. Wilhelm; Boston, Mass., by Alfred E. Lunt; Kenosha, Wis., by B. M. Jacobsen; Montreal, Canada, by Dr. Ameen U. Fareed. The next speaker was Hon. Elmer Ellsworth Brown, U. S. Commissioner of Education, who discussed the topic of International Educational Relations. He was followed by Benj. F. Trueblood, Secretary of the American Peace Society. The Secretary then read extracts from his printed Annual Report, after which an adjournment was taken to permit photographs of the delegates and friends in attendance to be used by the American Press Association.

The afternoon session of June 16th was called to order at 3 o'clock with Howard MacNutt, of Brooklyn, N. Y., in the Chair. The invocation was pronounced by Rev. W. W. McMaster. The first address was by Hooper Harris, of New York City, on the subject: "Is Persia's Future Safe?" He was followed by C. S. Donaldson, of the U. S. Bureau of Manufacturers, on "Commercial Relations between Persia and America." Mrs. Fannie Fern Andrews, Secretary of the American School of Peace League, Boston, Mass., who was on the program to speak, was unable to be present, on account of sudden illness, as announced in a telegram. The concluding address was by Professor H. B. Holler, of Washington, who spoke on the aims of the Oriental University.

The third session commenced at 10 o'clock Saturday morning, June 17th, with Mr. Hooper Harris, of New York City, presiding. The opening prayer was delivered by Rev. W. R. Wedderspoon. Prof. Edw. C. Getsinger, of Washington, gave a talk on the subject of "Breakers Ahead of Persia," warning the new Government against American financial methods as practiced by Wall Street. Howard MacNutt, of New York City, next spoke on "Reciprocity." Professor Hermann Schoenfeld, of George Washington University, one-time Turkish Consul-General, gave an address on "Persia's International Relations," and Henry C. Finkelstein, Legal Attaché of the Persian Legation, discussed "Persia and the Constitution." Professor Arnauld Belmont, of the faculty of

the Friends' Select School, spoke on "The Future of the Orient, and the Responsibility of America." Mirza Ahmad Sohrab presented a paper on the subject of "Persian Women," and during the Convention talks and chants were given by Ghodsia Khanum. The Constitution of the "Orient-Occident Unity" was presented.

A reception at Rauscher's Hall was the afternoon function of Saturday. The guest of honor was Ghodsia Khanum. The hall was beautifully decorated, and an attractive musical program was presented by Professor Arthur D. Mayo, Mrs. Warner Gibbs and Mr. Richard P. Backing. An original poem was read by Mr. Joseph H. Hannen. Refreshments, including sherbet, Persian punch and cakes, with bon-bons, were served, and the hall was crowded, despite an unusually rainy afternoon.

The closing session was on Saturday night. The newspapers had given liberal space and most favorable comment, and the occasion had become well advertised. The spacious Public Library Hall was filled to the doors. Mirza Ahmad Sohrab presided. The reports of the Committees on Nominations and Resolutions were presented, after which, Hon. Theodore E. Burton, United States Senator from Ohio, spoke on "The Future International Policies of the United States." This speech, which was eloquent and broad in its outlines, attracted considerable attention quite generally. Mrs. Lyda J. Young-Withee, of the League of American Pen-Women, gave an interesting and instructive talk on "Where is Persia?" and she was followed by Mirza S. Raffie, with an illustrated lecture, "Persia, the Land of the Nightingale and the Rose," which closely held the attention of the large audience until its close. Cablegrams, afterward sent to the Shah of Persia, the Persian Parliament, and the newspaper *Iran Nou*, were read, and thus closed one of the most successful gatherings of the many which have occurred in Washington, "The Convention City."

The weather was most propitious, a cool and delightful spell intervening between the two warmer periods. All the sessions were well attended, particularly the two closing meetings.

As the addresses of the speakers will be of general interest to the members of the Society, as well as others, it is planned to print them serially, instead of all in one volume—in the form of monthly bulletins—with a photograph of each speaker as a frontispiece. At the end of the year, those who desire it, can bind them into one volume. All those desiring these interesting and instructive addresses should subscribe for this bulletin, at the rate of one dollar per year. This subscription will make them the associate members of the Society, entitle them to all its privileges. They will also receive the Secretary's report—an illustrated fifty-page booklet, showing the activities of the Society—as well as other literature issued at intervals from the headquarters. It is expected to publish the first bulletin in September, and all those who desire to receive it should subscribe without delay, as only a limited supply will be printed. No salaries are to be paid, therefore, all moneys contributed and subscribed will go toward printing and postage. Special arrangements will be made to those who desire

more than one copy for distribution among their friends. All subscriptions to be mailed to the Treasurer of the Persian-American Educational Society, 1800 Belmont Road, Washington, D. C.

The first bulletin will contain a history of the Society, as well as a pen-picture of its first conference by an eye-witness. The second issue will contain the address of the President of the Society on "What We Owe to Persia"—a scholarly paper that every one will be greatly interested in reading.

It will be of interest to all to know that Abdul-Baha heads the list of donors to the expenses of the Conference with the sum of \$50.00. The total donations amounted to \$399.64, while the expenses of the Conference amount to \$448.16, showing a deficit of \$48.52. We feel assured this deficit will be met promptly with the same generous spirit that has characterized the noble supporters of this Conference.

A list of the Conference Committees, the newly elected officers, and a copy of the Resolutions, follows:

#### COMMITTEES.

*Program Committee:* Mirza Ahmad Sohrab, Chairman, Joseph H. Hannen, Arnould Belmont. *Resolutions Committee:* Hooper Harris, Chairman, Mr. Howard MacNutt, Mr. E. C. Getsinger. *Reception Committee:* Mrs. Marian C. Hotchkiss, Chairman, Mrs. Howard S. Reeside, Mrs. William C. Beck, Mrs. Leonard H. Wilder, Miss Edith Grosvenor, Mrs. J. A. De Langel, Miss Elizabeth Hopper, Miss Helen Hotchkiss, Miss Frances Herne, Miss Margaret Green. *Hall Committee:* Arnould Belmont, Chairman, Howard Struven, Mrs. E. C. Dunlop, F. J. Woodward, Miss Hebe Moore, Miss Mary Little. *Music Committee:* Arthur D. Mayo, Chairman, Mrs. Walter Gawler, Mrs. Wm. T. Reed, R. P. Backing, Miss Marion McFall, Miss Lillian Koeckling. *Press Committee:* Mirza Ahmad Sohrab, Joseph H. Hannen, Edwin C. Reed, Elizabeth C. Dunlop, Mrs. Young-Withee.

#### THE NEW OFFICERS.

Mirza Ali Kuli Khan, Charge d'Affairs of Persia, Honorary President; William H. Hoar, of New York City, President; Howard S. Reeside, of Washington, First Vice-President; Benjamin F. Trueblood, of Washington, Second Vice-President; Professor Herrmann Schoenfeld, of Washington, Third Vice-President; Mrs. Agnes Parsons, of Washington, Fourth Vice-President; Hooper Harris, of New York City, Fifth Vice-President; Mirza Ahmad Sohrab, of Washington, Treasurer; Mrs. E. C. Dunlop, of Washington, Assistant Treasurer; Mr. Joseph H. Hannen, of Washington, Secretary; Professor Arnould Belmont, of Washington, Assistant Secretary; Mrs. Marian C. Hotchkiss, of Washington, Librarian; Miss Margaret Green, of Washington, Assistant Librarian; Henry C. Finkelstein, of Washington, General Counsel.

#### RESOLUTIONS.

*Whereas*, The sentiment of the age favors the establishment of closer bonds of friendship between the different members of the human family for their mutual advantage and in the interest of universal progress; therefore, be it

*Resolved*, That this Society holds itself in readiness to co-operate with every organization and movement tending to create friendlier relations between the people of the Orient and the Occident.

*Whereas*, The settlement of international differences by means other than war is rapidly coming to be recognized as a principle of modern civilization; therefore, be it

*Resolved*, That this Conference endorses the action of President Taft and Sir Edward Grey in endeavoring to establish a treaty between the United States and Great Britain providing for unlimited arbitration.



*Whereas*, The people of Persia are at this time engaged in a noble effort to establish their new Constitutional Government upon a firm political, commercial and financial basis; therefore, be it

*Resolved*, That this Conference favors, and will do all in its power to bring about closer commercial and financial relations between Persia and the United States.

*Whereas*, The Persian Government asked for the appointment of a Commission of financial advisers by this country, to assist them in the reconstruction of its financial system, and such Commission has been appointed and is now in Persia; therefore, be it

*Resolved*, That this Conference sincerely endorses the appointment of this Commission and confidently expects that it will be completely successful in its labors.

*Whereas*, At the present time the spread of public education in Persia is of prime importance to the people of that country and to the world; therefore, be it

*Resolved*, That this Conference endorses the suggestion made during the course of its deliberations by Dr. Elmer Ellsworth Brown, Commissioner of Education of the United States, and recommends the appointment by the Persian Parliament of an Educational Commission to visit this country to study its public school system.

*Whereas*, At the present time Persia, Japan and China have no diplomatic relations with one another; therefore, be it

*Resolved*, That this Conference suggests to these three countries the establishment of such diplomatic relations.

*Whereas*, The interests of Persia and Turkey are closely interwoven and their territory adjacent; therefore, be it

*Resolved*, That it is the sincere desire of this conference that their interests be entirely reconciled and hearty co-operation established between them.

*Resolved*, That the recommendations embodied in the report of the Secretary of the Persian-American Educational Society are hereby adopted.

*Resolved*, That the Secretary be directed to send copies of these resolutions to the Charge d'Affairs of Persia in this country, with the request that he officially forward copies of the same to the Persian Parliament and the Minister of Foreign Affairs.

*Resolved*, That we hereby record our sincere thanks and hearty appreciation of the kindness of the Trustees of the Public Library in permitting us to hold the sessions of our Conference in the Lecture Hall of this splendid building.

*Resolved*, That this Conference offer a vote of thanks to our President, William H. Hoar, for his able work in furthering the aims of this Society.

*Resolved further*, That this Conference record its appreciation of the untiring efforts and effective work of its Secretary, Joseph H. Hannen, in the preparation of his report and in the business of the Conference.

*Resolved*, That the name Persian-American Educational Society be retained; and

*Be it further resolved*, That another Conference be called at the discretion of the officers of the Society, and that in the meantime the plan for the organization of the Orient-Occident Unity be perfected, to be presented at that Conference for adoption.

*It is hereby further resolved*, That we express and record our gratitude to our Persian brother and friend, Mirza Ahmad Sohrab, for his untiring energy in furnishing the information and attending to the innumerable details so indispensable to the work of this Society and the success of this Conference.

*Joseph H. Hannen.*

## GHODSIA ASHRAF KHANUM.

"Miriam."

The following extract from the address on "Persian Women," by Mirza Ahmad Sohrab, delivered before the recent Conference of the Persian-American Education Society, fittingly introduces the reader to Ghodsia Ashraf Khanum,\*

\*NOTE.—See photograph of her on page 12 of Persian section.—ED.

the charming young Persian girl who expects to make America her home for the next four years:

For ages past the life of the Persian woman has been a monotonous dream, and on account of the stringent restrictions which have been imposed upon her by the so-called lord and master of creation she has been kept in the background. The laws which were falsely instituted by the religious body of the country demanded her entire seclusion and her non-association with man. If she ever took any such privileges her life would have been forfeited. She could not take part in those activities which would naturally develop her innate noble nature. She was considered as an inferior being, created from a rib of man, a "weak creature" who had to be looked after and in order to win the gracious smile of her husband she had to become less than a shadow and more of a fairy. Talk of freedom, she did not know even its meaning; she was a mere chattel in the household, and as such she had no right or power.

However, the time when she was satisfied and put up with these dreary conditions is past. Since the declaration of the constitutional regime there has been great progress among the women of Persia. Notwithstanding the strenuous opposition of the priesthood, scores of modern schools have been established in different parts of the country where girls are educated and the new ideals of life inculcated in their careers. This new order of things is amply demonstrated by the presence of Ghodsia Khanum in this gathering. She has traveled thousands of miles and has risked everything in the search for knowledge. This is the first instance in the history of the modern development of Persian women that they have consented to send one of their number so far away. It is a great compliment to America, a testimony to the courage and fearlessness of Persian women and a demonstration of the usefulness of this Society. If this Society has not accomplished during its short and yet useful career but this one service, it has amply shown it is a living and dynamic organ, which will work in the future for the higher progress and advancement of Persian women. A few years ago it would have been impossible for any Persian woman to leave her country, for such a clamor would have been raised from the clergy as to create social chaos and disorder. But now we hope the chains are broken, the doors are opened and from now on many others will come every year to enter the colleges and seminaries in America, be imbued with the principles of social freedom and equality and carry back the same to their own sisters.

Ghodsia, eldest daughter of Mirza Fazl 'Ullah Khan, was born in Teheran, Persia, Nov. 22, 1889. From her childhood she manifested a great desire for learning. Her preliminary training was received in the Persian Girls' School, after which she spent two years in the American School of Teheran. Her father having been born a Bahai, had always encouraged her in seeking knowledge. Abdul-Baha granted her permission to come to America to prepare herself for teaching, and when her studies here are completed she expects to return to Persia to assist in the educational work there. Ghodsia is the first Persian girl who removed the veil, left her home and crossed land and sea for the sake of uplifting her people. She left Teheran April 16th, arriving in America June 3, 1911, and is now enrolled as a student at the Lewis Institute in Chicago.

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*Address delivered by Ghodsia Ashraf Khanum, of Teheran, Persia, before the Conference of Persian-American Educational Society on Friday, June 16, 1911, held in Washington, D. C.*

I have come to America as the first Persian woman who has left her country to be educated abroad. I have heard that the Americans have much sympathy and affection for the Persians, who are so eager to study at this time. I am sure you will be glad to hear

something about the wonderful progress they are making, but as I know more about the ladies, I like to tell you about them.

Persia has been very sick, and she could not be cured by any means; but in recent years—five or six years ago—she was awakened and she is now ready for progress. You wonder why I say this, but it is because Persia has had its constitution only three years, while some other countries have had it for a longer period.

I am proud of the Persian women, for they have done many great things in this short period. We had no girls' schools in Persia, except the missionary schools and the Catholic schools, but the Persian women never went to the schools until five years ago. Then they began to open schools for themselves. The Mohammedan clergy would not let them go to school; they did not know even anything about their religion because they did not have any education. Several years ago some of the men had education. After the constitution they began to open schools, and especially in the city of Teheran, from which I have come. It is very hard in Persia to get able teachers, but Persian girls are making great progress in spite of this difficulty. The girls in America are educated, but I have this great news to tell you—as you are very affectionate to the Persians—that the Persian girls are making great progress. One girl in a school knows three languages already. All this seems wonderful to me because they are not accustomed to education, but they now go to school and do such good work that it seems wonderful. The women did everything they could to get the constitution, and especially they wanted the constitution to have education. So now they are making great progress. I am not a sample of the Persian girls, but I can tell you they are advancing very rapidly.

My object in speaking especially of the education of the girls is because, in my opinion, the education of the girls is the most important thing, for they are the mothers of the children and therefore should be educated to teach their children. If they are not educated, how can their children be different from them? So they are trying to get freedom, and with freedom, education. As the American friends are helping them, I hope they will get both. When I was leaving Persia all the friends came to me and told me to give their greeting to the Americans. I am very fond of telling the good news, but I am sorry that I cannot talk and so I beg your pardon for my poor English. I came to America that I may be educated in your great country and go back and help my sisters in Persia.

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### THE MASHRAK-EL-AZKAR.

(Literally, "The dawning-place of the Mentions of God".)

The Bahais do not have churches or temples for religious rites and ceremonies, such as have characterized the spiritual activities of former religions. Eventually, in every Bahai Center there will be a building (temple) set apart for the Lord's use. Grouped about this as the center, will be various institutions for the benefit of man, such as hospitals, homes, hospices, colleges and other philanthropic enterprises. All of these buildings together will constitute the Mashrak-el-Azkar.

The central building, or temple proper, will be a nine-sided structure surmounted by a dome, and surrounded by gardens. (The number 9 is symbolic of the Spirit of God Manifest.) It is a sanctuary for the reading or chanting of the "Holy Words," for meditation and for prayer, a place of universal worship open to all, in which people of all races and religions can worship God individually in spirit and in truth, without the intermediary of church, priest or ritual.

The practical institutions of the Mashrak-el-Azkar afford the opportunity for the establishment in the world of all branches of those progressive works for which the Bahai Cause stands. In this day the religion is to be the direct source of inspiration in all secular affairs. This faith stands as the promoter of advancement in every line of human activity and development, and, therefore, every branch of these many activities draws its life from and is an integral part of the Mashrak-el-Azkar.

In the Bahai teaching one finds exhortations to prayer and worship upon the one hand, and exhortation to work and service to humanity upon the other. "Faith without deeds is not acceptable," therefore, the Bahai religious work includes all work and service needful to man. This Faith stands for material and social progress in all branches. This idea is brought out in the Mashrak-el-Azkar.

The Mashrak-el-Azkar is symbolic of the Manifestation of God. The central building, or place of worship, may be compared to the heart or the innermost point of illumination, while the surrounding institutions may be compared to the fruit of (or service and good works performed by) the Manifestation. Within the place of worship the people will find their inspiration, while through the surrounding institutions they will manifest this inspiration to the world through loving service to humanity.

Not long since, in the city of Echkabad, in Russian Turkistan, such a Mashrak-el-Azkar was built. This work represented the combined efforts of the Bahais throughout the Orient. Its architectural beauty and size testifies to the loving offerings of those believers, while the idea for which it stands is so far above the trend of thought of the surrounding people as not to be comprehended by them.

In this service of the Mashrak-el-Azkar, as well as in many others, the Bahais are laying the foundation for the betterment of many human evils, of the existence of which the world is now not aware. The people of the future will see and understand the far-sightedness of the Bahais of this day in their effort to bring all secular affairs under the spiritual guidance.

The Bahais of the West are following in the steps of their Oriental brethren. In the city of Chicago a movement has been started for the erection there of the first Mashrak-el-Azkar in the Occident. Already a considerable building site has been purchased overlooking Lake Michigan, and it is hoped that soon the building will be begun. Offerings for this work have been sent from Bahais in all parts of the world.

The Mashrak-el-Azkar represents the sum total of all of the Bahai activities. Abdul-Baha has repeatedly written to the believers in America that of all works the building of the Mashrak-el-Azkar is the most important. When it stands accomplished it will be as a haven of rest to those who seek spiritual communion with God within its sacred precincts; while outwardly it will be a banner manifesting and demonstrating to the world what the Bahai Cause is.

*Charles Mason Remey.*

Statement of Financial Secretary of Bahai Temple Unity, June 24, 1911:

Balance on hand at Convention, May 1st and 2nd.....	3704.68
Received in contributions from America.....	955.32
Received in contributions from the Orient.....	56£.16s.1½d.

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Total .....\$4660.00

Disbursements.—Hall rent for Convention.....	60.00
Interest on mortgage.....	375.00
Reduction on mortgage.....	2500.00

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Total .....\$2,935.00

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Balance on hand.....\$1,725.00  
and 56£. 16s. 1½d.

This money from the Orient was sent in checks on the London bank, and has been placed in the bank for collection.

The next interest day on the ten thousand dollar mortgage held against the Mashrak-el-Azkar land will be December 24, 1911. Surely the friends of the vast and wealthy continent of America have come into a deeper realization of the importance of the Mashrak-el-Azkar and will bend every effort to wipe out this entire indebtedness on the land by December, so that a fund for the building may be started. Then the architects will have some encouragement when plans are submitted at the Convention of 1912.

In a very recent Tablet, Abdul-Baha says: "I am always waiting that a good report regarding the Mashrak-el-Azkar should come."

*Corinne True, Financial Secretary.*

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## RECENT TABLETS FROM ABDUL-BAHA.

Through Mirza Ahmad to Mr. Thornton Chase.

Upon him be BAHA'O'LLAH-EL-ABHA!

HE IS GOD!

*O thou herald of the Kingdom!*

I received thy two letters, an old one and one of recent date, and both of them were read with the utmost attention. Praise be to God! that thou didst not waver before the tests; nay, rather, thou didst remain firm and steadfast. When the tree sends down its roots into the bowels of the earth, then it will bring forth blossoms and fruits. Now, Praise be to God! that in this day of the Kingdom thou art firm and steadfast. Rest thou assured that thou wilt become the recipient of confirmation and assistance, and the object of infinite bounties.

Thou hast asked about the statement in the Hidden Words, which reads: "O Son of Spirit! Turn thy face so that thou mayest find Me within thee, Powerful, Mighty and Supreme." This is the statement to which His Holiness, the Christ, referred His apostles in the Gospel, saying, "The Father is in the Son, and the Son is in you."

This is evident that, when the hearts are purified and through divine education and heavenly teachings become the manifestors of infinite perfections, they are like clear mirrors, and the Sun of Truth will reflect with might, power and omnipotence in such a mirror, and to such an extent that whatever is brought before it is illumined and ignited. This is a brief interpretation because of the lack of time. Therefore, do thou reflect and ponder over it so that the doors of significance may be opened before thine eyes.

In regard to the philosophy of the Theosophists, these people have borrowed some remarks and statements from the heavenly books, but they have not attained to the Reality. Notwithstanding this, they have made these appearances the foundation of their faith and religion. However, the reality of the question of Unity is thus:—

The Sun of Truth hath shone forth from the Horizon of Unity upon all the regions. All contingent things are clad with the garment of existence through the rays of the sun. Were it not for the rays of the sun no being could step forth upon the arena of life. Everything would have remained hidden; nay, rather, the life of the terrestrial beings is continued through the light and heat of the sun to such an extent that all the infinitesimal atoms, which move through this realm of earth, owe their life to the reflection of the sun. Of course, each being manifests its inward tendencies according to its ability and capacity. However, no matter how much the sun reflects itself through all the contingent beings, yet it never leaves its supreme height and exalted station. It (the Divine Sun) is not divided among these beings, so that every being may become a part and a portion of Divinity.

Descent, division, transmission and transmigration in the stations of life are the conditions of the contingent beings, but the Eternal Reality is wholly beyond and above these conditions; for when you behold that a being is subject to division, descent and disintegration, this is a proof of the contingency and impermanency of that being. The Ancient, the Ever-living, and the Omniscient Lord, who is above the comprehension of humanity and is qualified with self-existent perfections, will never descend to the stations of life, and will not be divided so that every man may become an atom or a part of Him. Children can understand the untenability of this proposition. This is the pure imagination of the weak minds.

Therefore, according to their theory, the Manifestations of God are infinite in number, and this would leave us to believe in the theory of the "Concatenation of life"; but concatenation is false, and change is the essential condition of the contingent realities, and not of the Eternal Reality. Ponder deeply over the above explanation, so that it may become evident to thee that by Unity is meant the outpouring of the Divine, which appears and manifests in the realities of all existence, and especially in the unity of man.

The story of the cock that you have written is very appropriate. (This refers to the play of Chanticleer, wherein the Cock supposed the sun to be caused

to arise through his crowing, until he was chagrined to learn that its rising was independent of him and his voice.)

Associate with the utmost love and friendship with the Theosophists, and make them comprehend this unity of humanity, which is the unity of the out-pouring of the Divine, so they may attain to the essence of the facts.

In regard to the verse, which is revealed in the Koran, that His Highness, Christ, was not killed and was not crucified, by this is meant the Reality of Christ. Although they crucified this elemental body, yet the merciful reality and the heavenly existence remain eternal and undying, and it was protected from the oppression and persecution of the enemies, for Christ is Eternal and Everlasting. How can He die? This death and crucifixion was imposed on the physical body of Christ, and not upon the Spirit of Christ. \* \* \*

Regarding my coming to America, it depends upon the realization of conditions of which I have already written to that country. If those conditions are brought into fruition, rest thou assured that I will present myself, otherwise, it will be difficult.

Upon thee be the Glory of God!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, June 8, 1911. Washington, D. C.

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To the attracted maid-servant of GOD, Miss Juliet Thompson.

Upon her be BAHÁ'O'LLAH-EL-ABHA!

HE IS GOD!

*O thou daughter of the Kingdom!*

Thy letter was received and its contents became evident.

If America attains to the capacity of the Presence of Abdul-Baha, I will travel to that country and all the difficulties shall be solved.

There is no doubt that the tests are severe. The more a soul resists and shows firmness and steadfastness, the greater will be his progress, and he shall soar to the sublimest heights of the Kingdom. \* \* \*

O thou daughter of the Kingdom! Thou hast expressed the hope of my Presence in America. It depends upon capacity and merit.

O thou who art attracted to the fragrances of God! Endeavor thou as far as thou canst to become the cause of the unity and harmony amongst the believers of God. \* \* \*

Announce on my behalf to Mrs. MacNutt: "I do not forget thee and my beloved friend, Mr. MacNutt, for one breath; nay, rather, I beg continually for your divine confirmations and supreme assistance." \* \* \*

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, June 3, 1911.

## NEWS ITEMS.

BOMBAY, INDIA.—On the 21st March we had a fine gathering, nearly a hundred college students were invited by Mirza Maheam to our assembly. He gave a short address on Bahaism, after which refreshments were served and the evening spent most cheerfully.

We have elected a body of nineteen members to look after the spread of the Cause all over India. Jamesheed Khodadad is appointed president, with other believers as corresponding secretaries, treasurer and the keeper of the seal. *N. R. Vakil.*

BOSTON, MASS.—Miss Julia Culver has gone to England to attend the Races Congress, and to be with Miss Buckton during the coming year. We shall greatly miss her, as she has been untiring in her efforts to further the Cause here.

Recently Mrs. Marie Watson spoke to the friends assembled here, and she seemed like one aflame with the divine spirit—such eloquence and fervor in such a little body! Mr. Stanwood Cobb, who received the Message while a senior at Harvard divinity school here at Cambridge, was also with us recently and spoke clearly and beautifully of yielding our will to God's Will and of the joy we should radiate in our every-day life, carrying with us the real Bahai spirit. *Alice Ives Breed.*

LONDON, ENG.—The principal news is the increased hope we have that Abdul-Baha is coming and will be here, or near by, to the Races Congress. The Bahais are uniting in prayer and concentration each evening at 9 o'clock, upon love and unity, and that we may be fittingly prepared as a fertile soil to receive the seed which Abdul-Baha will sow in our midst; also other Societies of those who desire Abdul-Baha to come are joining us in this 9 o'clock concentration.

Mr. Sydney Sprague, who arrived a fortnight ago and left his wife with her father, Mirza Assadullah, in Haifa, hears from her that Abdul-Baha has sent for Mirza Assadullah to join him in Egypt on purpose to accompany him to Europe.

Interest in the Races Congress is increasing, and this month is to be an active time for the Bahais in London, when it seems that our presence is to be made more felt and real in the midst of the people. Besides unity meetings, we are to have four succeeding evening lectures commencing 18th July, with the "Awakening of the East," given by Mrs. Stanward; the 19th, "Personal Experiences of Bahais," by Mr. Sydney Sprague and by Persians; 20th, "Arab Life and Religion," by Mr. S. H. Leeder, the author of "The Desert Gateway," and on 21st, "The Relation of the Bahai Work and Teaching to Christianity," by Miss Buckton—all free, of course. We are glad to hear so many of the friends are coming from America on this great occasion. *Arthur Cuthbert.*

SPOKANE, WASH.—Since our last news budget we have been greatly favored by a visit from Mr. Roy C. Wilhelm, who addressed a meeting at the home of Mr. and Mrs. Killius. It was well attended and all listened with deep interest to the earnest words of this sincere servant. At a recent unity feast at the home of Miss E. Mabel King, two children were christened and Bahai baptism administered—the daughter of Mrs. Isabella M. Campbell, Elizabeth Margaret, and the infant nephew of Mrs. Cora Ditmars, for whom Abdul-Baha sent the name of "Nur."

Our brother, Prof. Bramwell, has departed from the material presence among us. He was a faithful servant, always doing good. As we stood beside his body and performed the Bahai funeral service (in so far as we could) we caught the spirit of peace, and were drawn closer to one another. His life and death were, indeed, a benediction to all.

*Lesley O'Keefe.*

WASHINGTON, D. C.—This assembly has been particularly fortunate recently in having friends from other cities for visits which were only too short, but memorable in their



enjoyment and profit. Perhaps the principal item of news is the sojourn of Ghodsia Khanum, our dear little sister from Persia, who spent about ten days in our city while en route to Chicago. Words fail to describe our impressions of this charming visitor, as those who will be fortunate enough to meet her will realize. Each day was spent with the friends, and the evenings in meetings, and the little time given to sight-seeing was evidently begrudged by this severed soul, whose joy is centered in the affairs of the Cause.

Mr. Albert H. Hall was with us for two days, addressing the Wednesday evening meeting, and leaving directly thereafter for New York, from which point he sailed June 17th for London and Egypt. Later in the same week came the delightful influx of friends, who were in attendance upon the Annual Conference of the Persian-American Educational Society. Among these were Mrs. Luella Kirchner, of Chicago; Miss Edma Bellora, of Syria and New York, some-time governess in the Holy Household; Messrs. William Hoar, Hooper Harris, Howard MacNutt, Edward and Howard Struven; Mrs. Hoar, Miss Lillian Kappes, who is preparing to go to Teheren, and Mirza Sinora Raffie, of Persia and New York. At the meeting of Friday, June 16th, all these friends were present and delivered short addresses, making a rare symposium, at which we heartily wish all the believers in America might have been present. The following Sunday morning and afternoon meetings were made joyful occasions by those of the friends mentioned, who remained over, and on Wednesday, June 21st, Mr. and Mrs. Hoar addressed the colored believers, graphically describing their experiences while in Akka.

We have been conducting a special series of Sunday afternoon meetings at the Studio, choosing special subjects and announcing them through the medium of slips mailed to those on our address list, and also as an experiment by notices in the local newspapers. Several strangers have been attracted to each of these meetings, and the plan will be followed in our future work.

Mrs. Wellesca Pollock Allen ("Aseyeh") has purchased from Miss McNeal the studio at which our meetings are held, and it is now in Bahai hands, which ensures the perpetuity of our lease, with exceptional advantages, giving us truly a "Bahai Home" for our meeting-place. Mrs. Allen has entertained several of the visiting friends at her home, the Bahai Hospice, 804 B street, S. W.

Mr. Louis G. Gregory returned from Egypt during the early part of June, and has shared with us in part the wonderful treasures of Heavenly Wisdom obtained from his contact with Abdul-Baha. He has delivered several public lectures since his return, and will be more of a power than ever for the Cause, in his great and abundant field of opportunity. Mr. Gregory accompanied Ghodsia Khanum from London to New York. He visited, en route from Egypt, the assemblies at Stuttgart, Paris and London, and gives interesting and inspiring reports of progress in the work everywhere.

Several days were most pleasantly spent in Washington by Mr. William P. Ripley, who, with his family, was en route from Florida to the summer home in Massachusetts, where they will sojourn for a while.

The Unity Feast, in which the colored believers joined, was given recently at the home of Mr. and Mrs. Andrew Dyer, and was well attended. The meetings at this hospitable home continue to show growth. On a recent occasion three clergymen were present, and all of them were profoundly impressed.

Lectures on the subject of the Bahai Revelation have been given during the past season at the Oriental University, in this city, by Messrs. F. J. Woodward, E. C. Getsinger, Arnauld Belmont and E. H. Young.

The work in Sumerduck, Va., was re-established in April, it having become necessary to discontinue the meetings for the midwinter months on account of the condition of the roads making it impracticable to reach that point, which is seven miles from the railroad. During the spring, Miss Knobloch, Mrs. Hannen and the writer have alternated and the accustomed interest is being manifested

*Joseph H. Hannen.*

# STAR OF THE WEST

[Continuing the BAHAI NEWS]

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## TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABRAH.

## BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS	MONTH	NAME	FIRST DAYS
1st.....	Baha' (Splendor).....	Mar. 21	11th.....	Masheyat (Will).....	Sept. 27
2nd.....	Jalal (Glory).....	Apr. 9	12th.....	Elm (Knowledge).....	Oct. 16
3rd.....	Jamal (Beauty).....	Apr. 28	13th.....	Kudrat (Power).....	Nov. 4
4th.....	Azamat (Grandeur).....	May 17	14th.....	Kowl (Speech).....	Nov. 23
5th.....	Nur (Light).....	June 5	15th.....	Massa'ulk (Questions).....	Dec. 12
6th.....	Rahmat (Mercy).....	June 24	16th.....	Sharaf (Honor).....	Dec. 31
7th.....	Kalamat (Words).....	July 13	17th.....	Sultan (Sovereignty).....	Jan. 19
8th.....	Asma (Names).....	Aug. 1	18th.....	Mulk (Dominion).....	Feb. 7
9th.....	Kamal (Perfection).....	Aug. 20	Four intercalary days.		
10th.....	Elizzat (Might).....	Sept. 8	19th.....	Ola (Lofiness).....	Mar. 2
			(Month of fasting.)		

Vol. II

Chicago, (Aug. 1, 1911) Asma

Nos. 7 and 8

As we go to press the eyes of the Bahai world are turned toward England, because of the First Universal Races Congress, now being held in London, and the belief that Abdul-Baha will attend this remarkable gathering in person; in fact, it seems that great events are being enacted in that world-renowned center at this time. The STAR OF THE WEST reprints the following editorials and sermon which indicates the thought of the hour, believing all the friends will be interested in reading them. The first is the leading editorial of *The Christian Science Monitor*, issue of June 16th, wherein mention is also made of the recent Conference of the Persian-American Educational Society in Washington, D. C. The second is the sermon delivered by the Archbishop of York at the recent Coronation of King George and Mary of England, the keynote of which is Servitude. The third is a remarkable editorial by W. T. Stead, of London, in his newspaper of June 25th, entitled, "Empire of Peace—the True Significance of the Coronation."

## EAST AND WEST.

From July 26 to July 29, inclusive, there will be held in London, England, a universal races congress, the first in the history of the world. Today and tomorrow there will be held

in Washington, D. C., the annual conference of the Persian-American Educational Society. This will be the last meeting of that body under its present name and limitations. Hereafter it will be known as the Orient-Occident Unity Association. The Washington and London gatherings have one great object in common—the bringing together of the East and West. The universal races congress has the support of thirty presidents of parliaments in all parts of the globe, of a majority of the members of the permanent court of arbitration, of the delegates to the second Hague conference, of twelve British governors and eight British premiers, of over forty colonial bishops, of hundreds of professors of international law, and of learned men in all countries. In the program arranged for the Washington conference appear the names of many eminent American men and women and of some distinguished foreigners.

It will thus be seen that what J. H. DeForrest regards as the greatest international problem of the twentieth century—how to get the populous and historic East into sympathetic relations with the aggressive West, so that the two halves of the human race may make one fairly peaceful whole—has already been brought forward for serious discussion under excellent auspices. The London congress proposes to take up the question of race in its widest possible aspects. The immediate object of the Washington conference is outlined in that of the association—to establish closer relationships along all lines between the people of the East and West; to create a better mutual understanding and international fellowship among the citizens of the world; to uphold the beneficial laws of peace and arbitration between different nations—in short, to cultivate a better acquaintance and a clearer understanding between the two great branches of the human family than now exists, than has ever existed.

The law of separation between the races has come down to our period from the ages. Kipling has voiced it in the lines—

For East is East and West is West and never the twain shall meet  
Till earth and sky stand presently at God's great judgment seat—

and it has come to be taken for granted by millions as a fixed and indisputable and insurmountable fact. But modern thought is opposed to this theory. Tremendous advance has been made in an opposite direction even within the last score of years. A great light has broken in upon the Caucasian, for instance, as to the intellectual capacity of the man whose skin happens to be of another tint. Not only individuals, but nations, are now being judged, not by origin, race or custom, but by their achievements, upon their merits. In both the London congress and the Washington conference efforts will be directed toward showing the enormous debt of western society to the East. In both gatherings facts will be brought forward with the view of showing how unjust, how foolish it is for a single wing of the human race to attempt to claim a right to, or possession of, all the credit for the world's advancement.

The hope of the present, the hope of the future, is that "the twain" shall meet—not in some far off, remote time or place, but here on this earth—and that they shall meet in high apprehension and recognition of each other's worth, in friendship, fraternity and peace.—*The Christian Science Monitor*.

#### CORONATION SERMON.

The Archbishop of York based his sermon in the Abbey on St. Luke 12:27: "I am among you as he that serveth." He said:

The great day has come. Attended by the loving loyalty of millions of his subjects and uplift by their prayers, the king is here to receive from God his hallowing and his crown. In the venerable home of its history and its faith an Empire comes into the presence of the King of Kings.

Pause for one moment to hear a voice from Him, "I am among you as he that serveth." It is the word which tells the way in which He won, and wields, His Kingdom. Let me try,

in the simplest words, for these are best at such a time as this, to interpret its message. It may give purpose to the royalty which today is hallowed and to the loyalty which today is offered.

The sovereignty of service! The king is set to be the leader of his people in the service of God and man. He is the servant of God. From God's altar, in the symbols of Sword and Sceptre, of Orb and Crown, he receives His rule. It is a trust committed by a Master to His servant. Pray we for our king, that his strong trust in God may keep him faithful to God's great trust in him. He is the servant of the people.

To be among them as he that serves—among the people in this home land, among the multitudes of India, among the strong young nations over seas, as the one man raised above private and local interests to think of all, to care for all, to unite all in one fellowship of common memories, common ideals, common sacrifices—this is indeed a kingly life.

Pray we that God may give the king His grace to live it. At his side he will have the helpmeet of another ministry—of one who will uphold before the people the high and happy traditions of a Christian home, and spread over their sickness, suffering and toil the care and sympathy of a mother's heart. Pray we that God may give today His Spirit of Wisdom and Love to this queenly service.

But the king comes not alone to his hallowing. He bears his people with him. For the national life as well as for its representative this is a day of consecration.

May this great people make and seal this day a covenant of service with our fathers' God; for in His service is the perfect freedom. May it ask for the honor of standing out among the nations of the world as one that serves the sacred cause of righteousness, peace and justice among men.

Lastly, we whose privilege it is to be present here are called above all others to follow our king in the service of his people. To us in our several degrees God has entrusted gifts of public responsibility, influence, experience. Let us consecrate them this day to God and king, for the service of this land of our fathers, this Empire of their children.

We stand at the threshold of great and far-reaching changes. The cost of service may be manifold sacrifice. But there is one thing that abides unchangeable: it is the claim of our Mother to the loyal devotion of her sons and daughters.

Let us meet the unknown future with the high resolve that, whether here at home or in the new lands across the seas, we shall be found, please God, among the people as those that serve.

Wherefore to God and king we offer that homage which to each is due—"Faith and Truth we will bear unto them, to live and die. So help us God."—*London Weekly Budget*.

#### W. T. STEAD ON "EMPIRE OF PEACE."

"What went ye out for to see?" was the question asked of those who streamed out into the desert to see John the Baptist. "A prophet," they replied. "Yes," said Jesus, "and more than a prophet. For this is he of whom it is written, Behold, I shall send My messenger before thy face, which shall prepare thy way before thee." A similar question and a similar answer may be given this week concerning the Coronation. The thronging millions who have choked London streets all the week, what went they out to see?

"A king. Yea, and more than a king." For the central figure in the great pageant is more than a king, more than an emperor. He is all unconsciously to himself a divine messenger sent to prepare the way of the coming of the Prince of Peace.

This is no mystic saying, incapable of being understood by the man in the street. It is a plain statement of a great outstanding political fact. King George is a king of a different kind to any of his predecessors. He is not so much king of Great Britain and Ireland as he is king of the Britains beyond the seas.

He is the only king who has seen the Dominions. He is the only king who will hold his Court in each of their capitals. He is the only king who realizes that the center of gravity

in the British Empire is shifting, that the colonies are the coming force, that our future lies not on the sea, as the Kaiser says, but over sea.

All this may be admitted, but how does this make for the coming of the reign of the Prince of Peace?

The colonists, it will be objected, are often very jingoistic in their sentiments. They have made wars in Africa, and they may do so again. That is true. But the importance of the shifting of the center of gravity from Westminster to the outlands, of which movement the king is the living sign and symbol, lies in the fact that it coincides with a change in the constitution of the British Empire which will facilitate the coming of the World State or Empire of Peace in which armies and navies will only be maintained for purposes of police, and where all disputes will be settled by appeals to law and equity interpreted by courts of justice or of arbitration.

The evil dream of transforming the free independent nationalities which make up our world-wide dominion into a cast-iron, hide-bound military Empire, unified and consolidated so as to enable a greater John Bull to dominate and terrorize mankind, that dream has vanished into thin air. The Imperial Conference has enabled us to see the Empire as it is and as it is likely to be. The British Empire is like a picture in a dissolving view. It is gradually melting into another and more brilliant picture, the Federation of the World.

In the Royal procession through the city on Friday the first place is given to the Colonial procession, and the first place in the Colonial procession is rightly given to the two great premiers of the two greatest of the British dominions, Sir Wilfrid Laurier, Prime Minister of Canada, and Mr. A. Fisher, Prime Minister of Australia. It is these men who express even more clearly than the king himself the true significance of this Coronation. For these men have cast the die in which the Empire of the future will be moulded. They have destroyed the jingo dream of an Empire of concentrated naval and military might tied together by tariff bonds and constitutional ligaments, and they have substituted in its place the conception of a federation so loosely united by ties, so elastic that they can be developed without difficulty into the still vaster fabric of a World State or Empire of Peace, in which the British Empire, the American Republic, and all the peace-loving, law-abiding states of the world may find a place.

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This issue of the STAR OF THE WEST is a combination of issues—the Persian section combining issues Nos. 6 and 7, while the English section combines Nos. 7 and 8. A series of difficulties has made this procedure a necessity. We trust the friends will accept this solution of the matter. Our Persian section contains:

(1) Arrival of Abdul-Baha in Cairo, Egypt; (2) editorial on the subject; (3) poem celebrating the Feast of Rizwan and the freedom of Abdul-Baha, by his honor Andoleeb of Shiraz, Persia; (4) portrait of Mr. Hooper Harris, of Newark, N. J., and a short sketch of his services in the Cause; (5) translation of an interesting article which appeared in an Arabic newspaper, *Valley of the Nile*, published in Alexandria, Egypt; (6) STAR OF THE WEST's appreciation of the above article; (7) portrait of Mr. William Hoar, of New York city and a short sketch of his services in the Cause; (8) recent Tablets in regard to Abdul-Baha's coming to America; (9) future results of Abdul-Baha's trip to Egypt; (10) table-talk by Abdul-Baha to pilgrims from Persia regarding the future of Persia and the power of the Word of God; (11) Dr. Zia Bagdadi added to the editorial staff of the STAR OF THE WEST; (12) portrait of Mr. Howard MacNutt and a short sketch of his services in the Cause; (13) letter from Moneereh Khanum, of Teheran, Persia, regarding the opening of a new school for girls; (14) STAR OF THE WEST thanks her for this great service rendered; (15) the arrival of Ghodsia Ashraf Khanum in America and her reception in various cities by the friends; (16) portrait of Ghodsia Ashraf Khanum; (17) Tablet from Abdul-Baha to the women's Bahai assembly in Teheran, Persia, giving clear commands regarding the education of girls.



علیہا محمدیۃ قدسہ خانم

[illegible]

در آینه جند نغز از آنها را محض تحصیل بملکات امریکائی بنویسم تا در کمال  
دولت و آبی این صفیات باز شود و انقدر از نادانی و بی علمی و بی  
خبری زمان ایران گویند و خوشبخت  
تجربه انستیتو تاریخی و آثار آن برای آیند بسیار است  
دنی الحقیقه این واقع جبین ظاهر میسر و که اگر چه خزان ایرانی باهوش  
با مردان رابطه و محاسطنی نمایند ولی چون موقع برسد با سلطان  
ارض و رؤسای ملل بخوبی متواضع و عزت کنند و در نهایت  
و قار و ست و بدون کیم گم در کج است و با محبت و مکارانه نماید  
چنانچه اگر از با چشم دید که چگونه قدر سیف خاتم با عقیدت این مملکت  
حمیت نمود پس چند دفعه کل یافته و در آن نمون بکوت گوش  
بر بابت رفیق او میسر دارند این نسبت مگر آن نجابت حق نظر  
الی و بزرگی طبعیت نموان وطن با که امید دارم روز بروز در شاه  
تزیفات کامله می نمایند  
کلی از اتفاق قهرمان صفات بسیار با سکو می بود که با فنی  
خود را قدر سیف خاتم از شده و نموان نموده سوسیه و دانشمندان در فرام  
الدولان این صفات مملکت و نماید نموده و در مالا و جلیل که با فنی کل کل  
ترش می شد بود حاضر شد قدر سیف خاتم را به میهنای می مردم متعز  
نمودند و ایشان برای حق را به این کشورین و الهای خدایات  
جبهی که در فراموشند پس از اقامت پرگرام موسیقی که با هر بیت  
این فن شیرین در آن حرکت نمود فریب شیرین و بشی و کجایی  
حرف شد در همه گذشت و از دانشمندان به با تهور و از انجا به  
پرتز بزرگ و شیک با حرکت نمودند و در هر حادثه است  
ایش از در آنهاست احترام و جسد پذیرای نمود و در اجرای ادب  
همان تولدی می نمودند . بجز باختر از سیه گاه قاضی ای حاج  
مسئلت بنماید که ایشان با علی درجه مرتفی و علم و معنی و حضور در آیند  
و در نهایت خوبی و خوشی نائل بمقام صد سیه خود کردند و همچنین  
جمع با کجا امریک بیکش سن و یک قلب و در دست ایشان  
مملکت خوش آمد میگویند . نغز را قدر سیف خاتم با علیا خود  
سرس رسل که نمی است بسیار با محبت و روحانی در دست کاغذ  
مزال دارند و از فراموشی چهار سالی در اشر مشغول  
تحقیق علوم و در مریه شد پس از اخذ دیدم در خدمت نموان  
ایرانی حاضر و با خواهند شد

و قلوب بعض را جلب خواهد کرد و در آن مملکت هر مقام را بار او بسیار است  
 جمعی موافق می آیند دستور العمل می دهند که از اینجا راهش با آن  
 از مناطق شرق و غرب آمریکا می گاه نشود و شرح بعضی از مملکت  
 متفرقه را بنام سابق عرض نماید .

نجم باختر از عجم قلب است الله میز به خاتم را تحیات و استوان مجید  
 و این ان را بر این پنج و فلج عظیم حرکت و آیت نماید و سروریم  
 که این حرکات علیه و این ایجان های ترقی از ان غاشق ترقی  
 ظاهر و میوید است و امید داریم که اس اس مدرسه تأیید نه کند  
 برادر قائم تر مستحکم تر گردد و از خزان وطن عزیز را در تربیت و تعلیم  
 علوم و فنون با این درجه شرافت انانی ترقی دهند امر در هر  
 در ایران مدرسه نبات زیاده تر منقوح گردد برای استقبال  
 خوشتر و بهتر است و سبب بسط وادی وطن پرستان سیر و  
 مردان باید ان را در این مسئله بسیار کمک نماید کنند و  
 زبان منفرد باید این مطلب را بهجت زیاده بدین دست از  
 انکار ترقی خواهد داد و خود کشند و هر نوعی است جمیع اشکالات  
 از جلوی قدم منع کنند و در ایجاد مدرسه عیدیه جدید  
 کس مبلغ نمایند بل سیوی الذین یعلمون و الذین لا یعلمون  
 لاین جابان بقدرت هر قدر ممکن است در تأیید و توفیق آن  
 خادمانت و در تحلیص و شوق ان خواهر و خانی در هر وقت  
 جابانری خواهد نمود مطمن باشند!

و در درجه تحفه علم و معرفت قدسیه خاتم با ایالات متحد  
 در سوم ماه جون است الله قدسیه خاتم دارد شهر نیویورک گردیدند  
 دوستان ان شهر را از ملاقات نمود ضایع و مهمانها  
 برایشان فراهم آوردن میگردند و آنست بجای آوردند مع  
 بهر آنکه مس علی گوید که بی اندران خدمت نمود و این را برای  
 نداشت بقا های عجب و غریب بود و ۱۲ جون خادم در  
 شد که در کنفرانس با این تربیتی ایران و امریک که در خوا افتخار  
 حاضر گردند . چند نفری از دوستان ایران و امریکائی در محفل  
 این این دختر عزیز را استقبال نمودند و اظهار سرور و دراز در  
 این کردند . سفر علیا تحفه قدسیه خاتم با امریک علی الله  
 هم در این ترقی و متحد ایران محسب خواهد شد این خوا  
 حضرت عاقله که قریب ۲ سال دارد و از اهل طهران است

از دختران تربیت شد ایران است و در تیر و تیر  
 انگلیسی مهارت نامزد دارد چون این دختران آگاه اول دختران  
 است که در نهایت جرئت و قوت را کاندید کردن  
 در میان مردان داخل گشته و برای تحصیل علوم و فنون زحمات  
 و مشقات سفر را بر خود قبول نموده و با امریکائیان  
 آوردند لهذا وجود ان در اول کنفرانس با این ایران و  
 بی نهایت پر توجیه و با ثمر بود و سبب جذب و اشغال قلوب  
 حاضر گردید و چون در جدی آن بحقیقت قیام نمود و سبب  
 فیض و منبع انگلیسی بودن و در قدرت شمر و روشن گشت  
 حاضر گردید و ان اعتبار تحسین و تاجب گشودند و هدای تحف  
 زدن آنها ان تالار بزرگ را چندین دفعه پر کرد این گویند  
 هر قدر از نجابت و وقار بزرگی نفس این دختران را تعریف  
 نمایند قدم عاجز و سبب قاصر است همیشه عرض نمیکنم  
 این دختر با علم ایرانی در این مملکت تار و بود عقلم و همیشه مردم را  
 در باب نکان ایران لازم گشت و دیاهوی عجیب راه انداخت  
 و قرن جدیدی افتتاح نمود چنانچه مقالات مفصده در جهان پویه  
 در باب سن را با همایرون کند و کل سوابق با فخر برادری و وطن

پرستی و ترقی خواهی اوقات و شهرت دانای و نجابت این  
 بنقطه رسید که جناب شوکت پریزیدان تحت رئیس جمهوری  
 امریکا و عیال محترمانه این ان و دیگری را به جشن بدین  
 تفرسیه و عید گرفتند و این جشن یادگاری سال بیت و دیگر  
 عودسی این بود و در تاج امریک و ضیافتهای پریزیدانهای  
 قبل مثل و مانندش جبه نشد بود . تالارهای قصر و بنا حکومتی  
 و درختهای بلند قامت سبز و خرم و تالارهای غرض با تهر  
 هزاره جاهای نورالکریم و فانوسهای رنگارنگ جای  
 مرتین شده بود و نموی با ضفا و جل بی نظیری که که گوی قصر  
 و با بهشت فضا بود . چون از در قدسیه خاتم در گذشتند  
 بودند از کمال و نجابت این ان آگاه شده محض ملاقات  
 را با همایران دعوت رسید و در وقت ملاقات دست  
 دادن چه پریزیدان و چه عیال ان احوال پرس نمود و ان  
 را در و د با امریکائیان نهایت ادب و احترام کردند و این  
 اول دختر ایرانی است که در تفرس سلطنت جمهوری امریکا داخل  
 و با رئیس جمهوری محبت نمود و با دراز و امنه با ادب متحد  
 سخن رانی نمود  
 اگر ما ایرانیان چنین دختران با هموس و مقل داریم خوب است

سواد مکتوب نیزه خانم در باب تائیس مدرس بنات  
ردز افتاح مدرس مبارکه تائیدیه

نجم باختر

آنکه در مقام شکر دبستان عالی باسم دبستان دوشیزگان وطن تائیدیه  
بجست علوم باز گردد لهذا بجهت راندن عرض کردن تائیدیه در بین  
ترتیب اولاد مبارکه که الواح باختر حضرت ایلادی ع. و اصول پذیرفت  
یکی از الواح بنویسند: در خصوص مدارس شما و آبادی باید که  
تدبیر امور را بر شما ماست نماید. و لوح مقدسی باختر محفل روحانی  
و اما در محفل که سواد آن انقاد و سیکرد شرف و اصول پذیرفت که باید  
تدوین داشت و این کینه را عوان و نفرت فرمود و بشور و قیام  
تمام و بیعت دولت و لا اله الا الله به ترتیب و تائیدیه مدرس مبارکه بکتاب  
و در آن قیام نمود و بطریقی اسامیه شریفه را در نهایت طلاق و تشریف  
مبارک نمود که در هیچ مدرسه از مدارس طهران چنین اسمی نداشت  
تائیدیه است تا روزیکه تعقیقه مبارکه رسید فوراً خود فائیه بنای  
گرایش در محفلت گذاشت و جمعی دیگر را هم گردش محفلت که در پیش  
نقطه از نقاط شهر خانه عالی فائیه اسامیه را نقل نمایند الحاکمه مفعله  
گذشته آخر ترجمه و اول مرتبت که به شدت کل بهترین نقاط طهران  
از حیث آب و هوا و احوال و رفاهیت نزدیک بیت مسکونی خانم بزرگ  
حضرت الدود که شش بر در دولت عمارت عالی است پیدا شد  
ناله و بهر اجازت زیاد بود افتخار شد مگر علی الله بر در دولت را اجازت  
نمود بکلیت برای مدرسه دولت دیگر بجهت حضرت معده خواهر راجه

الحاکمه که با جان و روان و قلب و وجدان و قوی و دل را  
بکتابات روح پرور و لمعات النور بنجم باختر میل و نهاده این ملائیکه  
و مصیبت زده گان و شریفان کوی سبحانی را در ملک بزرگوار  
ایران سپهسته سرور و مشرف سیدارند خاتمه در درجه فیکه  
مبارکه باختر این فائیه رسید فی الحقیقه باختر محفلت و کتابت  
غایت هم فغان بود و بانای میسر سواد اتفاق وجود کافه عباد الله و  
الرحمن را دعوت برضوان اتحاد اتفاق میفرمود در احسن احوال  
جمع کثیری از کثیفان بر شعله کرکند دیمان حضور داشتند سید مرت  
و افتخار اخذ نمود و بر جبهه قلب و جان نهان اندر شوق  
بگیر افتاد و آوازی شکر و تحمید و صلاهی تهلیل و تمجید رب جمید  
و مرکز عهدش بدوش را بملک اثر رساندم که ای محبوب عالمیان  
چه فیضی باهل امکان بشایان فرمود و چه غایتی بجانان از ان  
داشته و ای مرکز عهدش بشایان چه اثرات و تجلیات فیض  
داد و چه شعری از انس مطابق بافاق انداخته که افکار و قلوب

که شرق را بنور جمال خود منور و خاموش کند تا در جنب مدرسه منزل  
عالی داشته راحت باشند و صحن درود منزل خودشان از نزد الحاکمه  
فرمایند و این فرزانة خدایاب لایزال نعم علیهم اجمعین را بعض  
میشود بخوش نسی داد که خطه جلیل در شیشه با آکلین نوشند و افغانی  
کافی کرد مقابل اظهار در بهتر نقطه این محل نصب نمود  
ای آنکه بخواهد نمودی اقدام فرمازم باین مقام مقدس در دانش علوم  
زبان حال وطن گوید اسلام لیک زلات خیز زول قدمت خیز قدم  
و در روز یکشنبه دوم ماه اعیان روحانی تعلیم روحانی و اصلاح و محفل  
مرتبت و کینه مدرس مبارکه تربیت را با جمعی از اجزاء دعوت نمود  
شیرین و جوی با نهایت شوق و شور و عالمی فرخ و سرور میل فرمود  
و دکتر نمودی بهیچ گلاب دان و دکتر کلکات و مس استرین اذین  
فائیه اظهار فغان نمودند و تا غریب احباب دست و دست و دست  
آوردن جرکت میفرمودند فی الحقیقه بسیار محفل روحانی و تربیت  
نازه گی داشت  
محرر قدسیه خانم امید است پس از چندی حرکت فرمود از فائیه  
نایب الزمان شوند  
غرض که چون بهیچ اسم شعیه مدرسه تربیت لای انیدر سه گذران  
شد اگر صلح است و موجب ترفیات این مدرسه در انظار خفا باشد

اهل امکان طرا در اهتر از دیمان و بگو فیض یک ان برای حال  
و نسوان در متوج و فضیلت است اذقیم باختر خاد و بر بن خود فائیه  
و دعوت صوری حکیم یک و یک دبستان فائیه و شرق و غرب که  
مانند شری و ثریا است بکث شعیه در رضوان گشته .....  
در خصوص جوهر علم و معرفت و بیکل ترتی و تربیت خواهر و خانم  
که بجهت معنی مدرس بنات انتخاب شده مردم نموده بودند چون  
قریب دو ماه قبل لوح معنی باختر این کینه از ملکوت فضل نازل  
بعضی فقرات آن که راجع با بختام است نقل نمایند و در تقاضای  
و نا دوشیزگان در کسایت و ملاس و فغان تربیت نشوند و اقم علوم  
و معارف ننمایند و تحصیل و صلاح لازم نمیکند و تربیت الهیه  
تربیت نشوند حال انظام نباید زیرا در روزی آنکه که این بنات آهسته  
گردند و اول مرتب اطفال آهسته که تائیس فضیلت و طینت یوکان  
نمایند و شوق و تحصیل بکمالات نمایند و آثار الهی بیاموزند  
و در ازل تجلیر نمایند و بعز و ثبات و تحمل شغفات و تحمل خرق  
تسلیم نمایند لهذا با نهایت اهتمام را در تربیت بنات  
این سلسله بسیار مهم است  
لذا این فائیه عده را بر مدرس محقری که بنای الهی سال گذشته  
برای تربیت و تعلیم بنات بی پدر و مادر باز کردن بود قصد نمود



گفت خیر همه دلیل تر شوند و مجبور بفرار از اوطان خود میگردد  
 نمود دفعه آخر پرسید که بنام منوین لا بعد از آنکه سبب ایستاد  
 دلیل و خیر شوند گفت از خفید اولین با و میگردد یا نه مقرر تر شوند  
 گفت خیر مقرر تر میگردد بعد سلطان گفت ای ابو سفیان بخت  
 شرافت بزدی زود تسلیم او شوید ابو سفیان گفت چرا او را  
 ایمنی است ایضا نیست مصلحت شود سلطان گفت مرد کنی نمی آید اگر  
 سرکارات مرا حواری است گفته باشی تو تمام قابل جبار و کبر است  
 من و قیصر و ام هم باید بزدی تسلیم او شویم و او را ما تسلیم خود دلدار  
 خواهد کرد . حالا خود می ایمنی چو کین با امر الله سعادت می آید  
 بنامند و ایمنی بکنایه ای حرارت در مقابل بکنایه ای خدا کار می شود آید  
 ببرد حضرت محمد ص معاشرت قوم فرس و یهود را نمودند و قبیله  
 از قبیله شدند و هزاره را کردند و اما معاشرت با تمام عالم  
 یکدم و انوج ملل غطیه دل را داشت و او ویدیم هر یک از ملل  
 می با بعد از انورس و بنی حضرت رسول الله ص و تب و معانی  
 دارند تا بعد از سبب ثلثی و کثرت نفوس نقش خدا انورس  
 نقش خدا غریب است آن تو میری از آن تو میری نیست  
 اگر چنین ضعیف ولی بنم تو ایست قل سیر و انی الارض کیف کان  
 عاقبتی بکنایه از گرد بیا بیا سیر و سبب است کنند و سبب  
 انورس اند از قریب معنوی و درود ای سبب خود را انورس  
 می بیند که یک جاسم شکر کند افان و کسوف سبب در کنایه  
 نظیر ستون در رفقه و بجا که افان دگر و تیر و کان و کسوف  
 کسوف نیر و آواز خیره بکنایه و در چینی سنگی می شود و کسوف  
 موجود احوام و قبول فرائض موجود وید آنها می مناسقه و بجا وید  
 با حرات محسوس است اگر بقیقت و نظیر بعیرت ناظر دارند گفت  
 آنها شوند و بنمودند که باقیه ایچ قوه معاشرت نتواند جلد چنان  
 لکت نهروم من الدجواب



Portrait of a man with a mustache, wearing a dark suit and white shirt, looking slightly to the left.

جانب ستر تبار و کمالات یکی از متبعین عالم دنیا فیض بیان  
 اهل حق است این امر حضرت الهی الله در ملک امریک از چهار  
 سال پیش من باین امر شد همیشه مشغول و تبلیغ بود و نفوس  
 زیادی بواسطه او در شرف جهان داخل گشته اند در ترجمه کار  
 و حج البیت و سائر الواجبات ترجمه را در این انگلیسی بکتاب نمود  
 و در هر دو آن مهمان تولد بود و باین من نشان بر وجه مادران  
 باز بود است در خفا که حضرت امیر زانی انورس و حضرت  
 پس از توقف چندین سال در امریک و انجام خدمات زیاد و عزم سفر  
 شرق نمودند باست راه و خیال او و چند نفر دیگر از بهائیان هم سفر  
 شد و بکنایه حضرت مولی الوری مشرف گشتند جانب ستر  
 کمالات در این چند سال اخیر در این امر این خیال بود که چند نفری  
 از یاران سلاجج من و اباناسفری هندوستان و ایران  
 و سائر بلاد شرق بنامند و ما را امید جهان است که بزودی  
 با انجام این خدمت عظمی مؤید و موفق گردند زیرا در این بوم هیچ شی  
 هم تر از این خدمت الهی شرق و غرب نیست اغراضات با بر طرف  
 می نماید روح حجت و اذات ایجاد میکند الفت و موافقت روح روح  
 میگردد انی انکار تو سعی باید نمود و بنجام حقیقت طلوع  
 بنامند غلام دوری و بیگانهی منقش میگردد وحدت اصلی و وفات  
 معنوی ظاهر میشود پس هر قدر رفت و آمد مابین دوستان  
 ایران و امریک بیشتر گردد امید اتحاد بشهر بیشتر قوت خواهد  
 گرفت و ضمیمه و نفعه کامه در صدور زائل خواهد گشت و اطمینان  
 اعضا و کتب عالمی بفریب خواهند گردید

جانب دکتر ضیا، افندی بغدادی نایب مدیر بجهت باختر  
 چون الان باختر بستر بر تو سه یافته و رفیق و رفیق امور است  
 آن از قریب یک نفر خارج گردید لهذا بر حسب لیاقت نفوس دوست  
 روحانی و اخوی معنوی لای دکتر ضیا و بنایب مدیری است  
 از او بر خیزد که می اندازد نهایت سرور و وجود در انعام وجود  
 محترم این سزا بر شکر کن و قاضی شرعی خود متونی بنام در جاک  
 اجایی خاور باب سراسر انگلیسی باشت راه باز نمود و از  
 هر جهت این ترامصدر اجزات خدمات گوناگون است امریه  
 بفرمایند تا سال بسال این جریله ترقی نماید

قطعات الواح اسفنج حضرت عبدالهیا بر مرکب  
 دیگری از الواح اخیر میفرماید: - "ناشر تو رسید و از صفوات  
 معلوم کردید که نهایت آرزو دلی که من با صفیات بستانم  
 من را نیز نهایت اشتیاق که یاران الهی را صفات تمام ولی  
 شرط همان است که مرقوم گردید باید اجتناب و رکن چنان بود  
 و متعلق گردند که حکم یک جسم و یک شخص جان بایند و گفتار و کردار  
 و وفای قیام نمایند که مطابق تعالیم جمال بارک است تا با  
 تحقیق شوند. در لوح دیگر میفرماید  
 "در آنکه بعضی نموده بودید و مراد عورت کرد بودید رسید از  
 ما خطایشان از روحانی حاصل شد و استیغاب عبدالهیا و زیاده  
 گشت ولی همانکه مرقوم نموده بودی باید خطایی میان آن  
 در لوح دیگر میفرماید: - "ناشر تو رسید که اجتناب و رکن  
 در انسان باید آمدن عبدالهیا بر جدیت و خدوت قیام  
 نموده و مشرق الذکار در دریای و آتش رات"

تجربه است اسفنج حضرت عبدالهیا بر مصر  
 دیگری از الواح اخیر میفرماید: - "از سفر من بمصر اظهار سرور  
 بودید از این سفیرت امراته چهارگز گردد و در قورق و الواح  
 اجتناب تأثیر عظیم نماید زیرا مقصود خدمت بکلمه الله و اعلیٰ نداء  
 مکتوت است"

بیانات مبارکه حضرت عبدالهیا که یکی از ایشان  
 گوی جانان یزید بن یزید بن یزید بن یزید بن یزید بن یزید  
 در زیارت لیل و یوم و شب در هر روز که در فرمودند: -  
 مثل ایران مثل حاصل بسند و خرم خونی است اگر گرفتار بود  
 شد و برین فرادان بری آن خود آنگاه باشد غریب تو  
 حرارت آفتاب بر فراز آسمان و معدوم میکند بعد در نهایت  
 خونی آن گشت و باغ بر عت نام نموده و ترقی خواهد نمود در هر صورت  
 ایران بزرگی سستی می کند ولی بیکی در اقصا ۱۰۰۰ چندی طول  
 می کشد این وضع بیکیهای آنهاست که می بینید تا به پیش بیکهای  
 خدا با آنها می کشند یعنی است قوه الهی قوه غایب بود و هست  
 و خواهد بود و دیدید قوه حضرت موسی چگونه بر فرعون غلبه نمود  
 فرعون خنجر بشیر از آنها قادر بود و میبردید می بینید عداوت  
 و اثرات و ترقیات الله را با همه علوم و فنون ادب و ادبها هنوز

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 دیگر گاهی در فرعون حیرانند و هیچ جزو استند مثل آثار آنها که  
 باشند دست دستان از همه عالم معبر می آیند قوت می کنند با قوت  
 زیاد بر می گردند ..... باری چه در فضیلت و بیخ و دکن و ستن و خلد  
 عالمان در قرآن قصه گذشتگان را بیان می نماید و همانا که گفته  
 با قوت قوت الهیه است قوم عاد و ثمود با آن قوت و قدرت  
 و سخاوت در مقابل قوت الهیه مهزوم و معدوم شدند و خوردند و  
 آن بود که گوی در مقابل امراته چه توانست بکند و عجز  
 فرعون با الله شکست و قوت و قدرت و قوت و سلطان  
 قوتی چه طرفی بر بست و از قوت دست باقی الهیه ..... بود و عجز  
 با آن قدرت و رحمت است العین و سبقت در مقابل قوت  
 روح الهی چه توانستند نمایند قرین بود و در مقابل کلمه الله  
 می در صفت معاد است یافتند و گفتار که در آن کلمه و در  
 انقسام و این ادعای شد با یاف مع گفت برید بزرگ این  
 قاندر از من یادید رفتند ابو سفیان را که رئیس غلامان  
 در محراب سلطان حاضر نمودند سلطان گفت آن چه خواست در  
 حجاب بعضی خبر می شنوم گفت قرین قرین نیست محمد نامی یحیی  
 با سواد با چهره لادزل و قطعه اطراف من هم فکر شده در بیابان  
 کا دزدی اموری می گذرانند مثل استعد فائده را می گذرند  
 و تمام بر دند با چهره تدارک فائده عطفی نمودیم و بخت کثیری  
 برداشتم تا اینکه از شر او اندفع نمودم و از سلطان گفت من  
 کاری باین حرفها ندارم سبواتی را تو می گویی از روی حقیقت  
 جواب مرا بده اگر بدین جواب گوئی من تحقیق خواهم نمود  
 دیگر که تو باین سخنان می آبی جزایت را خواهم داد و راست سلطان  
 در جواب سبوات من بگو گفت چشم سلطان بر سر او افتاد  
 و از او بزرگی را از آنکه این ادعا را بکنده گفت نه دلوان نبود بعز  
 با یاف داد بود گفت نه باز پرسید بعد از آنکه او ادعای  
 بخیری نمود امور را در پیش نظم و در اوست شد گفت بگو و ملاست  
 و در گردان در بیابان گردید سلطان تأملی نمود باز پرسید که بعد  
 از آنکه این ادعا را کرد و عداوت بر او داشت و سلطان  
 ادعای خود شد گفت من مضر شده بعد پرسید و ادعای تو  
 است با آن تعص گفت مردم دورا و بیشتر جمع میشوند و هر که  
 او می کشد فکری کرد باز پرسید که من با او لا این را در شرق  
 و غلبه و فضلا هستند باز از فقر او و سکن و مردمانی را پرسید  
 گفت بعد از مردمان معقول دانا و غلبای فاضل و دانی با پرسیدند  
 باز پرسید که چگونه با او می گردند و صاحب جزو رات میشوند

بخت با خیر  
انسان از سبب کلام حضرت الدرباب خوانیم



دختر عباس آندری از صفای حکما حاضر شد لکن جوری و انحراف از کلام  
که بخت خیرین گندم آمد و مقدار سی و گندم خرید و بطرف جغتو  
کرد و متصل از جغتو لکها و از کجا کجا در حرکت بود حضرت سیدان  
اخر را نمودند که حضرت عباس آندری بکشی نشیند و طرف ایوب  
ترتیب ببرند و این اهرار حضرت بخت این بود که گران می نمودند  
ولی حضرت او را بگرد و قبول نمود در جائیکه میفرمود دوست نیلوم  
که مردم بگویند این شخص مذنب بود و محض خند می از کجا خوش اند  
صفای خود قرار اختیار کرد و بهما الوقت قلب مبارک تصاف  
باد و می نمود و فرزند سیدان زمان از آدای را بر زودی بیارت داد  
در راستی خبر و حدیث قلب صدق و هیچ است پس نگاهان پیش  
استبداد در کون و سبب فطرت و در بر عدل و داد بجای او بر پا قائم  
گشت در صورتیکه سه روز بیشتر نگذشته بود  
دوستان حضرت عباس آندری از اهل ایالات تنجه امریک  
او را می کنند بنشیند و از آن صوب ولی حضرت از کلام  
کجاست و طول راه و رنج بی تنهایی سفتو ل میفرماید و این که شهرت  
گرفته است از آنجا که میفرماید و دیگر آنکه بی می شد که اسرار بخت  
دوستانش که از اطراف قطر مصر برایشان می آیند اعدان شده اند  
که بخت بیارت و بیاداشتن مراسم عید مبارک مولدی در کون خوش  
حاضر شوند و خداوند این عید سعید را بر جمیع آنها بخیر و برکت مبارک گردان  
آید و این شخص جلیل عظیم الشان و جید و فرزند زمان است  
استحقاق همه شتم توفیق و تجلیل و احترام را دارد و هر که مثل غریب لب  
شرف بجاست خود دیکت خصلتها می طلبد خود که هیچ عیبی و نقیصه در آن  
نیست بخت سید خود گردانید است سبحان المعظم الشان  
الرافع عید عن جدارة و استحقاق لاسمى مکان تیمناه لئلا  
(امین) کامل دیاب رمل لاسکندریه فی ۲۲ مارس ۱۹۱۱

جانب ستر و عظیم هواری که ایها بیان محترم امریکا که تا بیل  
در طریق این امر عالی حضرت شایان نمود . جانب  
مستور در راه اکتوبر ۱۸۹۳ مسیحی در سبب کلام این بنا  
عظیم را شنیده پس از تحقیق و تجسس کامل قبول میفرماید  
در ماه می ۱۹۰۱ مسیحی بارض مقصود نمود و دو هفته در حضور  
حضرت عبداله با شرف نشست و باران شرقی را ملحقات  
میباشد . در ۱۹۰۱ که بهائیان محبوب در شهر کای متفرد ایران  
برنج و لوب گرفتن را بودند و از دست دشمنان بی رحم جاست  
شهادت میسر شدند جانب ستر را به از جانب بهائیان  
امریک متکافات و عراض حضور را عیضت نشست  
ایران نمود و برای برادران و خواهران ایرانی عدل دادند  
خواست نمود و امروز این شخص معظم کبی از ازل دستداران  
ایران و از جهان ددل جا عزت که برادران و خواهران  
شرفی خود را خدمتشان نماید . خیال است و به  
مسیر بودیم بکفور مبارک شرف گشته و همیشه بخیر است  
امریه قائم در در شرفات سعادت

بخت با خیر  
ما صفحات این جرم را بنقل از ترجمه مقاله تفصیل قبل ترین نمودیم تا این  
عموما و ایرانیان که ایمان باین امر مبارک ندارند خصوصاً در بهائیات  
و از ادوات آن قدوسی غیور و شایسته و با ندانند از لغات الهی  
از حضرت مهاباد الهی و گردند و بدانند چگونه از امر در شکست  
و دباری لو ارفیع و ظفر را از راسته در روز بروز دانیان ارض سلب سلبی  
خود جذب نمایند روزنامه ای مصر در این ایام دارای مقالات  
بسیار بود و در او هم رفته جمع در این اواخر آن مجید و شایسته اند  
ولی فی الحقیقه مقاله فوق مجید است جامع و مانع و واقع امر را بیان  
میسازد و از بهر این که در این فضا سخن در می نمود . ما بخت  
کامل و از جانب بهائیان شرق و غرب محمود و اعطاء اذاعت  
بخت با خیر خصوصاً شکر دشمنان میایم و طول عمر بقای خدمات این

بجایگاهت ایضا که وگرنه اند میگویم که حضرت در میان  
در حضور مبارکش نهایت ادب و تحفظ نشیند نافذ  
عادت خودشان از اظهار توفیرات و احترامات ایرانهانست  
بسیکه از این استا بزرگتر و از حیث شان مقام جلیل تر  
در جهت علم و ادراک عالی تر است و لکن با وجود این حضرت  
عباس اندی دست مبارکش مانند هر کسی تقبل کند و با توفیر  
راضی نمیشود که احدی در نزدش متضع و ذر و تن کند و همچو استماع  
کلمه تعظیم و ترفع را نسبت بنات محترمش دوست ندارد  
لترجه مناسبه آن را نسبت فی انکار المبارک که گویا با یکی عن عبودیت  
الحق و لا یبادل به الا بمثل ملک الملوات و الله رضین  
و من جمله مایل غایت مظهر من قلم الله لا حد من الله صفا  
تو تر تعالی ذکره اتم اذ انواریت باسی فاختی اذ اقل لی با غیا  
لسمیع بلکه میفرماید من مثل شما بنده از بندگان خدا هستم و استم  
لفظ عباس است و بنا بر همان توفیر حضرت اورا از این اسم  
سبک و در رفتار با یار و اغیار مقصود است که هر چه محبت و مهر با  
و ملایمت و ینک و کامی که اسباب راحت و آسایش حقیقی است  
در ارضی قلب طیبه فرس فرماید تا آنکه سدرات و جود ان فی انما

بخت میمون بالغ گردید با آنکه متوسل این این در او اخلاصی  
در قیامات بود و مردم سوای مسلمین فرج فوج با و اقبال می نمایند  
امروزه این این در در دست و زبان و آلتا و الحظ را بر عتقش را  
بافت و عدد دهائیسان پیشتر شدن بسیار گردید و محافل و دورا و صغیر  
در شهر نجف در شهر کربلا و شهر اربل بود و شهر گلار که دار لراند  
و ولایات تحت آن کرکیت نظر است که یک نفر مرکز غنم بهائیه واقع  
گردد و اتفاقا مشهور این است که این بهائی دینی است که بنحو اید  
این عمومی دینا گردد مثل لغت اسم است که بنحو اید لغت عمومی  
عالم شود و لکن دین بهائیه در واقع دین نیست بلکه حرکتی است  
تحقیقش این است که بر دستان اسلام است که از اسرار  
تجدید کسبا و اهل آن ظاهر شده و روح آن ضد کاتولیکه و کیش  
انگیزه و اکتور است و لکن یک عالمی است قوی و قنطرات  
که در تطبیق و تجدید عالم از اجناس و در ثبات لباس صاحب باطن عظیم  
و نفوذ شدید واقع گردید و آنرا من خود از من سطر این شخص جلیل منور کلمه بیانی نیست با یکی  
از رجال دین شنیدم و اینکه بحضورش خاص حرف شد و در آن  
اورا بسیار گوش داده و تیز در ملائک صالحه او خشنود ام مثل آنچه  
بسیار دوری بود و از خوش در غار سیاست و در این سافز  
بسط صور دین بای کلام ذکر فرمود الا اینکه یک روز فرمود این  
و تقام و تفرق از آنرا است معنی متفرق است بحال ایشان و این را  
از خیالات و از دمای خوش ترقی و تقدم که مطلع نظر بر است معنی  
نسبت بطن خوش و در غنم و ولی با یکی و چالکی از است را که در  
این مقام میفرماید مثل همین که ذکر کردم در صورتیکه همین است  
از یکدیگر بعضی راجع و نظر در دین او فی العود متفی بوجود بجای است  
از حکایات ادبیه و با ذکر نکته از نکات حکایه و ذکر احادیثی که  
باعث طرب و سرور نفس و بر گشتن فکر و خیال بر وی لذت  
و سرگشتگی است و از برای احتیاط طرب طمع که در مطبوعه  
ذاتی الحقیقه و خوش در عالم خورشید بدیل آنکه هر روز در بطریق برکت  
در نهما کتاب و محف بزانهائی تحفه از بلا و جبهه دارد می شود  
و اگر بنحو اید سطر آنها را لحاظ فرماید تمام او فایات مبارکش فوق  
ملاوات آنها خواهد شد و دیگر برای ادجای خواب و راحت  
فکر و جسم نوا اید گزاشتن  
یک روز میفرمود حکایت کرد مرا آنکه بود در شقای خوش  
علا از ضیق و تنگی و شدت مراقبت و سخت گیری حکومت  
و گفت که از قبل از سقوط حکومت عبدالعزیز خان و در قرارت  
قانون عدالت کشن الباطلانی از ادراک بخت تهریب و تخلیص

بهائیت مقام وحدت و یگانگی نوبان است و تعالیم دین بهائیت  
محو کردن راههای تعقیبات دینی و جنسی و وطنی است و گمان کردن  
طرف راحت و آسایش حقیقی و آسان نمودن امور معنیه و دنیوی گمان  
دینی و بجای آنکه صاحب جریده التوحید نیز ذکر کرده و از فقراتی که جریده  
نموده بر این جهت قول خود مستدل گردانیده این است که میگوید به  
روزی در خدمت این شخص بزرگوار بدرسه علمیه و مطاویه در محله طایفه  
عبور کردم اندر وضع و ترتیب اندر سه ازین سه سوال فرمود که چنانچه  
مدرسه است از ادب هر علم و فنون نافعه و معارف صحیح را همه  
مناقصه من دون تمیز و ملاحظه جنس و دین تعلیم میدهند هر چه که بتعالیم  
بهدر رسد غیر از علم صحیح را نمی یابند ناگاه بخواه ایچوس اوبرق زد و گفت  
در مورد و است از جهت و است از جهت مبارکش ظاهر شد پس  
لحکاتی تلفظ نمود که را حقه و ضا و خوشنودی و ازین مدرسه دوستی  
بزرگوارش ساطع بود و در باره دوستی دعا و شام بود و آن  
ذکر کرد آنکه هر کس من حرف بچون ذکر منایم پس فرمود که در زمان  
گذشته بیان انامی صفا چشم و بچشمی کمال محبت و دوستی و فانی  
برقرار بود بیکتره خداوند لب و دود و بخش (یعنی که خوشنودی)  
و تیس (یعنی بزرگوار) ایش از زاهد بخت و دوازده کوفت رکود  
و این بخش و تیس یابین این برادران ساهل رنگ ایضا نمود  
و تفریق نمودند خدمت حامی و دوستی و عداوت مقام محبت را  
گرفت و در عهد این دو جا بهای کلمه سلم و سیم را شنیدیم من عرض کردم  
این بخش و تیس کی بودند پس همان و قادر دانسته که عادت و تفریق  
دوست فرمود این دوستی و سلطان بودند و بعد بلا فاصله فرمود  
یک شخص با تین الدناب رحلت کرد احدی از اطراف سیمیه  
دفن او را در فرستادن خود قبول نمود و بارافترستان بود خواهش  
نمودم از شخص کشیش و با و گفتم که من یک قطعه را از فرستادن  
خود را بخت تو بجدای کنم تو در از را دیوار بخش این بیت بجای  
را دارا بخت دفن کن از اینها سبب بخوبی واضح میشود که این شخص خلیل  
بزرگوار کثیر الشایع است و امورات را بجای سهل و آسان  
میگرد و سخت گیری نمی یابد نیکو مقصد و خوش عقیده است  
نبت که کتاب و الدبزرگوارش حضرت بهاء الله که موسوم کتاب  
القدس است مملو از این قسم تعالیم طیه است که جمیع این تعالیم  
انسان را به فضیلت و بزرگوارسی و دعوت می کند و چه قدرتی است  
شیرین است این و این فضیلت و بزرگوارسی که پسند طبع علوم  
ایل عالم است

در جریده مقتطف ذکر و درج نمود و اینها این است «امن در کتب  
ادرس نگار کرده ام و آن همان کتابی است که حضرت بهاء الله شریس  
طایفه با تیه تعالیم خود را ذکر نمود (در اینجا شخص کاتب با تیه  
دیهائیه خلط کرد) و این کتاب را سبب تو بانی دروسی که خط  
طولانی در بلاد ایران آفات و مشغول خدمت حکمران بخش  
بود در مدینه بطریق بوع خوج او را علیه ابراطویه بدرستان عرب  
دروسی طبع نمود و من در آن کتاب اقوال و تعالیم بسیار یافتیم  
که نازل است بر اینکه طایفه بهائیه در فواید ان بقانون بیشتر از  
بیه ندر اهد است و حضرت بهاء الله استند تا مین است بر  
عبدالمجید خان تا آخر مطالب که شخص کاتب از زبان ارباب  
که بنهادند گویند و در این بنام که حضرت بهاء الله فرستاده  
و عدله و خصم مبادی صاحب مقاصد طیه او سهرت و ان اند  
و این که صاحب جریده التوحید در وصف و گفت عیاس اندکی  
و عیاس طایفه بهائیه آیتان بقول صواب فرمود و در اینجا میگوید  
از برای او اشیاء و پروانی در همه شهرهای ایران و هندوستان  
نیکو اید یا و امریکای متوجه دند که بلیو نهامتاری می آیند و این آیتان  
خداوند و تقدیس حضرتش را توفیر و احترام می نمایند و همین  
سبب دشمنان او شهرت دادند آنچه را که شهرت دادند و لیکن  
برس که با حضرتش جلس شوی می بیند یک شخص بزرگوار و غلط طبع  
شیرین سخن را که مانند مغناطیس جذب نفوس و ارواح است  
و میل مبارکش تمامه بمنزله وحدت نفس است این  
منزله در عالم است مغناطیس و جذب وحدت وجود است در عالم  
اعتقاد دینی تا آخر آنچه ما ذکر نمودیم از انشائیل و صفای او در اول  
تا اینکه برسد بجای که میگوید «دبار با حضرتش مجالست نمودم  
و از محبت و ادرا خود بخاطر و اداسیه مرحوم سید جمال الدین انقضا  
را در احاطه فرمود بمواضیحه که آن حکم بود در جاذبیت او و لیکن  
مستعد را آنکه حضرت عباس افندی مجلس بیشتر است  
و گوش سخن می طایبین خود بهتر میدهند تا آخر مطالب که در وصف  
احد از این بزرگوار دانچه در باین ایشان واقع گردید از  
مقاله ای که مملو از علم و حکمت بود و ذکر نمود و من در بیان مبادی  
و جزئی حلفه نمودم زیرا اظهار همه مبادی صاحب در سطح اقل  
در بزرگوارسی و براعت مقاصد خیریه او سوره تحویل است  
و حرمه وادی الدن گنجایش از انظار  
و شخص آنکه خواننده این جریده مبلغ توفیر و احترامات خلق را  
نبت به حضرتش و مقاصد طیه اش در تقدیس از حضرتش

نیز جبرئیل است مصور و مبین و جبرئیل افندی موسوم بنوادی  
نیل سبطه در اسکندریه تاریخ روز چهارشنبه ۲۱ ربیع الاول  
۱۳۲۹ هـ و زبرکس بن خط جلی مرقوم

عباس افندی بهاء الله

عباس افندی بنجل انی حضرت بهاء الله ابن مرحوم مرزا عباس قلی میرزا  
بزرگ نوری است که در طهران است و زادت داشته و نسبش از  
سپهسالار است و در حجب تورانج بر بزرگتر ذات محترمی در مملکت ایران بکثرت  
حکمت و حکایت متقاضی آن اطلاع بر طرف زنان و احوال و اشیای هر چند  
و در میان است احاطه کامل با هم این جد که در رأس عالی شریف و جلیل  
حاصل نمودم خوانند این جرید که بهیچینی دارد در مد نظر از صدرت  
صاحب این فکر علم نگار و دانشمند و آگاه بند سری و کبر بابت و علم  
ذات و شجاعت را مد نظر بنماید و این عکس عباس افندی عظیم  
در پیش بزرگ طائفه بهاءیه است که در چهل و سه سال قبل بر داشته  
شده و آنگاه عمر او بالغ نبفت و در سال است زیرا حضرتش که  
خداوند بهر مندر فراید و اورا بمطهر لدنی و اطاب میشد و در میان درج

پنج جمادی الاول ۱۳۲۹ هجری متولد شد است و امروزه هر کس خبرش را  
مستقیم کند می بیند او را یک شخص معتدل و قائم خوش خلق و زنده بهیچ  
سعد و قدرت نظر و بخت صورت و همت طلعت و مولی نرم  
سعد خور با دلی سخت مبارکش بریزد بهیچانکه این رسم دینیم بر رسم  
بودن و ملاطبت و اخراج و بسط و تزیینات لباس امانت و ملک است و  
مخاطب و هر مندر شدیم یکبار که در این وقت که او شیخی است و قد  
و جلیل هر که از اطرافش جایزه و بنموس قزین و اصفهان خود را بنامش  
و راضی بشود که آنکس بزرگ است و حضرتش حدود گردید و گویا من حضرت  
اورا که بنماید هر مقصود و رسم و هر شایسته و مکی زایل و باطل است و در  
جهان الهی باقی و پابند نمی ماند مگر رسم نصیحت و در گردن و آداب آن  
تا اینکه بهیچان خوش و در این انگش خود کسی را که حسن اعمال و ذکا و خط و حرف  
و افعال و خویش را بهیچ تاریخ صادق و صحیح نموده و مندر بنماید  
حکومت مستند ایران که بهیچ بزرگی از آن خوف و هراس است

بر حسب حسن اتفاق حضرت بهاء الله را بهیچ بزرگان اود در ۱۳۲۹ هجری  
طهران تبعید و در اسلام آباد کرد و اگر چه اذاعه را در من و ارباط الوحدی  
واللهام و بهیچ و ارباط التجاری ظلم من الغلام فی ارض من الاراضی  
گویند حال بهیچان و در آنوقت حضرت عباس افندی بسبب شایسته  
بود و در آن سال حضرت بهاء الله در بغداد توقف فرمود و حکومت

نیز با خبر

ایران ملاحظه کرد که حضرت مریدین و دوستان بزرگش سرودند  
و عطف انصاف را دعوان و در بغداد اقامت نمودند لهذا با دولت عثمانی  
ایشان از بغداد به اسکندریه انتقال کرد زیرا در آنوقت در مد مملکت آنوقت  
یافت بود و مقصد و این است که موافقت دولت عثمانی و دولت ایران  
بنی بر خوف و ترس بود و در اسلامبول چهاره مانند در طرف این  
چهاره متوقف و اجدهل و احترام جمیع بزرگان و اعیان گویید باز اینها  
این وضع حکومت عثمانی را خوف و در عی دول جای گرفت باین  
جهت ایشان را بهیچ بزرگان از اسلامبول با در تبعید کرد و آنرا  
بجای آنکه در آنجا بودند و در مد بهیچان از هر طرف زیارت ایشان  
فرستادند و آنرا خوف و بیم در حکمتی و لایماری امور است و قوت گرفت  
و بهیچان خوش و بر این شد لهذا بنام دولت ایران و عثمانی  
اتفاق بر تبعید ایشان از آنجا در نقطه مکان نمودند زیرا هر دو دولت  
علم و اطلاع کامل و یقین قطع حاصل داشتند که حکایت قلع است  
که صداقت دارد از برای اینکه زندان و سجنی باشد که هر کسی را  
گواردانی را ترجیح ناگوار کند و هرگز در خیالی را می و منعقد و آنگاه بنام  
چرا که هر یک است فاسد الهی و الهی و الهی قلیل المدور و در حجب و از آن

شهر مشهور است شخص غریب بنیت اند زان طایفه در آنجا زند  
در آنجا در مشرف بسیار است و حق بسبب الغضب و کخاف  
بهیچان و بهیچانها بهیچانها حال مان نمی ماند  
و از مطالب و جرات آنرا قول سک و حاله حکایت که  
خداوند بعد از درود و این اسرار و تحفین و انصاف خود در خدمت و در  
بهری محاسب نمود و بهیچانها طیب و پاکیزه و کخاف از ارباط  
شاید کرد و حالا که از بقعه ای خوش بهیچانها پاکیزه خاک  
خوش بهیچانها آید و این قول ضایع بنظر می آید بجهان من  
بغیر و لا یغیر و حضرت بهاء الله و در گردن حضرت عباس افندی  
در ۱۳۲۹ هجری که حال بسبب سال است در سجن عاصه و بنمکت  
اطاعت فرمود و چهار پسر است که یکی از آنها رحلت نمود  
و در آنکه از بهیچان عباس افندی است که قوه عین اجزاء و صفا  
اجزاء است و حضرت کتاب و نویسندگان جراند در  
شخص افندی از این شخص گردن گردن آسمان و قار در صفات جراند  
خویش خط بخت نمودند در صوبه یک بنی و بهیچانها بهیچانها  
و ارباط و جهت جامعیت متذلل ذوق بین و بهیچانها  
نگذاشته اند و این دعوت را شخص ندان اند (یعنی از بهیچانها  
تبعید یافته می کنند) بهیچانها که آنگاه در صدد گردن آسمان  
اسرائیل خدایت و در گردن آسمان چهره یک بنیت و چهره

اسال غید ضوان سلطان غید است که بخی ظلم حضرت عبداللہ است  
مرد از این مقدمہ کینہ و بہت ایام ضیق و درد داشت بہت  
تا بد جسم روشن و گذشت شام تا

[illegible]

باید نیم جبهه را که در بر زمین  
صد جان فدا کنیم بگره زین  
عبد الهادی خدای سرور و نجات  
باجد و فی ملک است سر شد میکند  
بیرون زین فلک آمد با حقیر  
در سخن بود میان ملک و جود  
هر سال عید خضوان آمد و دل چود  
و این سخن سرور همی بود و بود و بود  
تا عاقبت نمود با همی تو هر جود

در ملک زدنوی جهان ندای عهد  
 از افرات دست قدرت یزدان  
 سبوح دشت تر وجود از برای عهد  
 روشن شد لب شمس قمر از برای عهد  
 گلشن شد آسمان زمین از جمال یار  
 با قاضی الحوائج یا عالم الغیب  
 هم غافر الدفونی هم تر العیوب  
 بار ارفع الهوم و یا کاف الکروب  
 ماکل کما رو تو فی غافر الدفون

تاجدار و زمامدار این بوم نیکوکار  
عبدالحییدر ظالم سلطان ملک و ستم  
حرار را دردم گرداند از هر طرف هجوم  
شد بر او انحرار و هزار آتش از هر چهار

اسی لفظی خلق عطی تو بہتر  
 شوقِ نایب پرید غلیلِ شکر بہتر  
 ہم لڑکر دمِ نکل جراثیمِ اگلدار  
 ہم مہمی بر دی جراثیمِ اگلدار

عبد الباقی خدو جس سے دید شد  
ابن زلم و کتبہ عبد الحیدر شد  
اسجن الظلم ان بنی نصرت بعید شد  
مشرق جو خور شرقت پور بعید شد  
اگر کہ نہ نام یافت سرح اگر قرار

با کمالی که منکوه و جلدات بخونود از بحر ویر مرد چه شمس و قمر نمود  
اسکندر را با باریت نظر نمود در راه خدا و توبت مقرر نمود  
در راه و در راه و در راه

از اسکن در خلق فرین زلف از فرین  
از بهر نفس مجتبیان اسید شوق  
صل طریق کردن گشتند بس دقیق  
تا کل شدند دیم احسان از فرین

از آنکه او دیده و از او دید آنچه دید  
حق را و صوت حق را می دیدند  
هر عارفی بکن سر خدا را رسید  
هر عاشقی بجان معشوق خود دیوانه

هر جا بجای برکت است باید دیدار  
زا سکنه بر باید سبضای باهره  
موسمی عهد کرد توج بجا هر  
با اندازد رفعت آیت ظاهر  
هر جایت خلق بنامش ظاهره

سختی بچاره بر سر انداز  
بای که هست که قصه بدو شن  
بر بست حکم از پی اعلیٰ دین که  
از یحیی کرد سوی ملا و در سفر

بر روی میوه بان در رحمت نبود از  
آبدان لطف کنعان با تهر از

سَدِ لَيْفِ الْهَيْجَانِ خَشِ اِيْنَ دِيَارِ



جانب ستر ہو چڑھیں گی اور ہائیڈروجن ناپٹروجن و مسقف نپروجن کی  
 اینٹھیں درطلہ قسبان و اظہار حج و براہین اربعہ نائڈ و مسقف

در این خیال در خود جماعتی را متبوع امرایه و انصاریه داشتند که در سینه مسیحی  
سفر حاصل قبل باشد با هر مبارک حضرت عبدالبها مع مستر مددالن ابرار  
مستمر، بارض مقصد نمود، دلسر از فرغانه، مع خدمت افغانان و انوار

مؤید مستان فرمودند و چندین ماه در شهرهای آن مملکت نداد  
چون دین را بلند نمودند اهل درویش بود که گمانی است از  
احاطه کره نار مشغول نشدند بخت الهی است .

\_\_\_\_\_





صفحه اول

جلد دوم

شماره شصت و نهم

قیمت شش اشک

۲۴ جون ۱۹۱۱

# منجملہ ہائے

۱۳۲۹

Vol 2

No 6, 7

سال دوازدهم

ماه جمادی

این مجریہ پر حسب تاریخ ہائی ہر نوزدہ روز چاپ و توزیع میگردد و در نہایت آرازدی در سائل نگاہی بشیر و وحدت ادیان و ترقیات معارف و علوم و فنون اینقرآن جدید و تربیت اطفال و پیشرفت امر حوزت ہما، اللہ در اعظاف جهان التوفیق حقان این دین علمای خواہر نوشتند و مقالات مفید کہ موافق بسبک ادب است قبول و نشر فرماہر کردید

و رو حضرت عبداللہا بہ قاہرہ مصر  
 کلی از ہائیان مصر بہ مدیر مجملہ باختر میسند : - حمد خدا را بابت  
 کتب سادای ظاہر و خبایات اشعائات و تحقیق خطہ مصر و دیگرین  
 عین انفس نیز نزل نجات دینند و خلاص کنند و شکر شریف  
 و با نواز جمال محبوب بخیال منور کردید و روز ششم شنبہ دوم جمادی  
 اہل مصر موافق ہم خدا را حمد و ثناء و ہم ماہ می حضرت مولی الموری  
 ساعت شش و نہ دقیقه بعد از ظهر در محکمہ سیدی جاہر کہ در مدہ اسکندریہ  
 واقع است بر بہترین اطاق راہ آہن اسپر س مصر جلوس  
 ساعت شش بعد از ظهر در محکمہ سرزدن اجعل فرمودند بعد از چند  
 دقیقہ خطہ سرزدن تشریف بردند و در اطاق بسیار خوبی جلوس  
 و تقریباً بعد از نیم ساعت زمین قرقرہ از زمین بقدم مبارک رفتند  
 جنت اعلی گشت و در ہول آفت فرمودند و تا حال در کمال شوق  
 و احسان بیدار مراحم دربار کل میفرمایند و در کل طوائف موجود و حضور  
 مبارک حاضر و از جوئے تمدنی فائز میگرددند  
 لای لا میرزا محمود زند قانی مرقوم میفرمایند : - پیچ میدانید کہ شہر مرقوم  
 عزیز دنیا قیام جمال الہی مشرق است و این مدینہ المعونہ بلفای طلعت  
 شہد و یوسف خیر دود و قافار و عذوق و فاسد و فاضل است  
 این شہر حرام و باطن عالم یوسف عہد بین باطرب در شہر کہ  
 پریش کہ شب ۲ جمادی الدلی دوازده اسکندریہ ہوتی زین  
 شہر مصر کہ خارج از شہر قدیم و مقابل مصر جدید است نزول اجعل  
 فرمودند و در کل غنایات و جوار کرشمہ در این ہول حضرت امین  
 و امیرا امیر زمین المعونین و کاخ و دانی آرا نگاہ جان دال دارند  
 بابت درت نزول قدم مبارک با نوبت ترست قلب انوار اطہر گشت  
 سیکر نیک اختر ہمہ دوستان خاد و باختر مرقوم دادید  
 حضرت امین بر آقای لاسید اللہ مرقوم میفرمایند : - اگر خواہم  
 شرح خلوص دارادت حقیقی خود را بابت باختر عرض کنم کہ از تاریخ جذب غیبیام کہ کبی داد حضرت عبداللہا را بمصر ددر

حمد بر نیایم چہ کہ خادم صادق حقیقی و منظر نظر مبارک جستند  
 لہذا منبہ ان آنچه در دل است انہما رنود بنفقد و احساس دعا در  
 خدمت حضرت اجل ہای عظیم احمد انندی میدانم بکہ سان قدر  
 بخوابم بسیار در مراحم ایشان فخر و شرم امیر و مردم بغض  
 کہ با کجہ اہل ایشان است و خیر دنیا و آخرت نائل گردند و انہما  
 در ظل غایت مبارک مستطیم در کمال برد و جور جای کل خالی  
 اگر بطران چری نوشتند بنمید این ملا محض فضل بخیر  
 بردند ملت ہمہ ناید کہ یوسف مسواہی عزیز مصر کرد و انہما  
 اقتدار و سلطنت ظاہرہ با الہی و دقات میمانند الحمد للہ  
 بودیم و دیدیم لہذا عہد شکر بر نیایم  
 منجملہ باختر  
 عالم ہائیان راب رک با کہ امر و شمس یتاق از انفق  
 قاہرہ مصر در نہایت اشراق تابان است و قلوب و انفس را  
 با نور شمس حقیقت روشن و منور میسازد این عطر کہ  
 این طوطی در دلہاست و این رحمت عظمی باعث ایثار و  
 بستہ غفت پس برادران و خواہران مادر شرق و غرب باید  
 علم حضرت امیر را بخدمت بخند نمایند و در نشر نجات انفس  
 پیش ہمت کنند تا شہر طوسینا برافروزند و لولہ قوجا  
 الامحی و زہقی الباصل الباطل زہوق از شہر شریف بخند کنند  
 این یکی از مسنات آدینہ است کہ منو حضرت عبداللہا  
 بر یورت سعید و اسکندریہ مصر صلواتی جامعہ باہر حائزہ الام  
 نیکو آیند در بر دارد و اما کہ دلت لہذا شکر دیدہ چنانچہ  
 باید داشت باید بر بہت آن نبی نون و نوحا ہم برد  
 منجملہ باختر دقت نویسند گمان در راپورت فوقانی را بخند  
 از تاریخ جذب غیبیام کہ کبی داد حضرت عبداللہا را بمصر ددر

# نجم باستان

۱۳۲۹

شماره نهمم  
فرست شد به نام

- ۱ درود حضرت عبداله به قاهره مصر
- ۲ لبادت عالم بهستان
- ۳ قصید بنام حضرت عیسی اباب عبدالصان وکرامی حضرت عبداله
- ۴ عکس بنام ستره بهر آریسن و خورشید شرح حال او
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# STAR OF THE WEST

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## ODE TO THE FIRST UNIVERSAL RACES CONGRESS.

By Miss Alice Mary Buckton.

*[Recited at the Opening Session.]*

What Voice is this? What gathering sound  
Upon the Great Highway?

A Voice no living ear has heard—  
A thousand tongues in a single word—  
A dream the poet's heart has stirred  
Since dawn of day!

They come! Who come? Listen!  
What thund'rous tread of viewless feet,  
From citted walls where waters meet,  
From isles of coral foam.  
From Western prairies red with corn,  
From sacred temples of the morn,  
They come!

Not as strangers seeking pasture,  
Feeding flocks in lands unknown;  
But, as elder sons returning,  
Led with marvel and yearning—  
One by one—  
Through the mystic maze returning  
As to some ancestral home—  
Lo! they come!

For the city of ancient vision,  
Her heavenly towers agleam,  
Upon the hills hath arisen  
The joy of those that dream!  
Wide—wide her gate,  
And wide her thoroughfare;  
And the roofless dome is great  
As the open sky is fair;  
And the feet of those who enter  
No more shall rove!  
For the voice that cried, "Let there be  
Light!"  
Hath rent the cloud of a darker night—  
"Let there be Love!"

And the souls of the races rise abroad,  
Each from his place,  
To meet his Own! at last, to meet  
His brothers, face to face!

They come! They come! With simple  
hands  
And eager hearts that burn!  
White and dark their treasures bringing—  
Hark to the voice of the children singing  
The Song of the Return!

For the West hath seen, in dumb amaze,  
The Mirror of a Timeless Face  
Beneath his making hand:  
And the East, unveiling things that seem,  
Hath throned among the powers of dream  
The Voice of the Command!

The spangled robe of heaven again  
Is hung upon the tree,  
To deck the Day of the Marriage Feast,  
The bridal hour of West and East,  
And the dawn of the race to be!

Hoary-headed, young and old,  
Royal-vested, crowned and stoled,  
Maker, King and Priest!  
Women bearing corn and wine  
Lo, they come with songs divine  
To the mystic feast!

Their path is the ancient path of pain,  
That once the heroes trod!  
Their songs are the songs that build the  
fane  
Unmeasured by human rod;  
And the night and the day are one in it  
For the world is the tent of God!

And the arching sky this hour is blue  
As never sky was seen;  
And the living Earth is round today  
As never the earth has been.  
And the mouths of babes are lisping all  
A rune unrhymed till now;  
And the world-rose breaks in crimson flower  
On every common bough!

Raise the eye of wonder,  
Mortals, bow the head!  
See, the silent watchers!  
Lo, the mighty dead!  
Heirs of a single kingdom  
They crown you from their place.  
O harvest of the nations,  
O manhood of the race!

Before THE NAMELESS NAME  
Ye bow today;  
In penitence and shame  
One prayer ye pray!  
For long-deaf ears have heard the call,  
And lips long dumb have answered all  
The holy yea, and yea!  
No afterdeed shall e'er undo  
This thing that ye have done.  
No gathering cloud shall ever dim  
The brightness of your sun!  
The age has traveled with this hour!  
Meteors, bend your starry shower,  
For, in the heavens of viewless power  
Another star is born!

Children of glory, hail!  
On every lifted face  
Read the tender light  
Of the twice-born race!  
Behold the Son of Man  
In power foretold!  
Behold the sons of God  
Made manifold!  
Swift Cherubim, unfurl  
Your flaming swords that burn,  
And hear the children sing  
The Song of the Return!

# STAR OF THE WEST

Vol. II

Chicago (Aug. 20, 1911) Kamal

No. 9

[Reprinted from the *Christian Commonwealth*, Aug. 2, 1911.]

## THE FIRST UNIVERSAL RACES CONGRESS

Held in London, England, July 26-29, 1911.

By Mr. W. Tudor-Pole.

The first Universal Races Congress has passed into history. Nobody, beyond those intimately associated with its promotion, can have any conception of the vast amount of labor involved in bringing such a congress about. It is all very well for a correspondent in the *Morning Post* to scoff at the ideals upon which the congress was based and to dismiss the whole affair as the soppy sentimentality of a few faddists. No great organization working for the regeneration of mankind, that is not based upon the ideals for which this congress stood, will ever accomplish great or lasting results.

Ten years ago the holding of such a gathering would have been impracticable, and it has created a foundation from which to work for future congresses. The immediate tangible results of the discussions may not be very evident; the press reports have been inadequate; and many of the speakers could not be heard beyond the platform. Also it must be admitted that the stifling heat of the hall did not conduce toward clear thinking or debate. Nevertheless, this congress has triumphantly demonstrated the possibility of bringing together in friendly intercourse representatives of nearly every race and religion under the sun, and the spiritual and moral effects of this fact alone can never be undone.

The reception of delegates and writers of papers by Lord Weardale at the Fishmongers' Hall on Tuesday evening was a sight never to be forgotten. Has there ever before been brought together such a wonderful array of workers and thinkers drawn from every country in the world, animated by one great ideal, the brotherhood of all mankind? Impracticable and visionary as the ideals that inspired the Races Congress may be, nevertheless if such gatherings could be held first in one capital, then in another, the risks of great world conflagrations would gradually be minimized, and ultimately war between race and race, nation and nation, man and man, would become impossible. Do not let the promoters of the congress feel discouraged, therefore, by the many criticisms and complaints that have poured in upon them. These will be useful when preparing for the next congress, and the value of their vast undertaking, as a fact in history, will become more and more apparent as time goes on.

What struck one most forcibly, perhaps, whilst listening to the debates, was the fact that the majority of the speakers forgot that they were addressing an international and inter-racial gathering, and spoke as if to an entirely English audience. This spoilt the effect of many papers. I would strongly urge all who are interested in inter-racial problems to secure a copy of the printed congress papers, as they contain some remarkable expositions of international questions unobtainable elsewhere. The publishers are P. S. King & Son, Orchard House, Westminster. I should like to refer in detail to a few of these papers at a later date. Great interest was aroused on Thursday during the discussion on Abdul-Baha's letter to the congress, the full text of which follows:

“Alexandria, May 29, 1911.

“To the President, First Universal Races Congress.

“My Dear Friend:—Your letter of invitation has been received, and I am much obliged for it. It is my utmost desire to be present at such a gathering, for I am thoroughly confident that beneficial results shall surely follow these meetings, and that they

will become the means of establishing friendship and love among the world's different races. Thus the basis of enmity may be destroyed and the tent of unity of the world of humanity be raised throughout all regions.

"I regret much that circumstances may prevent me from attending, but I will endeavor as much as lies in my power to attend. Failing to do so, pray excuse me.

"With a sincere heart I supplicate at the Divine Threshold that this congress may be successful in founding a noble institution which shall be permanent and everlasting; that it may ignite a candle from which a heavenly light shall beam, and plant a tree whose fruit may be friendship, love and unity between all the children of men, so that conflict and warfare may be abolished, and patriotic, racial, religious and political prejudices become unknown. Peace should replace strife, enmity be superseded by love, estrangement annihilated, and unity established. Then what has been spoken of in the heavenly books will become well rooted in the hearts of all, and the glad-tidings of the sacred writings be fulfilled. In conclusion I offer my utmost appreciation and respect to such a blessed congress.

"(Sig.) **ABBAS.**"

The chairman, Mr. J. M. Robertson, M. P., made sympathetic reference to the spiritual language in which the letter was couched, and his remarks were applauded.

[Reprinted from the Record of the Proceedings of the First Universal Races Congress.]

## THE BAHAI MOVEMENT

[A congress designed to bring about a fuller understanding between the peoples of East and West would be incomplete without an account of the Bahai movement. In 1844 there appeared at Shiraz, in Persia, a youth, Sayyid Ali Muhammad by name, who proclaimed himself the herald of a great spiritual teacher to come. Sayyid Ali Muhammad, known to his followers as the Bab (Gate), soon became renowned throughout Persia for his eloquence and zeal. In 1850 he was shot at Tabriz by order of the Government, who regarded him as a dangerous disturber of the peace. The movement for religious and social reform initiated by the Bab continued, however, to grow rapidly.

In the early sixties a Persian nobleman, known hereafter as Baha'u'llah, proclaimed himself to some of his adherents as the Teacher whose appearance had been prophesied by the Bab. His personality attracted multitudes throughout Persia, including the majority of those who had followed his forerunner. He wrote that God had made all men as the drops of one sea and the leaves of one tree, that all races of mankind were pure, and should work in harmony together. He foresaw a time when unity would be established between all races and creeds. "Have noble thoughts, healthy morals, and hygienic habits," he says. "Be examples to guide all mankind towards its regeneration, and toward the peace of the whole world! . . . Let not a man glory so in this, that he loves his country. Let him rather glory in this, that he loves his kind! These ruinous wars, these fruitless strifes must cease; and the Most Great Peace shall come."

The followers of this movement underwent a bloody persecution at the hands of the orthodox Moslems, the martyrs numbering above 20,000.

In 1867 Baha'u'llah sent a letter to the Pope, to Queen Victoria, and to other crowned heads of Europe, calling upon the nations to put down their armaments and to cause a conference of the Governments to be held. The letters are matters of history.

The Persian Government, fearing the effect of Baha'u'llah's growing influence, exiled him first to Adrianople, and finally, in 1868, by an arrangement with the Turkish authorities, incarcerated him in the fortress city of Acre on the Syrian coast. During his exile he wrote many books, and his influence as a spiritual teacher continued to grow. His principal works are *Hidden Words* and the *Kitab-i-Akdas*. Baha'u'llah, before his death in 1892, instructed his eldest son, Abbas Effendi, to continue his work and expound his writings. He is widely known by the name of 'Abdu'l Baha 'Abbas (i.e., Abbas the Servant of Baha).<sup>\*</sup> He remained in confinement at Acre until 1908, when he was released under the Young Turkish Constitution. Since then 'Abdu'l Baha has lived at Haifa, on Mount Carmel.

This movement is not to be regarded as a new religion. Rather is it a world-wide recognition of the underlying unity of religions and peoples, and of the ideals of international peace and good-will. It teaches the equality of the sexes, the duty of every one to serve the community, and the duty of the community to give opportunity for such service—urging men of all religions to live out their faith in unity with their fellow-men and show that behind all expressions of creed there is one religion and one God.

<sup>\*</sup>Baha (*Arabic*), "The Ineffable Splendour."

'Abdu'l Baha, now sixty-seven years of age, has written many letters and tablets explaining the teaching referred to above. The present writer recently had the privilege of seeing him in Egypt, where he met at his table representatives of the great world faiths—Christians, Jews, Moslems, Buddhists, Zoroastrians.

It is estimated that in Persia alone there are at least two million Bahais. The total number throughout the world must be very considerable (in the United States alone there are, it is said, several thousand).

Probably about two-thirds of the avowed Bahais are drawn from the Mahomedan world, the remaining third belonging to other great world faiths.

'Abdu'l Baha sends the following letter, conveying his greetings to the Congress. It will be noted that the unification of races is not intended to mean the suppression of their different characteristics in order that they may be blended into one, but that these very differences are necessary to constitute a harmonious whole, and that the duty of this age is to recognize the possibilities of development within each race in order that, in a spirit of love, mankind, the world over, may co-operate in working for Universal Peace.]

W. T. P.

## LETTER FROM 'ABDU'L BAHÀ TO THE FIRST UNIVERSAL RACES CONGRESS

When travelling about the world we observe an air of prosperity in any country, we find it to be due to the existence of love and friendship among the people. If, on the contrary, all seems depressed and poverty-stricken, we may feel assured that this is the effect of animosity, and of the absence of union among the inhabitants.

Notwithstanding that such a state of things is obvious to the passing traveller, how often the people themselves continue in the sleep of negligence, or occupy themselves in disputes and differences, and are even ready to slaughter their fellow-men!

Consider thoughtfully the continual integration and disintegration of the phenomenal universe. . . . Unification and constructive combination is the cause of Life. Disunion of particles brings about loss, weakness, dispersion, and decay.

Consider the varieties of flowers in a garden. They seem but to enhance the loveliness of each other. When differences of color, ideas, and character are found in the human Kingdom, and come under the control of the power of Unity, they too show their essential beauty and perfection.

Rivalry between the different races of mankind was first caused by the struggle for existence among the wild animals. This struggle is no longer necessary: nay, rather! interdependence and co-operation are seen to produce the highest welfare in nations. The struggle that now continues is caused by prejudice and bigotry.

To-day nothing but the power of the Divine Word, which embraces the Reality of all things, can draw together the minds, hearts, and spirits of the world under the shadow of the heavenly Tree of Unity.

The Light of the Word is now shining on all horizons. Races and nations, with their different creeds, are coming under the influence of the Word of Unity in love and in peace.

The Blessed One, Baha'u'llah, likens the existing world to a tree, and the people to its fruits, blossoms and leaves. All should be fresh and vigorous,

the attainment of their beauty and proportion depending on the love and unity with which they sustain each other and seek the Life eternal. The friends of God should become the manifestors in this world of this mercy and love. They should not dwell on the shortcomings of others. Ceaselessly should they be thinking how they may benefit others and show service and co-operation. Thus should they regard every stranger, putting aside such prejudices and superstitions as might prevent friendly relations.

To-day the noblest person is he who bestows upon his enemy the pearl of generosity, and is a beacon-light to the misguided and the oppressed. This is the command of Baha'u'llah.

O dear friends! the world is in a warlike condition, and its races are hostile one to the other. The darkness of difference surrounds them, and the light of kindness grows dim. The foundations of society are destroyed and the banners of life and joy are overthrown. The leaders of the people seem to glory in the shedding of blood—Friendship, straightness, and truthfulness are despised. . . .

The call to arbitration, to peace, to love, and to loyalty is the call of Baha'u'llah. His standard floats since fifty years, summoning all of whatever race and creed.

O ye friends of God! acknowledge this pure light; direct the people who are in ignorance, chanting the melodies of the Kingdom of God, until the dead body of mankind quickens with a new life.

Guide the people of God. Inspire them to emulate the lives of the holy ones who have gone before. Be ye kind in reality, not in appearance only. Be ye fathers to the orphans, a remedy to the sick, a treasury of wealth to the poor, a protector of the unfortunate.

Where love dwells, there is light! Where animosity dwells, there is darkness!

O friends of God! strive to dissipate the darkness and reveal the hidden meanings of things, until their Reality becomes clear and established in the sight of all.

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This Congress is one of the greatest of events. It will be forever to the glory of England that it was established at her capital. It is easy to accept a truth; but it is difficult to be steadfast in it; for the tests are many and heavy. It is well seen that the British are firm, and are not lightly turned aside, being neither ready to begin a matter for a little while, nor prone to abandon it for a little reason. Verily, in every undertaking they show firmness.

O ye people! cause this thing to be not a thing of words, but of deeds. Some congresses are held only to increase differences. Let it not be so with you. Let your effort be to find harmony. Let Brotherhood be felt and seen among you; and carry ye its quickening power throughout the world. It is my prayer that the work of the Congress will bear great fruit.

'ABDU'L BAHA 'ABBAS.



# STAR OF THE WEST

[ Continuing the BAHAI NEWS ]

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## TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

## BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS	MONTH	NAME	FIRST DAYS
1st.....	Baha' ( <i>Splendor</i> ).....	Mar. 21	11th.....	Mashehat ( <i>Will</i> ).....	Sept. 27
2nd.....	Jalal ( <i>Glory</i> ).....	Apr. 9	12th.....	Elm ( <i>Knowledge</i> ).....	Oct. 16
3rd.....	Jamal ( <i>Beauty</i> ).....	Apr. 28	13th.....	Kudrat ( <i>Power</i> ).....	Nov. 4
4th.....	Azamat ( <i>Grandeur</i> ).....	May 17	14th.....	Kowl ( <i>Speech</i> ).....	Nov. 23
5th.....	Nur ( <i>Light</i> ).....	June 5	15th.....	Mass'ulk ( <i>Questions</i> ).....	Dec. 12
6th.....	Bahmat ( <i>Mercy</i> ).....	June 24	16th.....	Sharaf ( <i>Honor</i> ).....	Dec. 31
7th.....	Kalamat ( <i>Words</i> ).....	July 13	17th.....	Sultan ( <i>Sovereignty</i> ).....	Jan. 19
8th.....	Asma ( <i>Names</i> ).....	Aug. 1	18th.....	Mulk ( <i>Dominion</i> ).....	Feb. 7
9th.....	Kamal ( <i>Perfection</i> ).....	Aug. 20	Four intercalary days.		
10th.....	Wizzat ( <i>Might</i> ).....	Sept. 8	19th.....	Ola ( <i>Lofiness</i> ).....	Mar. 2
				(Month of fasting.)	

Vol. II

Chicago, (Aug. 20, 1911) Kamal

No. 9

We have received from London the advance publication (a large book) of the papers prepared for reading at the first Universal Races Congress, and among them is one from Abdul-Baha. It is the briefest of them all, being very short, only two pages; and its character is entirely different from all the others. Theirs are largely from the point of view of country and race; his is universal. Theirs spend much time and words to tell of their ancestral greatness and the abilities of their land and race; he uses few words and little time to teach the *oneness* of all mankind, their individual and mutual duties, and the needs of the time. Theirs look to scientific progress, philosophical discussions, courts of arbitration, commercial interests, or socialistic ideas, to bring about the advance and better welfare of mankind. He goes at once to the root of the matter and says: "Today nothing but the power of the Divine Word, which embraces the Reality of all things, can draw together the minds, hearts and spirits of the world under the shadow of the heavenly Tree of Unity. The Light of the Word is now shining on all horizons. . . . Races and nations, with their various creeds, are coming under the influence of the Word of Unity in love and peace."

In brief, the thought of practically all of those who submitted papers to the Congress, was from the human point of view, while that of Abdul-Baha was from the Divine Seeing. His was primary, theirs secondary. His presentation referred to the very seed and root of the matter; theirs to the branches and twigs, or results. They failed to perceive that all the advances of science, philosophy, ideal and action grow out of the spiritual enlightenment of mankind through the radiance of the Sun of Truth, which is now bathing the world

in splendor. He points mankind to the Word, the Spirit, and its workings in the hearts of men; they point to the results, as though they originated with man alone. Several of them speak at more or less length of Religion as affecting the ideas of men and nations, but they limit religions to racial conceptions rather than to the Spirit of God as an active, actual Power among all men.

But it is a wonderful and glorious sign of the times and a proof of the working activity of the Spirit, that men from many nations, grown under different trainings, colored with different mental and spiritual ideas, should gather in such a congress, without political intentions, and only with the purpose of promoting the mutual acquaintance, respect, friendship, peace and prosperity of the races of mankind. It is another of the fast multiplying proofs of the Divine Mission of BAHÁ'Ó'LLAH.

Without any apparent instigation or influence from Bahai sources, it proceeds to forward greatly the very principles which BAHÁ'Ó'LLAH came to promulgate and to impress on mankind in this time of the ending of the old and the establishment of the new. This fact alone is sufficient to prove that the Word of Baha' was the declaration of that Divine Spirit which is working in the consciences and hearts of men all over the world to bring to pass that which He proclaimed as the duty of men in this new age. Those writers and speakers from many nations were busily calling attention to the appearance of the "new earth;" while Abdul-Baha proclaimed to them the advent of the "New Heaven."

The new earth must indeed be prepared for the establishment upon it of a new heaven. This is true of the physical world, the conditions and environments of mankind, as it is of the individual man, who contains within himself the earth and heaven of his dual nature. But there can be no re-creation of the earth itself except it be from the power of the Spirit, its Creator. Men of perception note the wonderful changes going on in the material realms of earth and mind, the revealing of hidden laws and power, the discoveries of actions and conditions which conduce greatly to the improvement of man's abilities, but they do not yet perceive that all this advancement comes from the presence and action of the Mighty Spirit of God, that Universal, Invisible, Creating Light of Divine Intelligence, which surrounds, penetrates and permeates every atom of existence, throughout all space and the "Spaceless." All things—"Every good gift and every perfect gift is from above and cometh down from the Father of lights." (James 1:17.) O that men would recognize the bounty of God and turn to Him in praise and thankfulness for all that they have and are!

*Thornton Chase.*

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Our Persian section this issue contains: (1) Tablet of Abdul-Baha regarding the STAR OF THE WEST. (2) Tablet of Abdul-Baha pertaining to his trip to the West, revealed to a Persian Bahai. (3) Tablet of Abdul-Baha concerning the progress of the Cause throughout the world. (4) Letter from Tabriz regarding the organization of a Persian-American Commercial Company, with a capital of \$19,000.00, to do business with America. (5) Editorial: The wealth and prosperity of a nation depends upon the increase of its commerce. (6) Portrait of Mr. Louis Gregory, of Washington, D. C. (7) Short account of his services in the Cause; his recent visit to Abdul-Baha in the East, and a Tablet concerning his visit. (8) Tablets in regard to Abdul-Baha's anticipated trip to America. (9) Progress of the Cause in California—by Dr. Ameen U. Fareed. (10) Progress of the STAR OF THE WEST in the East, together with statistics showing volume of correspondence, subscriptions and other information.

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Magazines of all kinds are greatly appreciated by the friends in Persia, who pass them on and on. Even the advertisements draw new pictures in their minds—create new ambitions. Postage rate is 2 oz. for 1c, with limit of 4 lbs. Send direct to: *Dr. Susan I. Moody, 10 Ave. Aladauleh, Teheran, Persia. Via Russian Post.* Mark package: *Old magazines—no commercial value.* Also state name and address of sender.



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مستقل در تعریف امر مجید فرمودند و خواب از زیر کمر رسد از  
طرف اخلاص و کلوب و اهل اطباق تجارت که در حال متحرک  
تعلیق بان دارند خواهش کردند که رت شبانی در آن محل محبت  
این کلوب متحرک در حال است و چون این محبت تمام شد  
جمع دست نشان درج گویان خواهش کردند که در ناله بزرگ  
"بگو که بگو" اعیان و زرنگان ملّی عموم گفت را و در رت  
و خطاب داد شد و لهذا در حال فرج خواهش حضرت قبول کردند  
و بر او خود را برای حضرت و نشر نفیحات اقامت مبارک بودند  
خود و زینش از دست تلفون نمود و ناله نطق را اجتناب کردند  
گفتند به قیاس سخت و همان روز مقاله در روزنامه مطبوع و از عمو  
ناتس و عهد گرفته شد و خلاصه این نوع هم اسی و اقبال در امر و کار  
تا حال بدست از کسی حدیث است و دست لو که از دست اهل  
در امریکه بود که میگفت "تاکنون چنین اقدامات را چنین  
انخاص نفیس چه شده است این همه خداوند است" و  
آن بود که روز شنبه در آن مجلس عمومی ناله بزرگ از مردم  
و در رت و کوکب و غنی و فقیر شش حضور یافته و جای استادن  
هم نبود و از راه چنان بود که بسیاری مردم بیرون ماندند و تمام این  
جمعیت و جمع و عطش برای نشستن کلمه الله و مائت سادای و ناله  
روخانی ظهور یابی بود در آغاز پس از معنی حکم و حکم حساب  
و در سرش در موضع اربعه از انحراف اظهار نمود و ای آقایان  
و جانانان مردم سنجو و حکم و حکم و حکم آقای دکتر و دس  
گشتند خبری قبل سفر مخفی بدین شهر نمودند و جمع از ناله  
مستغنی ساخته و از امر جدید یعنی دین بهایان بار استخف نمودند  
و تقلید بر ناله بهایان را بخان زلف و در زمان زدند که  
بی اختیار شنیده امر بانی شدیم و چون بحث مردم سنجو کردند  
دل است خواهش کردیم تا این بهایان و ناطق و تعالیم و تعالیم  
نیز نشاء ابلغ نمایند و این نیست هر صریح سبحانی و ناله آسمانی  
که هر کس از آن تناول نماید الله بدین و فرخ گردد و امر  
این امر بانی مروج عالم عرف و این تعالیم ربانی مروج صلح عمومی

بخت و سلام بین المللی است و هر نفسی که امروز طالب صلح عالم است  
باید که از سرخ رایا بد بلکه جسم امکان در آن حاصل کند و حال که  
از این مختصر را بس روشنی بیان خواهم کرد "حقیر تر است  
در یک وقت خطاب از او افتاد و پس از ابلغان رت رات ظهور  
مبارک و تبلیغ داخل بهیته در باب صلح عمومی ملاحظات ذیل  
معرض گردیدند ای جهان عالم! و صیوان ام! امروز  
جسم عالم انسانی و جدی کل بشری در هیئت جامع است و هر کس  
عقل و ادراک عاریه اختلافات ملی و مذهبی و تبعات دینی و  
و تبعات شرقی و غربی علیل در پیش کشد و ملکوت نیست  
که ایجاد شکر است و موالات و یگانگی و اخوت و اتحاد و  
و تعاون و تعاون و صلح و سلام بود و این امراض طاریه عاریه  
مثل جنگ و جدال و میدان نبرد و ناله و درج و این امر  
همه کین عمل در رت نهادن اسباب جنگ و جدال را بحد  
بحال رسانید و اغراض مذکور این امراض همگی را بر این  
نفوس استیلا داد و در نصرت از این انخاص صانع اجری  
صلح و صلح و صلح است مثلاً این چنان است که بزرگان  
و جزو تبلیغ و تفرقه و دشواری و انحطاط کنی و از آن حلول حلوی میسر  
و انجمن طبیبی! علل و بر این این مرض شدیدی که بر جسم بانی  
هیئت انسانی عارض شده باد و هر جزئی علیل پذیر نیست  
جزئی عینی عارض آن میشود بدو از جزئی مانند محمول سلو  
منع میگردد اما زمانی مرضی عارض میشود که آن دواء فایده نمی بخشد  
باید در باب قوی نگاربرد حال امراض عالم بشریت زیاده و فوق  
درد و ای جزئی معالجه پذیر نیست پس باید به رفع این علل  
بقوه نافع الله شود یعنی رفع فوق فوق عالم طبیعت و علاج  
این امراض تعالیم حضرت بهای الله است که میفرماید ای اهل  
ارض همه بار بگو و بگو و بگو و بگو و بگو و بگو و بگو و بگو  
بل من یحب العالم ان توکله یطرس بای که را میسر میگردان  
تو که میخواستی را و در عالمیان فرمود امروز باید از انکار برد  
انفاق که موسی چه باند را بر دانه مصر عاریه است  
تو که ملّی و ملّی و آن عرب را بواسطه غیر صبر منقّی علم و  
در قرآن و ملّی نمود و آن تو که امروز توهّمات بانی الهی است  
که اسس و حضرت بهای الله متین گذارد و حضرت خدا را  
مروج ان تعالیم الهی درین اطفال و نرات و دستان و  
عالم انیت را بانی حضرت بهای الله و صلح بکار امروز حضرت  
من الهی است و امروز جماعت زیادی در ظل تعالیم حضرت

کالیفرنیا است . بواسطه تفرش به قال با ما که اکنون دولت  
مستغول به هر آن است . و در سال ۹۱۰ هجری قمری تمام خواهر شد بزرگترین  
اسپهبد سیون بین المللی در آن تاریخ در هر سال فزونی کرد و برادر و  
یافت و دولت وقت از این وقت در اتمه و مذاکره دنیا شدند  
و بعضی با دولتی مردم و اظهار سرور از آنکه این شهر در ای قنات گاه عالم  
خواهد شد که رود بین عنوان نهفته که در شش جبهه انفراد گرفتند  
در جهان اسید است که ملت و دولت ایران از حال این شهر سر آمد  
نظر گرفته بعضی قابل ملاحظه از اجناس و صنایع جدید و قدیمه وطن  
حاضر دارند و حضرت عبدالباقر می نمایند : در آن وقت مخصوص  
معرض که در ۱۹۱۰ هجری قمری (۱۳۲۹ شمسی) تأسیس خواهد شد  
البته باید بهائیان از حال اتمه و مذاکره نمایند که در آن مجلس جمعی  
از بهائیان حاضر شوند . (بجای آخر) اسید است که باید و احتیاج  
علی الخصوص که باید جدید فخری ایران که در تبریز تأسیس شد  
از حاله با دولت امریکا باب پنجم را با نمونه اطفای کامل بد  
بیاد دارند تا بتوانند بعضی را بخوبی فهمانند )  
در این بلد سنگگو از بهائیان احدی نبود . لهذا قصد نمودیم که  
تا باید و توفیق الهی نقوسی در ملکوت الهی داخل گردند و در تبریز  
رضائی ولایت شوند و بقوه کلامه است برآید گردند . چون بواسطه  
دوست داشتندی سفارش نامه بوزیر مایه سابق امریکا که  
موطن و مسکن آن بخاست داشتیم بدین وسیله با ایشان آشنا  
شدیم چون ایشان و فاضل جدیدشان مقبل با برادران ایشان  
چندین مجلس فراهم آوردند و ما خلق دعوت بان مجامع شد حاضر شدند  
و بطلب چند گوش و همیش دادند . ملاحظه شد که استعداد و قابلیت  
اهل این شهر بسیار است ولی با پیش از این روز بعقت عدم فرصت  
و بعضی مشغول قیام در لاس آنجلس می پادیدند و اینست  
توقف کنیم و در بین راه چون حرکت ترن همراهان و دوست  
عرض کردم که اهل سنگگو چینی با استعداد هستند باید این  
شماره مان و اقبال در میان این جمع دالما برافروزد . در این بین  
دو ماه گذشت و در شهر کالی لاس آنجلس و پاس و نا و کلیدیل و توکو  
بمنهج خلق و تثبیت احباب در هر حضرت رب الا ربانیت  
هر روز مجلسی در شب مخفی و پر گرام برپا بود و در میان حاضرین  
سبب حق طایب میکردم و همیشه چهار روز پنجشنبه با هم بر میآید  
مستقیم نمودن بودیم که باید و احتیاج به معالجه امراض حاضرین  
در میان اغیار و حبس رشتنی کسی در می توانم یافت در هر حال  
داخل ملک شش من جمله مریضی را یک هفته قبل از طاعون "علما" می  
نمودند چنانچه سرگردانی و دست و پا میزدند و در برف

۵  
ایمان دشمنی امدان در ملک چین مایل شدند حضرات  
از معروفتین و ایمان این بلد و نقد در نهایت اشتغال بخت  
است و با بجلد اشتغال دارند . خدمت این دوستان  
حق عرض شد که بیده الصعود را باید در ملک متوقف جمیع احباب  
از بلاد مجاوره جمع شوند و در آن شب که مقصود من فی الامکان  
صعود نمودند در حالت تذکر و تشریف و مشاجرات بحدت یک را  
یاد کنند و توفیق و تأکید است و نمایند تا منظر آیه مقدسه  
فراموشی از انبیای الهی شوند و در این ایام که عهد حضرت من الهی  
است بخوبی متفکر گردند . ایشان عرض کردند که نامه تقدیم نمودیم  
فی الفروض این بلد را معوضان حاجات نمودند و در بار  
خویش که در تبریز منزل مستقر نموده است شب بیدار کردند  
و گفتند و پاسدین و لاس آنجلس و حتی در سنگگو  
سبب گودال و مسس کو بر مسس اوین و موئین و موئین  
گردیم آمدند . چون جمیع احباب حضرت یافتند در حبس عادت  
روحانی که بر سرال در در صوره منظره جمال الهی جاری است  
یعنی حضرت عبدالباقر میریک (اموئین) را در هر یک نام و قول  
در آن بیت المقدس با کلام تسبیح میخواندند لهذا چون بنده  
شب عظمی داشتیم از راه نامه اسید مسس گودال دان که زیاده  
محضت مولی الودی آن درجه نورانی را معزب زد . این نام  
در کمال وقار و روحانیت قیام بدین خدمت فرمودند . پس چون  
مشاجرات تلاوت گردید و بعد از آن ایستادند و ترن را باز خواندند  
مبارک است که اندکی ظن من نسبت لایعین و فاضل نمود  
و ناچار در کمال تذکر و اقبال و اجازت گرفت و گویا این لیوا و ایست  
که در این ملک اهل امریکا این لیوا مقدسه را احاطه کردند  
فی الحقیقه شرح انشب از وقت کلام و تلاوت و ... بهائیان است  
کلیف و نارنگی شور که در خاص است که در شرق امریکا اندر  
شغف دیده شده و از این جهت است که حضرت عبدالباقر در لوج  
اخر این بهائیان سافوئیسک میخواند . کلیف و نارنگی در اوج  
استعداد داشت . او تا آنکه در لاس آنجلس بودیم  
در تالار وسیع آملیا چارال "روزهای گشتید در مواضع امرت حقان  
گفته شد و همیشه هفته اغیار بیشتر حصه می یافتند و قدر  
زیاد مشغول و مجذب گردید . در آن اثنا چندین نامه رسید که  
رسید و درخواست نمودند که باز ذلول و محقر باشد بدست  
سوز کنیم و بجهت انداز ترتیب انجمن بدیسم . در انحصار با جمعی از  
یاران مشورت نمودیم معلی چنین دیدید که فی الفروض از

۴ علم ملکوت و از دیار روضه تجاری خواهد شد و البته بشنیدم که بهائیان سفسی بیانات عرب آورده اند و میگویند چنانچه  
میفهمند خواهد بود اگر آن یکسویون تجار نمونه نماند اغیار حضرت مولی الوری در یکی از الواح اخیر که یکی از بهائیان سیف  
ایرانی همراه خود بیاورد تا ششوی و طالب پیدا گردد زیرا اگر غرض باشد در حق او میفرمایند:-

تجارت را میجویم و دلمی بکنیم باینجی بمالقدری که مال منجریم بمالقدر  
آنگاه مال بفروشم باری اجزاء این ادار و اعطاء کن  
نشین ایران و امر کنست از هر جهت حاضر بون و چه باشند بود  
اساس این که نه مال حکم و در وقت کمسیون تجارت حاضر

از بس این کبابه را حکم و هودت کیسین بخارا حاضر  
کردند آنها را بهر نوع ناباید که گفت نمود و مع انما احکومت  
امریکا پرگرام سفحوزات را در شهرهای امریکه هیا  
بنامند .

سفر حضرت عبداللہؑ بامرک

در یکی از الواح اخیر میفراید: "و تادقیقه اهلان حسن با دریا  
شروط بر شرط است که باریکانه نشسته ام اگر آن شرط حاصل گردد  
یعنی است که حاضر شوم." در لوح دیگر نازل ".... و احیا حکم  
یک روح و یک نفس یابند و این اتحاد اتفاق مخاططیس  
شود و عباله را راجزب بان شهر نماید زیرا در دانه است  
اشتیاق است که در محفل یاران حاضر گردد و دست بپوش روی  
درستان عزیز کند."

انتشار عظیم امراته در شهرهای ایالت کالیفرنیا  
بقلم آقای محترم دادیجست مفتح دکتوریزا امین آه فرید

در او اهل ماه مارچ جناب مستر تار زلفی و امیر آله المجدد سلام گوشت  
دین عبدسوختهی شهر سنبلگو نمودیم. سنبلگو انگلیک ثانی دین  
جنوبی کالینو زناست. ایات کلینو زنا چو از وقت بخوان  
ملاحظه شود عبارت از قطعه مستطیل است که در کنار محیط یاسفیک  
واقع شد. بند بزرگ سنبلگو در سمت شمال و سنبلگو  
در طرف جنوب است. و بدینجهت باز نزدیک خارج از شهر  
در تحت دست مجبوری که یک است که در این ایام چادر انعقاد  
است داخل بود و تحت بواسطه این مکان و فلیان رئیس قبل  
(باز) را از کرسی و سنبل ریاست مخفی ساخته و رئیس  
وطن برست علی از روی انتخاب هیچ بجای او استقامت دلاند  
سنبلگو از شهر بی خوش آب و هوا با صفای امریکات و آریکا  
طریق و خیابانهای قشنگ و نظیف و باغ و پارکهای لطیف  
و حضارت و حضرات بر حسن و دو جا بهت آن می افزاید لفظ  
نظرش محیط یاسفیک و از جهت حال فلیک و کزیک و دولت و محرابی



جناب سرلوئی گرگوری سررشته بهائیان سیاه اریکا این خبر  
یکی از قانون دانان و عقله ی محترم این مملکت و در طلعت بیان  
وضاحت بیان و عذوبت بیان ربانید قلب و ادراج خیزش  
سال رئیس قدیم ترین لیکن معارف سیاهان امریکای بود و آنکه  
درا دارخ خزینہ و مالک دولت مشغول خدمات ایالات متحدہ است  
چندہا قبل بمحض حضرت عبدالہاء در ملائکہ آمدند و تشریف  
و مورد عنایات لایزالہ و اراحم سجد و حجاب گردید و از اراحم  
رجعت بواستغنین نمود و در مجلس یار و اعدا بزرگ حضرت  
ہاء الہ مشغول و خطاہای متعددہ او لب اشتغال نفوس  
زیادہ کردید و از اراحم شخص شہ نجات الہ و این عمارت مجلس

فروخته شود البته مطلب را تمام فایزیده بعد از اهلین قول  
 بنماید و لکن یک نفر امریکائی لازم است که تعیین فرماید  
 بیاورند و تبریز کن باشند و اما از ماسین بعضی را اداس  
 قبول نخواهند نمود اول آنکه لازم است آب آوردن از لودی برین  
 یاز رودخانه یا از چاه و این ماسین همی آب اول کار هم لازم  
 دوم اداس مودر است و لکن مطلبی که قابل ملاحظه است  
 آنکه اگر که عیدین نمایم که ماسین را با حاصل نمایند انوقت  
 سید از تمام کارها فاجات بی درهم حل میکنند و گریه نمیدهند و تا  
 تبریز میفرستند کافی گریه برخواهند داشت اگر سنگین باشد باید از  
 باطوم باید انوقت در درسیه بهر لوط غنات با قهر گرفته اند  
 این بخارج اگر کم باشد در عهد توان گرفت و اگر زیاد باشد  
 از نق خارج است اگر مال فروش بودن در جوات شود و در  
 طول بکشد تا بدست آید و اگر بخارج الی تبریز را بخود کارها  
 نجات تحول نمایم این بهر نظر صحیح نمی آید و لکن البته بهر بصیرت  
 در این امور دارید شد ماسین خیلی کارخانه سینگ را در تبریز  
 لودن بیکال در سال با فاطمه شهر میفرستند و در تمام  
 نقاط همین شرط فروش می کنند این کپانه است و بهر آب

ارتباط کلی ای ایران و امریکائی خواهد گردید با تمام هر طرز صحیح  
 میدانم موقوف فرماید مخصوصا آسیائیکه بی جای ملاحظه  
 و دقت نام را دارد همانا آلات زراعت جدید و اسباب  
 کشتی باری را در بروز این کپانه را قوت خواهد داد و در  
 در اموریکه سبب قوت و منفعت این کپانه میگردد فکر نمایم تا آنکه  
 سرمایه داران آن مملکت و فایزیده را بخوبی از وجود این کپانه مطلع  
 بنمایند

### بخم باختر

بزرگترین واسطه حیات مدنی این قرن در سن همانا استحکام  
 روابط تجارت بین ممالک خاور و باختر است زیرا تجارت  
 سکین دو نقطه دور را محض رتن و فوق امور معینت و خرد  
 رسیدار در یک مجلس داخل نماید . نتیجه این معامله هر چه  
 دوستی و رفاهت و فائز این دوستی و رفاهت تجارت و مکتب  
 و اتحاد و اتفاق میگردد لهذا یکی از مقاصد پنج باختر که در شمار اول  
 فایده جاب گردید این بود :-  
 " پنج باختر شائی است که ارتباطی تجارتی و صنعتی و ادبی با سن شرق  
 شرق و غرب بطور رسد و حاضر است که بخار از راه صنعتی

و بواسطه فزاید طوعات رشته تجارت کلی بین آلمانی مملکت  
 بسته شود . این بود که از همان اوقات بر تحت می زیاد  
 اداس فایزیده می آلات جدید زراعت و فلاحیت و معدن کشتی  
 در راه آهمن و اسباب می سفید دیگر را بدست آورد و این کلاه  
 مجبور بان کرد که کاتالگ می خود را به شهر ایران بفرستد  
 پس از آنکه این کتب تحف را رسید بخاکش می نوشتند که ای  
 بابا جان ایران کجا دین اسباب کجا این آلات بکار ما  
 میخورد ما گاه از بخاریم و مردکهن که زمین را شخم کند زارعین ما از  
 استعمال این آلات محرومند نادانند نمی فهمند ولی ما از این  
 بیانات کمال نشد به پنج و تحلیص برخواستیم که ای آقا یان  
 ای هم وطن عزیز از تحریک دقتی ما باید در قطار دول  
 متوجه داخل گردیم ؟ این دلیل شد که زارعین ما استعمال این  
 آلات را بلد نیستند مگر عقل ندارند ؟ مگر مانع بر راحت  
 و تسوولی نیستند ؟ باری آنچه لازم بود مفسد در کتابت  
 نوشته شد لازم بکفر نیست تا آنکه در این ایام اخبار  
 خوش و در این باب رسید و مورد سر و دق و دفع و اراج  
 اجرا در این اداس گفت چنانچه از مکتوب قبل معلوم شد  
 که یاران تبریز در این امر بر سر شهر با سبب حبه و بهشتی بودند  
 و با ملیدی بهت بر تشکیل کپانه شرق ایران " فایم کران اند تا  
 بدین واسطه روابط تجارت بین این دو مملکت مستحکم نمایند  
 و از آن پنج باختر ماسین غیر وطن پرست فرستند این کپانه  
 را تهیت با نهایت از جسم قلب اظهار می دارند و امید داری  
 ما آن است که این اسانس ابدی و در وطن تری مملکت  
 ایران جانفتن نمایند . هم چنین یقین است که حال یاران  
 و دوستان س از ولایات ایران و ممالک خارجه در وقت  
 این کپانه فایم خواهند نمود و از سهام آن بقدر حق خواهند  
 حریف تا آنرا اتحاد و اتفاق حقیقی ظهور نماید و این کپانه نیز  
 اجرا است همکاری می هم گردد . مسئله بسیار مهم که موشین  
 این کپانه شرقی باید در تامل داشته باشند آنکه چندین  
 نفر از تجار بسیار بفرستند . ایران را طالب خواستگار  
 نمود که در تحت اسم کمسیون تجارتی " محض بدست آوردن  
 اطلاعات کامله دیدن فایزیده و ولقات تجاری و زوکی  
 کارخانه و غیره سفری با امریکائی بنمایند . لهذا آن تجار و  
 چه نخواهند بجهت خود دیدن آنان سبب اتحاد و اتفاق

بزرگترین واسطه حیات مدنی این قرن در سن همانا استحکام  
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صفحه اول

جلد دوم

شماره پنجم و نهم

تحت شماره یک

۱۹۱۱

# منجمن

۱۳۴۹

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ماه اسفندماه

این مجله بر حسب تاریخ هلالی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل سیاسی و ادبی و فرهنگی عمر انتشار علوم و فنون و فنون و تربیت اطفال و پیشرفت ادب و هنر و بهاء انده در اطراف جهان و توضیح محتای این دین عموماً خواهد داشت و مقالات منعقد که موافق سبک ادب است قبول و نشر خواهد گردید

حضرت عبدالباقر با حق را در لوح آقا میرزا طراز الله نکلمات آفریده ذیل بایستد نمایند

یگانگی برافرازد . حال این اکابر را مقصد چنان است که کثرت کائنات را بزرگتر گردد و در حق باقیمه غریب و بهر بیکدیگر و بهر حال حقیقی اتم اعظم روحی را القدر در اقلیم ذلت جلوه نماید و از خدا خواهد که نظر غایت شامل شود و لطافت حق در حق تو کامل گردد اول شرط این است که در خدمات سرویشش با شش و کیش بهایشان تحقیق گیری و نهایت صداقت و حسن نیت بنمایان و علیک بهاء و اباهی ع ع

اما سینه منجمن با حق که در درشت بدست یگانگان افتاد حکمتی در آن بود که انشراح خواهد نمود و احباب هر کس در خدمت فرمودند و در آن بهایشان آفاق را احاطه نمود است و استهزله و بهیمان از اباب هر کس در رسول خدا انان است زیرا بایدین بن بشکوه بکشند که انجمنه ایران چنان نفوذ در امر بیکان نمود که چنین جراتی نظیر منجمن با حق رئیس گشته اربع حامی شکر است در شکایت و این سبب عزت ایران و ایران نشان است نه ذلت فاما الهی الله القوم را یکاذا یفتقون حدیثاً ..... ع ع

نفوذ در سرخ امر آینه و آتش در تریج کلمه آینه در آفاق عالم از بیانات حضرت میرزا طراز الله

همدان  
ای احتیاجی غریبانی دایم و الهی محترمانی این بنده که شایسته جندی است باقیمه میرود و در این کشور انانی بر سر قدرت چهل سال در زندان ظلم و اعتداف در نهایت سخت و عذاب بود و در زیر شکنجه و عقاب و حکومت استبداد پرور بهائیه میبودند و با کائناتی میرداختند و اذیتی بجای میداشتند کسی همچنان نبود که عبدالبهاء رفیعاً امان یابد هموار دور کشیده بود در تحت تهدید عبدالمجید با وجود این انجمنه بچون دفاعیات جمال مبارک فتور نمود و مقام اهل حق برپا بود و تفرع مدگاه دست غفور و مودت متصرف بقصور تا انگاه و آن عذاب و آزار در کنار این انان جان خیز آن نمیداد و حکمت و از جهل بگشت بهجت حضرت مقصود و آفاق وجود جهان فرنگ پروانه و آبرنگ بلند کند زیرا انان را بهجت بدیده باز است و بعضی و فرنگ همدم دستان یوسف و انکان بر چرخ اقایم روشن و تابان شد جز بر قیام اعلی گویند چون انان خود و خویش پیوند نمودند و از اهل کمال بدید و با انان اقایم قصوی گردید و بهر جهل و فالتوت و غرار با جان بخشید معرین عرض دید کرد تا در آوازی بیان یگانگی بر بلند دلم

حضرت عبدالباقر و عدله جلوه ظهور در آفاق غریب در لوح ذیل میفرمایند

بار سوافا! در حان دول ایران شعاع اشتیاق از دفتر عشق مشتاق بر مصالح منجمن قرار در ایران میارست و در دفتر ضلالت اول انان در حق دریا علم اتفاق بخور و نکل غافل و محجوب حال چنان چه در آن نمود ایران بیمار از طبیب هزار بلکه این شیشه لادبای و متفرع مدگاه دست غفور و مودت متصرف بقصور تا انگاه و آن عذاب و آزار در کنار این انان جان خیز آن نمیداد و حکمت و از جهل بگشت بهجت حضرت مقصود و آفاق وجود جهان فرنگ پروانه و آبرنگ بلند کند زیرا انان را بهجت بدیده باز است و بعضی و فرنگ همدم دستان یوسف و انکان بر چرخ اقایم روشن و تابان شد جز بر قیام اعلی گویند چون انان خود و خویش پیوند نمودند و از اهل کمال بدید و با انان اقایم قصوی گردید و بهر جهل و فالتوت و غرار با جان بخشید معرین عرض دید کرد تا در آوازی بیان یگانگی بر بلند دلم

# نجم باختر

۱۳۲۹

شماره هشتادم  
فروردین منتهیات  
عاشقان اعظم ۱۳۲۹

- ۱ لوح حریت عبدالهنا، با تاجارنجیم باختر
- ۲ لوح حریت بنی اعلیٰ، در باب توبه ببارک باقانی ذریک
- ۳ لوح حریت مولیٰ لوری در باب نقش اهرامه در جهات عالم
- ۴ تجارت بین شرق و غرب، تشکیل کپالتیه شرق ایران در جزیر
- ۵ نجم باختر، تجارت اس شرقی و غربی و دول
- ۶ عکس ستره لونی گرگوری سر رشته سیه ان بنانی امریکا
- ۷ ضمیمه اندر شرح حال او، دلجو مبارک در حق من اریه
- ۸ سفر حضرت عبدالهنا، بامریکا
- ۹ انشای عظیم امرتیه شهرتای ایالت کالیفرنیا، با تاجارنجیم باختر
- ۱۰ آدای دکتر امین الله فرید
- ۱۱ ترقی نجم باختر در اسلام بین شرق و غرب، اس گلدرشته

Persian Editorial Office: NAJME BAKHTAR,  
1800 Belmont Road, Washington, D. C., U. S. A.



# STAR OF THE WEST

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# STAR OF THE WEST

Vol. II

Chicago (September 8, 1911) Eizzat

No. 10

## TABLETS FROM ABDUL-BAHA.

Translated by Mirza Ahmad Sohrab.

To Mohammad Ali Khan, Teheran, Persia.

HE IS GOD!

*O thou intimate companion!*

The flame of reformation is ignited in the heart and soul of Persia and the spirit of every real reformer is longing for better conditions. For Persia is sick and is suffering with intense agony. But the children of the East are abiding under the shade of the banner of discord and are completely heedless and veiled. Now, what remedy can be applied? The sick Persia is flying away from the physician; nay, rather that thirsty one is depriving himself of the sea of the salubrious water of health. Therefore, this exiled one has found no other alternative than to turn his face towards the West and raise the melody of the Kingdom; for to a certain degree the insight of the people in those parts is open and they are familiar and associate with reason and understanding. When Joseph found that his envious brothers and his jealous relations and friends were heedless and unmindful, he unveiled his face in the market of the Egyptians, so that in exile he might destroy the foundation of strangeness and raise the banner of unity. Therefore, it is the aim of this exiled one, that, God willing, he may become the Herald and carry the glad-tidings of the Kingdom to the empires of the West. Perchance the splendor of the Beauty of the real Joseph—the Most Great Name—May my life be a sacrifice to Him!—may shine from the countries of the Occident; and I beg of God that the glances of mercifulness may assist.

I hope that the bounties of the True One may become realized in thee, but it is conditional upon thy serving the Real Master and living in accord with the manners and behavior of the real Bahais and showing the utmost sincerity and beauty of intention.

Upon thee be the Glory of God!

(Signed) ABDUL-BAHA ABBAS.

To Anna M. Dahl, Pittsburgh, Pa.

HE IS GOD!

*O thou seeker of Truth!*

Thy letter was received and thy thankfulness became evident. Glorification of God is the cause of attraction of confirmation and draws down the bounties of the Glorious Lord. Therefore the glances of the providence of

the True One shall ere long encircle all the family. I pray God that Pittsburgh may be blessed. It is not permitted to distribute Bahai pamphlets and literature through the streets and markets. On account of the lack of time a brief answer is given.

Upon thee be the Glory of God! (Signed) ABDUL-BAHA ABBAS.

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To Adolph M. Dahl, Pittsburgh, Pa.

HE IS GOD!

*O thou servant of God!*

Thy letter was received. Praise be to God, that the call of the Kingdom of ABHA reached Pittsburgh. Should the friends of God show firmness and steadfastness, the ray of the light of the Kingdom of ABHA will shine and that state and city will become illuminated.

Endeavor thou that thou mayest study the Persian language thoroughly, so that thou mayest read the Tablets of BAHÁ'Ó'LLAH and comprehend their meanings.

In reality, if someone should go to the Netherlands and engage in teaching the Truth great results would follow. Although such a person cannot be found for the present, yet before long he shall be discovered.

I supplicate and entreat at the Kingdom of ABHA and ask heavenly confirmation for thee. Perchance, God willing, at some future date we may meet each other.

Upon thee be the Glory of God! (Signed) ABDUL-BAHA ABBAS.

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Through the maid-servant of God, Mrs. Helen S. Goodall, to the Members of the Assembly of Abdul-Baha, San Francisco, California.

HE IS GOD!

*O ye faithful friends!*

The maid-servant of the Kingdom of BAHÁ'Ó'LLAH has written the joyful news that the friends in that region have established an Assembly, have engaged in the spreading of the teachings of God and have arisen with the utmost endeavor, sincerity of intention, and enkindlement with the fire of the Love of God so that that country may become a main-spring of the signs, and that city become illumined, and a number of souls like stars of the Horizon of Holiness may shine in the assemblage of the Kingdom of man (humanity).

This Assembly was organized at the right time. It is my hope that it may become a magnet of confirmation. If it remain firm and steadfast this Assembly will become so illumined that it will be a full, refulgent moon in the Horizon of everlasting Glory.

Report and write to me the services which are accomplished by this Assembly so that they may become the cause of spiritual happiness and joy to the heart.

Upon thee be the Glory of God! (Signed) ABDUL-BAHA ABBAS.

## IMPRESSIONS OF ABDUL-BAHA WHILE AT RAMLEH.

BY MR. LOUIS G. GREGORY.

I am asked by the STAR OF THE WEST for impressions gathered during a recent pilgrimage to Abdul-Baha at Ramleh and the Holy City. Now I can respond but briefly; but later I hope that a full account may be given to the friends of the Cause of all the valuable lessons received from the Perfect Man.

It is the will of Abdul-Baha that all the friends should be united and happy in the light of the Kingdom. On one occasion BAHÁ'Ó'LLAH said, "My Presence is happiness and peace. Hell is the hearts of those who deny and oppose." Today the happiness and peace of the Glory of God (BAHÁ'Ó'LLAH) are reflected in the clear Mirror of Abdul-Baha. Thus by meeting him one meets all the Prophets and Manifestations of cycles and ages past. It is difficult for one to realize at the time, or for a long time afterwards, the true honor of such a meeting. To one who realizes even faintly who this Servant of God is and what powers he represents, such a meeting is high above all the honors of earth. But no soul can give adequate testimony of what Abdul-Baha may be to any other soul. With mental and spiritual horizon more or less limited, each pilgrim discerns according to his capacity the Majesty and Power that radiate from the Center of God's Covenant.

At Ramleh, Abbas Effendi\* might at times be seen walking about the streets. Ofttimes he would ride upon the electric tramway, making change and paying his fare in the most democratic fashion. His reception room was open to believers and non-believers alike. Upon a visit to some unfortunates one day I asked if they knew him. "O yes," they responded, "he has been in this house." Thus in one way or another thousands of persons had opportunity to see Abbas Effendi; but among these how few perceived Abdul-Baha!

Viewed with the outer eye, he seemed about the medium height, with symmetrical features. His lineaments indicate meekness and gentleness, as well as power and strength. His color is about that of parchment. His hands are shapely, with the nails well manicured. His forehead is high and well rounded. His nose is slightly aquiline; his eyes light blue and penetrating; his hair is silvery, and long enough to touch the shoulders; his beard is white. His dress was the Oriental robes, graceful in their simplicity. On his head rested a light tarbush, surrounded by a white turban. His voice is powerful, but capable of producing infinite pathos and tenderness. His carriage is erect and altogether so majestic and beautiful that it is passing strange that anyone seeing him would not be moved to say: "This truly is the King of men!"

On the rational plane his wisdom is incomparable. During the time of my visit persons of culture were present from different parts of the world. But people of acquired learning are but as children to Abdul-Baha. They were reverent in their attitude toward him and one of them, an Oxford man,

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\*The name by which Abdul-Baha is known among those not believers.

praised his wisdom with much enthusiasm. They sought his advice and found it of the highest value in application to life.

Abdul-Baha has the power to make his friends very happy. What music and harmony, joy and peace, may enter into the lives of those who attain this meeting! He has a balm for every wound and feeds hungry souls with the Manna of his Perfect Love. One of the friends at Cairo, a noted worker in the Cause, exclaimed, "If I could only see Abdul-Baha once a week!" At Acca and Haifa were to be found those who had spent most of their lives with him. But they were all longing for his Presence. Among the letters received by him at Ramleh was one from the daughter of a king, expressing as her utmost desire a visit at the threshold of his door. This is the Power of the Spirit.

Thus the friends of the Cause may catch a glimpse of what is in store for them if he visits America. Nor should we spare any pains or hesitate at any sacrifices to ensure his coming. The Reality of Abdul-Baha, the supreme joy of the Kingdom, is found by promoting that which tends to unity and harmony among the friends of God and the whole human family.

"O Son of Man: Lift up thy heart with delight, that thou mayest be prepared to meet Me and to mirror forth My Beauty."

### THE MASHRAK-EL-AZKAR IN AMERICA.

A concise financial report is submitted herewith from the time of the formation of the organization of Bahai Temple Unity, at the first convention held in Chicago, March 21, 1909, to the present:

RECEIPTS.		DISBURSEMENTS.	
At First Convention.....	\$5,666.44	Total paid on land.....	\$24,500.00
From the Orient, 1909-1910.....	7,092.85	Interest on notes and mortgage..	3,000.00
"    America, 1909-1910 .....	7,638.66	Taxes and assessments.....	1,916.28
"    the Orient, 1910-1911.....	1,190.83	Expenses for changing street and	
"    America, 1910-1911 .....	9,262.76	alley .....	329.40
"    the Orient, Third Conven-		Incidental expenses .....	608.03
"    tion, 1911 .....	275.78		
"    America, Third Convention,		Total .....	\$30,353.71
1911 .....	1,656.88		
Total to Aug. 1, 1911.....	\$32,784.20	Balance on hand .....	\$ 2,430.49

#### BALANCE DUE ON LAND.

Mortgage, expires June 24, 1912.....	\$10,000.00
Interest, due December 24, 1911.....	300.00
Interest, due June 24, 1912.....	300.00

Many adverse reports have been circulated about the Mashrak-el-Azkar work. A Tablet was recently received from Abdul-Baha concerning these false reports, in which he says: "If a soul speaks do not be grieved; because this Cause is great, undoubtedly stories and difficulties will arise."

Concerning the remainder of the debt on the land, Abdul-Baha says, "My hope is this, that the affairs become facilitated and with the effort of the beloved of God, the proposition of debt become completed." During the last



visit of Mr. Percy F. Woodcock to Ramleh, Abdul-Baha said to him: "The Mashrak-el-Azkar is the symbol of the real church, which church is the Reality of the Christ. It is for this purpose that we should consider that, as the outward Edifice can gather men of different nations in one place, likewise the Reality of Christ has united the great races of the world together."

*Corinne True, Financial Secretary.*

## NEWS ITEMS.

Abdul-Baha, after staying nearly three months in Cairo—during which time he was interviewed by many prominent people—returned again to Ramleh, the delightful suburb of Alexandria, on July 22d. He was accompanied by Mirza Assadullah, Mirza Moneer, Mirza Mahmoud and Aga Khosro. On August 11th, Abdul-Baha departed for Europe, arriving first in Marseilles, France.

CERSELNIA-TOCARNO, SWITZERLAND—A Bahai home has been established here by Signora Forni, where children physically weak but mentally strong are taken and given a Bahai education. There is also a hospice where traveling Bahais may rest for a few days. The spot is ideal, very high over Lago Maggiore. Signora Forni is also anxious to have three or four Persian boys who would have happy surroundings, education in four languages, outdoor life, vegetarian diet and perfect freedom. It is a beautiful home, where the commands of love are carried out. She has a remarkable gift of healing by natural means, sun, air, water and fruits; that is the reason she asks for children who may not be strong, but have awakened intellects. Her whole life is devoted to training souls for the Cause.

*Annie T. Boylan.*

FORT BOMBAY, INDIA—The House of Spirituality sent the following telegram to his majesty the king-emperor, George V, on the coronation day: "Respect towards the Head of the State is a part of respect towards God." "The people of Baha should be loyal and law-abiding citizens in whatever country they may dwell." Congratulations from the Bahai community of India to his majesty, the king-emperor, George V, on this, his coronation day." We received the following reply from Sir Arthur Begge, private secretary to his majesty, the king-emperor: "I am commanded by the king and queen to thank you and all who joined with you for the loyal sentiments to which your telegram gives expression." The royal reply was an early one and was printed in all the leading papers of Bombay.

Janabe Aga Syed Mustaffa, of Rangoon, with the two revered teachers from Persia, Janabe Aga Abdul Hussein and Janabe Aga Mirza Assadullah, have gone to Calcutta to spread the Cause.

Mr. Pritamsingh, M.A., professor of political economy, Patiala, recently came to Bombay, and is serving the Cause in whatever way he can.

*N. R. Vakil.*

LONDON, ENGLAND—While lecturing before the Theosophists at Derbyshire, England, recently, Mr. W. Tudor-Pole gave the Bahai Message. He states that he has never before seen such interest and enthusiasm aroused, and he was asked to send the following cablegram to Abdul-Baha: "International Theosophical Summer School, in conference assembled in Derbyshire, send through Mr. Tudor-Pole fraternal greetings and desire to unite with your work for universal racial understanding, peace, and fellowship. Dunlop (Chairman)." Abdul-Baha wired the following reply from Marseilles: "Reply Theosophical School. Greeting caused great happiness. Hope godly power will raise the tent of unity for the material and spiritual rest of mankind."

*Arthur Cuthbert.*

# STAR OF THE WEST

[Continuing the BAHAI NEWS]

PUBLISHED NINETEEN TIMES A YEAR

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## TABLET FROM ABDUL-BAHA.

HE IS GOD!

*O thou Star of the West!*

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

## BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS	MONTH	NAME	FIRST DAYS
1st.....	Baha' ( <i>Glendora</i> ).....	Mar. 21	11th.....	Masheyat ( <i>Will</i> ).....	Sept. 27
2nd.....	Jalal ( <i>Glory</i> ).....	Apr. 9	12th.....	Elm ( <i>Knowledge</i> ).....	Oct. 16
3rd.....	Jamal ( <i>Beauty</i> ).....	Apr. 23	13th.....	Kudrat ( <i>Power</i> ).....	Nov. 4
4th.....	Azamat ( <i>Grandeur</i> ).....	May 17	14th.....	Kowl ( <i>Speech</i> ).....	Nov. 23
5th.....	Nur ( <i>Light</i> ).....	June 5	15th.....	Massa'ulk ( <i>Questions</i> ).....	Dec. 12
6th.....	Rahmat ( <i>Mercy</i> ).....	June 24	16th.....	Sharaf ( <i>Honor</i> ).....	Dec. 31
7th.....	Kalamat ( <i>Words</i> ).....	July 13	17th.....	Sultan ( <i>Sovereignty</i> ).....	Jan. 19
8th.....	Asma ( <i>Names</i> ).....	Aug. 1	18th.....	Mulk ( <i>Domination</i> ).....	Feb. 7
9th.....	Kamal ( <i>Perfection</i> ).....	Aug. 20	Four intercalary days.		
10th.....	Eizzat ( <i>Might</i> ).....	Sept. 8	19th.....	Ola ( <i>Lofiness</i> ).....	Mar. 2
			(Month of fasting.)		

Vol. II

Chicago, (September 8, 1911) Eizzat

No. 10

Extract from a Tablet received by Aga Mirza Taraz-o-llah of Gazwin, Persia, concerning the STAR OF THE WEST:

In regard to the STAR OF THE WEST which in Rasht fell into the hands of strangers. There was a wisdom in this. It will have great effect in the future. The editors of the newspapers are mistaken. The literature of the Bahais has encircled the world and not alone Persia. The derision and the scorn of the editors of the newspapers will be the cause of their own undoing and regret. They must loosen their tongues in thankfulness and praise and glorification that—Praise be to God!—Persia has found such influence in America that a magazine like unto the STAR OF THE WEST is founded. This behooveth them to be thankful and not complain. This is the cause of the glory of Persia and the Persians and not their shame. How long this community does not behold the wonders and miracles of Thy Lord!

(Signed) ABDUL-BAHA ABBAS.

The following extract from a letter which was recently received from India, by Mr. Howard C. Struven, of Baltimore, Md., speaks for itself:

For a long time nothing has appeared in the STAR OF THE WEST of importance pertaining to the Mashrak-el-Azkar building. Why is it that we do not hear of further endeavors to collect money and thus approach nearer to its completion? Are we

going to sit still at a time when we have been called upon to serve with heart and soul—even to not withholding our lives? Shall we set aside the explicit commands of Abdul-Baha? Do we love money more than life? Such neglect but reflects upon the Cause. Continuous work is a testimony of vigorous life, while spasmodic endeavor betrays slothful, tired or ebbing energy. We, who by the grace of God, are quickened by His Spirit, must not be overcome by the characteristics of the diseased or dying, but should arise with strength to complete the conquest over death which we have already begun. . . . Abdul-Baha has said, "The Mashrak-el-Azkar will be built, and hundreds of such structures in due season;" also, "It is not a favor to contribute, but a blessing to be allowed to give to such a purpose." Let us not lose this opportunity, but rise up and ask and give. I shall promulgate this matter in India and you do the same in America. Let us start our subscriptions anew and let every one give what he can. I feel strongly in this matter and trust I have not exceeded proper bounds of courtesy. With love and greetings, I am yours brotherly,

*Hashmatullah.*

Our Persian section this issue contains:

(1) Arrival of Abdul-Baha in France; (2) International Peace and the recent Arbitration Treaties between America, England and France; (3) Mohonk Lake Conference on International Arbitration; (4) Tablet from Abdul-Baha to Mr. Albert Smiley, founder of the Mohonk Lake Conference; (5) Tablet from Abdul-Baha to Mr. C. C. Philips, Secretary of the Mohonk Lake Conference; (6) the approaching journey of American Bahais to Persia; (7) recent news between Persia and America; (8) portrait of Mr. A. P. Dodge, of New York City, and his wife; (9) short account of their services in the Cause; (10) an account of the First Universal Races Congress, by Mirza Lotfollah S. Hakein.

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#### NEWS NOTES.

(Continued from page 7)

PZAWHIVE, BURMA.—The Bahais of Rangoon and Mandalay join with us in sending greetings to all. With deep regret we report the death of our brother, Dr. Syed Sajjad Hossain. About twenty of the friends came from Mandalay, one hundred miles distant, to attend the funeral. Representatives of seven religions were present. Bahai rites were performed, although the interment took place in a Mohammedan burial ground.

You will be pleased to know that a daughter of Mahmood Saheb, one of the Bahai friends of Mandalay, has passed a teachership examination. This young woman, whose name is Matin, will undoubtedly assist in educating the Bahai women of Burma. The late Dr. Syed Sajjad Hossain's daughter is preparing for a similar teachership examination. Other Bahai ladies, numbering seven, have also become successful in their examinations this year.

*Khalifa Mohammed Unus.*

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*"Verily, I came from God, and unto Him do I return, severed from all else save Him and holding to His Name, the Merciful, the Compassionate!"*

During the summer, Mrs. Susie C. Stewart, of Virginia, ascended to the Supreme Horizon. She was a very spiritual colored believer, sowing much seed in Richmond. Mr. John Peterson also passed from this life early in the summer, at Mt. Vernon, Oregon.

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Mr. Percy F. Woodcock and Mr. Louis G. Gregory both report great spiritual meetings held this summer in Green Acre, Me.



انشاء الله بزرگوار حرکت خواهند نمود لهذا محض آنکه هیچ مهاجران که  
شهر را در آن برای ملاقات و پذیرائی این یاران محترم  
حاضر گردند این چند کلمه اعلان گردید. حضرت عبداله  
مقام متحد و متفق شده مستر شوستر را بجان و دل ملک و تأیید  
همیشه اجابتی غرب را به سفر در ملک شوق و توفیق  
فرمودند و چنانچه این دسته مسافرین هم از نتایج کمالات  
مرکز میثاق است. در لوح مستر و بهنگام کرده اند که مستر شوستر  
ای ثابت بر پیمان نماندند و بهنگام بسبب روح گردید که مستر  
ایران پیش در دیدنی انصاف این سبب است که مستر شوستر  
یاران گردد و ولایت بر الفت شرق و غرب نماید و توفیق  
شعله بیشتر زند و نفوس بخیر برگردند مرا صفت چنان است  
که خادو با حق دست در آغوش یگیرد باشد و مانند شهید شوستر  
آنچه باشند و مشاره با و بان امتزاج یابند تا وحدت عالم  
مانند آفتاب جمیع آفاق را روشن نماید. مستر شوستر  
ه اشتن و مس باران است با نهایت مهر و باقی از قبل من بجز  
و گوا امید دارم که سفر شما ثمرات کثیر باشد و بسبب نیت دستان  
شما گردد. " در لوح مستر دو کلمه میفرمایند: "سفر یاران  
بسبب محبوب و مقبول ولی با مستر و بهنگام و اگر ممکن بود  
نزدیکتر باشند که چنین بهتر است. قیامگاه نهایت خلوص  
استقبال شما خواهند نمود. آنچه سه سه دو کلمه به قوت گرفته  
دلوانا فی سفر ایران حاصل نمود امید دارم که چنان نیت باید  
کاملی است نیت شرق و غرب کند در سفر ایران یاران نهایت  
سرور از دود شما حاصل نمایند و تأیید است ملکوت الهی بانی  
و فیض شمس حقیقت جلوه نماید. "



## ایران و آمریکا

تجارت مستر از توپلیس بوسیله داج و بیال محترم ایشان. مشا ابراهیم  
از بهائیان قدیم شهر شوگر که هستند. چهارده سال قبل این امریکایی  
قبول نمود و از آنوقت تجارت جدید در بیت ایشان منعقد و در آنجا  
بخدمت یاران و تبلیغ امر الله و تعظیم کتب در سائل امریه مشغول بود  
تجارت مستر داج که از نفوس فیله میخواست که بهر سفرات الهی  
بود و الواجب است که در این است. چند سال قبل با بیال خود بحضور  
حضرت عبداله در عکاس شرف شسته و بعد از آن برای دایران عزت  
خود خواست و الهام باین نعمت بکری فاخر گشتند با چنان مستر  
داج همیشه بر روی اجابتی الهی شایسته بیال دایران شرقی و ایران متفرج  
بود و تکالیف همان نوازی را در نهایت محبت و مهر بانی بجای آوردند و

چهارم آنکه در این مجلس و باکرات و مراتب نیست زیرا  
نخستین شمرده مقصود این است که عداوت و انحصار را میان  
مظاهر و ملل باین درج بود . نخست سال پیش جهت  
ایجاد الله بقوه انسانی اعطای وحدت انسانی در ایران بود  
و بعد از آن ترغیب کرد که ای نوع انسان همه با یکدیگر آید و یک  
گشت خا در هر سال پیش در کتاب ادب امر به صلح عمومی  
فرمود و جمع دول را به صلح عمومی دعوت نمود که حد و لغو هیچ  
دول را وسط مجلس دول تعیین گردد که هیچ دلی تجاوز از آن  
نمواند و اگر از مرزهای میان دول تجاوز حاصل شود و مجلس دولی  
حاکم شود و مانند سایر نوع انسان از او فیصل شود و حکم گردد و اگر  
چنانچه یک طرف تمرد نماید جمع دول را بایستد و مقرر فرمود  
که آن صلح عمومی سبب انباشت عالم از خویش است حال  
چون مخالفان صلح ملل در هر یک تشکیل شد از تقوای  
وحدت عالم انسانی است لهذا اینهاست احترام شهریار  
چنانکه هر که در اینهاست عمومی قیام نموده و در اینها  
رود بروز ان انجمن را باید و لب حصول فوائد کثیره داشت  
و به عیسویه درین طایف عالم کرد و از شما خواهش که احترام  
فاطمه را قبول فرمائید رع

سفرهای میان امریکت به ایران

دو، گدازشده است آنکه مسلمانان کاپس و پس از این است که  
یکی برکت عقلی در دست و دستان و دیگری است دایم رضا عازم  
مظان شدند تا در خدمت ایرانیان مشغول گردند و ازین راه  
بناکالایان را در دست و دستان و بزرگوارت یاران شرف گشته اند  
و در دو ماه دیگر یک دست از هر دو زن بطرف مملکت ایران  
مجنس مقامات اجبار و مساحت سرخو خواهند نمود و همایان  
نفوس از قرار دین است ستره دمی و پهلیم ستره دو کاک  
مس دکان مس دکان مس دکان  
ستره داشتن و مس داشتن و ستره دمی و پهلیم ستره دو کاک  
باین دست گردند قصه حشرات که شهر نبرد ایران ستره دمی  
یاران الهی را ملاقات نمایند طرز دمی جدیدی می نمایند  
و در بطالفت و محبت تحقیق باین شرق و غربی را حاکم کنند و از چهار  
حکم و معارف و حقایق شرقی باین دوازده نبرد و چون حشرات

اگر بگویند اول در این امر عظیم جانفشانی نمایند حق جان و مال بخشنند  
 و راز افکند و تریج و توحید مل و ذهاب نمایند و اعدا و اعدا و اعدا و اعدا  
 عالم انسانی در هیچ اقلیم عالم نکند در ایران مل متحد موجود است  
 و سببی دهد و در دشتی و ذهاب متحد نیز موجود است  
 بهاء الله جان تألیف و تحب در این مل حاصل گردد  
 که حال مانند برادر و بر و مادر و دختر یا یکدیگر متحد و متفق و آفرین نمایند  
 چون در محلی اجتماع کنند اگر شخصی را در گرد از شدت الفت بگفت  
 آنگاه حیران ماند ابداً اثر اختلاف و جدائی ننمید بعضی از راه  
 حضرت بهاء الله در انحصار در این کار جزیره بطریق شایسته  
 اند... ملاحظه فرمود که هر اسامی شخصی حضرت بهاء الله در عالم  
 تاکنون فرمود که عاقبت پنج وحدت جمع فرمود و همچنین کتاب  
 مقدس بسیار از لقم این مشتاق حصار آنگاه باینتر بطریق  
 شد و در هر کس در این کار باید باری چون حضرت بهاء الله  
 در این تشنه انسانی در حدیقه وحدت عالم بزرگس برتری  
 فرمود و انتخاب نیز این محققه و در هر آب باری این حدیقه هستند  
 لهذا لازم دانستم که نسبت و خوشنودی خویش را از انتخاب آنان  
 حکم ناممکنست شما را بر آن بلکه عموم مشرق و غرب و باینتر  
 مشرق نام شما را بر گردادی بیاورند تا این حدیقه صلح مل و مل  
 یکدیگر فرود آید آن تا گیس نام باید دانست عموم حاصل  
 کند و خواهم از شما دارم که احقرات فائده مرا قبول فرمایند  
 ع

شخص محترم ستر فلیس نشی کفر انس صلح ملل

انسان کاملاً کھنوس صمد مثل اعظم تاج ابن قرن غم است  
 ابن قرن نورانی در تاج ابن قرن قبل و نظر ندارد از هیچ قرن  
 ممتاز است بنفسائی اختصاص یافت که کوب در شنیدن بایست  
 آسمانی از افق ابن قرن برود و او را عصاره بناید از جلا خان حکمت  
 ابن قرن کرنی تحفه معجزه است بایس وحدت علم الهی است  
 و تفعات کائنات صحن علمی و اتحاد اهل مختلفه در این نشانه است  
 ایران مرکز اختلاف و نزاع و جدال میں مل بود بدرجہ که حضرت  
 محمود مل خون ملدگر بر جایش میزدند مال یکدیگر را آلتان و تاراج  
 میگرداند و در آیت یکدیگر را آغوش می نمودند نفرت بین مل  
 بدرجہ بود که یکدیگر را آغوش میزدند که حتی از خود را در آغوش می  
 خواستند و خود را در آغوش میزدند و اگر کار می کردند

یکی از مهم ترین کفرانسی های صلیب بن الهی که در این ادوار منعقد گردیدیم. ملکوت باشند خیرست ملکوت الهی میکنند...  
همانا کفرانسی صلیب عمومی موهوم است بود. در این کفرانسی جناب انعام و ارتباط با این گنگرس از برای اجای الهی فضل  
اجل الهی عتیق جان شاد رزاد افراط بر خزان اوله نمودند پس از  
اول هم نمایندگی داشتند. هم چنین در پنج باختر در طرف بهائیان  
در این صلیب حاضر گردید. این کفرانسی سالی یک مرتبه منعقد میگردد  
و دیگر آن به هجده سال رسید. بنویس این اجتماع جناب  
ستر اکبرت اسماعیلی از بزرگان و خزانان امریک است  
این برادر دانشمند فیروز دانا هر سال قریب چهار صد نفر از اعظم  
و سبب این دو کلمه و در فسر و فسر سینه از دانی بر سر علم  
و علم گرفته گردیده باشند که در میان کوه های بسته و غم میانه  
نیو یورک کس خدمت هیچ گشته و نقاطین مشهور در موضوع  
صلیب سلام و فوق و فوق نزاع های دول بواسطه مجلس قضایین  
الهی لایس وین و غیره خطاب به ای غمراه ادله نمایند و آن خطاب را  
که خلاصه افکار دانشندان در این است جناب در اطراف  
جهان انتشار میدهند. لذا آنجا که منشی این کفرانسی  
با مدبر پنج باختر و اسرار رفاقت و دوستی بر خیزد بود لهذا جزین  
نفر از بهائیان ایرانی را توفیق و توفیق نمود که مضبوط  
و تابع نگاری این کفرانسی هم را قبول نمایند که بهر سبب اطلاع  
آنها گردد و هم چنین این افغانان گفتند که بهائیان حاضرند  
در این امور نوعی که اصل نوایس حضرت بهاء الله است  
و جان بازی نمایند. آنکه چند نفری قبول نمودن بمشان در  
کفرانسی ثبت گردید و ده نفری غرض خود را آوردند که برادر  
عضویت در این کفرانسی بر ضد دین حضرت عبدالمهدی با  
بارسی پس از آنکه مدبر پنج باختر و دانشمندان رجعت نمودند  
در باب این کفرانسی و گنگرس منشی کفجه حضرت عبدالمهدی  
عرض نمود و الواح خوانی با قیام حضرت از سما قدرت نازل  
که شخص اطلاع یاران در این مقام درج نماید تا هر کس بداند نفوذ  
این امر تا به درجانی صعود نمود و چون کسی بعد از غایت  
عطی میشود. قبل از نقل این الواح لوح مبارک دین را  
مقتضای نشر نماید. پس "نسخه خطاب شما در گنگرس رسید  
فی الحقیقه فدائی جمال مبارکی هیچ فکری و دگرگونی جز بهشت را و از  
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مجنون بملکوت الهی شوند زیرا این نفوس بدون آنکه

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حضرت ستر البریت اسماعیلی رئیس کفرانسی  
صلیب عمومی ایله الله تعالی

الهی لایس وین و غیره خطاب به ای غمراه ادله نمایند و آن خطاب را  
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جهان انتشار میدهند. لذا آنجا که منشی این کفرانسی

ای شخص عظیم محترم در جلد شدن و خوب تفصیل مجلس  
صلیب که در وقت ریاست شما تشکیل گشته ملاحظه گردید و نهایت  
سود و درج حاصل شد که آنحضرت در نقطه امریک در وقت ریاست  
شخص جلیل مجلس صلیب ملل تشکیل گردد. امروز در علم و جود الهی  
اعظم از این نه در باب آتش آفرینش است در وقت  
جمع دول و دل و سعادت انسان از اول تا به هر امری از این  
اعظم تر و از این نهایت نهایت را دادند بلکه بسبب  
خرق و عجز گردد و باعث ظهور صورت و شال الهی در عالم  
انسانی و خلق فضائل ناگهانی لهذا این مشتاقان هر چند  
آن سرور آشتی نادره ولی این امر عظیم نهایت عالی سبب  
شد که غائبان نهایت محبت حاصل نمودند لهذا تا آخر این  
نام برداریم. این حقیر صلیب ملل را حضرت بهاء الله از برای  
در وقت سال پیش یعنی در سنه پنجاه و یک و بیست و یک  
نمود. در این وقت در این خصوص الواح الواح بسیار  
اول در ایران نشر فرمود و بعد در سایر نواح و انش در آستان  
آنکه در کتاب اقدس که قریب پنجاه سال پیش مازل شد  
مسئله صلیب عمومی را ترجیح فرمود و همو بهائیان تکلیف فرمود

در این کفرانسی هم را قبول نمایند که بهر سبب اطلاع  
آنها گردد و هم چنین این افغانان گفتند که بهائیان حاضرند  
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نمودی. یاران بهائی باید جمیع افکار حرف آن نمایند که چنین سخن  
مجنون بملکوت الهی شوند زیرا این نفوس بدون آنکه

در میان خود راه داده اند و ماران گزیده اسم دارا در استین خود مخفی داشته اند . عرب و ترس و زدن را قانون حیات و سیاست و جود فرض نموده اند و شجاعت و بخت و شرف را از صحنه زندگی محو کرده اند نفوس زکمه و عقده ی ملت و ملت را با نفی از وطن گفند و یا بدار زنند و خاشاک و مغضن نفس برستان و بجای آنها گذاردن امید پیشت رفت و ترقی را بوفایند حکیم خود را در لب کوه آتش نشاند و بگویند هیچ فکر نکنند . در امور دنیویه غرق عظیم ندارند و در فکر انجام هیچ کاری به کار نمیکنند هر امری را به عقل تا یک درایت تنگ خود میسجند و از کلیات خبری ندارند شیاطین فرشته مارا بهر وادی خوانند و مراب بغیر را نه رسد گویند شب را بوز نامند و خلعت را در پشت شالی خادش را گل آسین دارند و بادیه عقیق را گلستان و چمن . ولی مارا امید و طید جان است که انانی ترقی نمود و ایرانیان خصوصاً از بزرگ فطرت بیرون آیند و بهر جهت و جهدی قیام نمایند که در قلیل مدت صفحی از کسبستان معارف و علوم گردد

امروز دانش در امر صلح و صلح خست نمایند و بزرگ دانش در بیان ملل عالم غرور کردند حقیقت را بچشم خود بینند و آگاهی راستی درستی را بگوشت خود بشنوند و به حق البقیع بدانند که حضرت بهاء الله ب سعادت ابدی و تمدن سرمدی آنهاست این مسئله واضح البرهان است که اساس ترقی و علویت هر ملتی همانا کلمه الله یون ذیر اکله الهی را نفوذ و رسوخ که کلمه الله فی را داراند پس امروز فقط و سید ترقی و علمی ایرانیان همانا شست بر این کلمه بهائی الهی است . بهین جهت است که ملل غرب باین تحمیتی برن در تفحص و تجسس آن کلمه الهی هستند زیرا بخوبی معققت شده اند که تیشی و اسامی نفوذ و رسوخ کلمه سیدی را کم نموده اند . تعالیم و بیانات حضرت بهاء الله و عبدالبهاء امروز واسطه ایجاد و اتفاق مابین ملل و دول گردیده آداب انست و فضائل آدیت با طفال بشر آسوخه اساس یگانگی در حدیث بیست جامعه را حکم ریخته . انکاش جمیع ایرانیان قدرا این جهت را امید استند و فوائد عظیمه از پرتو این امر بر میزدند و در میدان هفتاد مملکت قدم میزدند و دوله و مله بلند میکردند و رفشان و درختان بسوی کعبه جانان سبست فتند

۲  
صلح بین المللی  
مسئله صلح بین المللی که یکی از بزرگترین اصول اربهای است در این ایام در نظر دول غرب اهمیت زیادی پیدا نموده و این امر را بهر جهت و جهت است این مسئله را موضوع گفتگو های زیاد نموده و احرار و ابرام زیاد دارند که دول بتدریج آلات حرب و قتل را کنار گذاشتن در طریق صلح و سلام مشی نمایند و دوستی و آشتی را برگزینند و درختن خون هزاران جوانان بی گناه را بترجیح دهند زیرا میل است از آنرا رجحیت و بر بریت قرون اولی است ولی هر قدر این در تخیل تمدن حقیقی بیشتر قدم زنند وجود خود را با خلق دوستی و صفایست خواهد داد و جنگ را از منوم خواهد شمرد دولت امریکا بواسطه انزوای خود از ملل جنگجوی اروپ و جدائی از ملل خود از ممالک آنها قادر بود که در کمال صداقت و بی غرضی در امر صلح بین المللی سخن زنند و از سر این پیشقدمی جوید و واسطه صلح بین دول جنگ گردد و باینجه دول باس و دژها و پس از این قاتل و جنگ دولت امریکا بواسطه صلح و فیصد حرب قرار دادند و بر زندان قبل ستر روز دولت در این امر جدی بزرگ عالم انسانی بنود . بهر چنین بواسطه سبق عقد نامه های تجارتی و دوستی و هر حدی با سایر دول انکایات جنگ و جدال را کنار گذاشت و بجلد سرشتی برای دیگران پیشنها نمود . ولی بزرگترین خدمت با صلح بین المللی همانا عقد نامه های است که در این امر امروز در میان دولت امریکا و انگلیس و فرانسه بسته شد و حال دولت المان و ژاپون هم حاضرند که با دولت امریکا این عقد نامه را ملل بر بندند . بر حسب مواد این عقد نامه که بر بیات جناب شوکتیار بزرگ ایران تفت صلح دوست انجام یافته بهر وقت اختلافی در زمین یا تجارت یا هر چه یا مباحث اصلی می افتد هر ملی باین این مسئله دولت واقع گردد عوض آنکه برای فیصله آن باهمدیگر جنگ نمایند قضاتی از طرفین معین نمود و دولت سوم بطرفی سلام در میان آورد تا در میان آنها بعدالت حکم نمایند انجام این معاهدات بزرگترین شکامکاری سیاسی اینقرن بحساب میروید و بر و آن در صلح و ممالک غرب پیشک و طرب نمایند و خود را بورد و در قرن دهمی سلام ابدی نزدیک می بینند و در این راه ملت شتی و نویدی می پز امید میدهند





# نجم با ۱۳۲۹

شماره دهم  
۱۴ ريسان المبارک ۱۳۲۹  
فهرست مندرجات

- ۱ ورود حضرت عبدالهء بر ملکت فرانسه
- ۲ صبح بين المللی بستان مقدس صلح دائم بين دول امريکا و انگليس فرانسه
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- ۱۰ اول گنگره نزاعی عالم در لندن بقم هارز الطف آبر حکيم

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# STAR OF THE WEST

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[Reprinted from *The Christian Commonwealth*, London, Eng., issue of Sept. 13, 1911.]

## TOWARDS SPIRITUAL UNITY.

An Interview with Abdul-Baha.

Dialogue Between Abbas Effendi and Rev. R. J. Campbell, M.A.

For years past, word has been coming to the West that a new prophet has arisen in the East, and that a great religious movement, starting in Persia, was spreading far and wide. Reports were vague and conflicting, but gradually the main facts emerged. Particulars have been given in *The Christian Commonwealth* from time to time, and in our last issue appeared in outline the story of the movement and its leaders. The founder was Seyyed Ali Muhammad, whose "manifestation" took place in Shiraz, Persia, in 1844, before he was twenty-five years of age. He assumed the name of Bab (gate), and at the end of six years, mostly spent in prison, was with one of his devoted followers, publicly shot by order of the Shah's Government. For a short time Mirza Yahya of Nur, who was only twenty years of age, was, under the title of Subh-i-Ezel ("The Morning of Eternity"), regarded as leader, but the succession ultimately devolved upon his elder half-brother (born November 12, 1817), Mirza Husayn 'Ali, or Baha'u'llah ("The Splendour of God"). He came to be recognised as the One ("Whom God would manifest") whose advent the Bab had foretold, and during his lifetime disciples rapidly multiplied. Upon the death of Baha'u'llah (at Acre on May 28, 1892), his son Abbas Effendi (also called Abdul Baha, "the servant of Baha") succeeded him, and it is he who is now visiting this country.

Some months ago I received private information that Abdul Baha might possibly visit this country, and recently he dispatched from Switzerland the telegram published in our columns a fortnight ago. On Monday evening of last week "The Master," as his followers naturally call him, arrived in London, and on Tuesday I had the privilege of meeting him. "What is he like?" Let me quote the words of one who visited him at Akka a few years ago:—

"He is of middle stature, strongly built. He wears flowing light-coloured robes. On his head is a light buff fez with a white cloth wound about it. His long grey hair rests on his shoulders. His forehead is broad, full, and high, his nose slightly aquiline, his moustaches and beard, the latter full, though not heavy, nearly [now quite] white. His eyes are grey and blue, large, and both soft and penetrating. His bearing is simple, but there is grace, dignity, and even majesty about his movements. . . . We see the benignity and the kindness of his countenance."

It was interesting to find Abdul Baha well acquainted with *The Christian Commonwealth*. "He is very pleased with what you write in your paper," were the first words, after a cordial welcome that came through the interpreter. "Some of the papers write things that he does not like and are not correct, but you write about what you know." The production of an early copy of our last issue caused some merriment. The fact that it was printed a day before the date it bore amused him, and when the paragraph, "A meeting between Abdul Baha and the editor of *The Christian Commonwealth* took place yesterday (Tuesday) afternoon. Some particulars will probably appear in our next issue," was translated to him, he said, with twinkling eye, he was very pleased with our "prophetic writing." Of the preceding passage, referring to the fundamental unity of all religious faith, Abdul Baha said, "You have written all that I can say to you. That shows that we are one in spirit."

Alluding to his visit to this country he said he wished to gain strength and to see his friends; the length of his stay would depend upon the state of his health. After forty-two years' imprisonment he was glad to be able to travel. I asked whether it was correct, as has been stated, that he was born in prison. No, he said; he was born in Teheran, the capital of Persia, in the spring of 1844. I gathered that at that time his parents were of good position and dignity. When the boy was nine years of age, the family was exiled from Teheran to Bagdad. From the beginning, the movement had been under the ban of the civil power, and sometimes, through mistaken zeal, such as that of Peter when he struck off Malchus' ear, some disciples came into direct conflict with the government. It was the attempted assassination of the Shah of Persia in 1852 by a young Babi, who had lost his mental balance, that led to the arrest of Baha'u'llah and the banishment of the family and many of their co-religionists. From Bagdad, Abbas Effendi, with his father, was transported to Constantinople and Adrianople, and, finally, in 1868, to Akka, in Syria. Here Baha'u'llah remained a prisoner until his death in 1892, and here his son, Abdul Baha,

(CONTINUED ON PAGE FOUR)

# STAR OF THE WEST

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No. 11

[*Special to the STAR OF THE WEST.*]

## ABDUL-BAHA IN LONDON.

Abdul-Baha duly arrived in London on September 4th, and his visit to this country has been notified and commented upon in all the great London dailies. The great majority of articles that have appeared are both restrained and dignified in tone and there has been a welcome absence of sensationalism in the descriptions of Abdul-Baha's appearance and in the accounts of his life and work. Everywhere wonder is expressed that 40 years of imprisonment and suffering should have been so heroically borne and should have left so few physical traces of the terrible and lifelong strain that has fallen to his lot. Abdul-Baha was tired by the long journey but found his London quarters both comfortable and convenient. The rush and roar of the great metropolis have greatly interested him but at all times he gives one the impression of living a greater and fuller life, which takes little account of temporary material surroundings, recognizing instead the all-pervading power of the One Spirit pulsating throughout the whole universe.

Abdul-Baha receives all who come to him, whether great or small, providing they show a real interest in the Great Truths for which BAHÁ'O'LLAH stood. Countless press correspondents have been received and they usually retire from the interview greatly impressed by his noble dignity and spiritual simplicity. Many of the London dailies refer to him as the great Persian Prophet, but in *The Observer* (Sept. 10) and other papers, Abdul-Baha expressly states that he simply claims to be the Son of a Prophet and refers all enquirers to the Teachings and inspired life of his Father, BAHÁ'O'LLAH. Believers from the world over have gathered in London during the present month and express keen gratification at the tremendous wave of interest now being taken here in the Bahai Message. Abdul-Baha has been visited by many well-known leaders of thought now in this country.

He rises about 5 a. m. and works for some hours at his correspondence. Interviews commence soon after 9 a. m. and last until midday. After lunch he takes a short rest and then usually drives out into the parks or to visit various people who are deeply interested in his work. Gatherings of friends take place nearly every evening and he has given some wonderful discourses at such times. Many pilgrims have been deeply stirred and inspired by the Teachings and advice they have received from him during his visit.

He is quite vigorous and looks both well and cheerful and is undoubtedly impressed by the real depth of interest and feeling that are being shown toward him in England. With very great reluctance and only as the result of insistent pressure Abdul-Baha consented to be photographed and in a few days a reproduction will probably find its way into the illustrated press throughout the civilized world.

On Sunday evening, Sept. 10th, Abdul-Baha accepted an invitation from Rev. R. J. Campbell to visit the City Temple. The visit was kept secret, but the congregation was as usual very large, probably well over 2,000. Abdul-

Baha spoke from the pulpit for about nine minutes and the tense thrill vibrating throughout the whole building was most strongly marked. He spoke in Persian, in full, vibrant tones and the whole congregation was held spell-bound. For the first time probably, in the history of the Bahai Movement, its venerable leader addressed a great public gathering, and those of us who were privileged to attend can never forget the wonderful impression produced. It seemed to us as if a new page in history was being turned over and as if a new religious and spiritual epoch was being outwardly launched upon an expectant world before our very eyes.

Abdul-Baha closed his address with a short but most impressive blessing, a translation of his words, previously sanctioned by him, was read and created widespread interest. Mr. Campbell then expressed his deep appreciation of the great honor and privilege that had been bestowed upon his church by the presence of Abdul-Baha and in a few carefully chosen words spoke of the Bahai Faith as one of the most remarkable Movements of this or any age. The service then closed with the singing of the doxology and a short prayer. In the vestry Abdul-Baha expressed keen delight at the reverent and prayerful attitude of the congregation and his visit will most certainly bring great blessing to the City Temple and the many activities that centre around it.

Probably Abdul-Baha will remain in England for another ten days and will then cross to Paris before returning to the Near East for the winter months. His presence among us is a profound blessing and its unifying spiritual effect will grow unceasingly. The power of the Spirit of Unity, when strongly and insistently developed will attract him to America at some future date. No other power will bring him among you. The believers in England are fully conscious of their own shortcomings and had it not been for the wonderful work of the Universal Races Congress, Abdul-Baha would hardly have visited London this year. However, the great power and privilege of his presence have been given to us and in return we would wish to do everything we can to be of service to the Bahais in America and throughout the world. It is to be hoped that some representative of the Bahai Movement in London will be able to visit the States at no very distant date, in order to help forward the work there and to describe the wonderful and spiritual effect of Abdul-Baha's presence in London.

Abdul-Baha, Servant of God! No other title would be so appropriate or so dignified. The work now being so triumphantly brought to fruition by this great Master of Men will endure throughout all future ages and the great spiritual ideals that lie behind it will become actual realities, possibly within the boundaries of the present century! Surely we require no greater inspiration than this!

W. T. P.

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#### TOWARDS SPIRITUAL UNITY.

(CONTINUED FROM PAGE TWO)

spent forty years within the fortifications. Three years ago, on the proclamation of the Turkish constitution, he became free. During his long imprisonment he thought not of himself, but of others; he enjoyed continual communion with God, he ministered to the needs of his fellow-prisoners, and it was because he lived this unselfish life that he survived while many others perished. "A captive for the cause of God," his interpreter explained, "his prison was to him as a palace. His body was suffering, but his soul was free."

The invariable tendency on the part of the followers of a great religious leader is to attribute to him supernatural powers. Abdul Baha emphatically disclaims possessing any such, and even deprecates the description of himself as a prophet. He told me he had never spoken a single word implying that he had right to such an

appellation. "I am simply a servant of God," he said, "and I do not wish to be called anything more than that." He assured me that he has no desire to found another sect. "The foundation truth of Baha'u'llah is the foundation truth of all religions. The principles of the prophets of Israel and of Jesus Christ and of other religious teachers have been largely forgotten; Baha'u'llah has renewed them. Therefore, the Bahais have for the followers of other religions the greatest love and yearning, because they know that mankind is one. Baha'u'llah seeks to promote and establish friendship and union. He addresses himself not to a sect, but to the whole world. We are all branches of one root, blades of grass in one meadow. It is misunderstanding that has caused divisions and differences between mankind. If the truth were brought to people they would understand that they are all one, and each would say, This is the truth I have been looking for. Because the principles taught by every true prophet are the same; there is no difference between them.

"What is the distinctiveness of the Bahai faith? what is its special contribution to world-religion?"

"The proclamation of the unity of mankind, and consequently, peace between all nations and also the renovation of the teaching of the prophets whom God has sent to the world, and its presentation in a form suitable to our time. When Baha'u'llah appeared in the East proclaiming the unity of mankind all the powers of Persia were directed against him but in spite of all opposition he spread his message. For fifty years he endured, often in chains, the greatest suffering; four times he was exiled from country to country but his voice could not be silenced, his influence could not be stopped. As a result of his life and teaching the different sects of Persia are becoming one family of God; the Mohammedans, Christians, Jews, Zoroastrians who have accepted Bahaism are now in the greatest unity and harmony. There is no more any war between them; each honours the head of other religions: Mussulmans are honouring Moses and Christ; Christians are honouring Mohammed and Moses; Jews are honouring Jesus and Mohammed. They have learned to love one another, and are becoming one. The cause of unity is the cause of life itself, it is divine; that which leads to division or hatred is satanic. Religion should make for unity. The prophets did not come to bring about distrust and separation. Ignorance is the cause of division and hatred. Religion is like medicine; it is meant to cure, but in the hands of unskilled or bad physicians what should effect a cure may create disease, what should give life may cause death. Therefore we must strive with all our strength, with all our heart, to promote only that which leads to unity and life."

It is not surprising that people in increasing numbers are attracted to the Bahai faith by its catholicity, the loftiness of its ethic, the simplicity of its teaching, its complete freedom from narrow and exclusive dogma. It has no organization, no hierarchy; no ritual, no fixed places and times of meeting; in short, it is spirit and life. It does not seek to proselytise; you can be a Bahai without ceasing to be a Christian, a Jew, or a Mohammedan. There are adherents of the Bahai faith in every country in the world; in Chicago a monthly organ has appeared, "THE STAR OF THE WEST," printed partly in English and partly in Persian. There is a considerable body of Bahai teaching of which some particulars have already appeared in *The Christian Commonwealth*, and further accounts will be given from time to time; the essentials of the faith may be gathered from Abdul Baha's utterances given above and below. Following the practice of Baha'u'llah, Abbas Effendi issues from time to time written tablets for the edification of Bahais and all who care to read them. He volunteered to write one such for *The Christian Commonwealth*; this, in Persian character, will be reproduced in facsimile in our next issue, together with a summary in English.

It has been my good fortune to meet Abdul Baha several times during the past week. In one conversation I sought his impressions of England. Coming straight through to London, and having so far had only a few motor drives in the West End, he has not had much opportunity of observing the life and habits of the people generally, but already he has been much impressed by the freedom we enjoy. "I admire the liberty you have in England and the use you make of it," he said. "Every person in this country can go his own way and say what he thinks without anyone making him afraid; in fact, he is king of himself."

"Do you consider we have too much liberty?"

"Oh, no; you all seem to be perfectly comfortable and perfectly safe. Freedom of thought and speech enlarges the circle of one's understanding and leads to progress and unity. English people ought to be happy."

Abdul Baha is married, and has had eight children, four of whom are living.

He was frequently urged, in accordance with Mohammedan custom, to take a second wife, the more so that he has no heir; but he is a believer in monogamy, and says that if it had been God's will that he should leave a son the two born to him would not have been taken away.

I happened to be in the room when Rev. R. J. Campbell was announced. There were also present several English ladies, Mr. Dreyfus-Barney (who kindly acted as interpreter), Tamaddon-ul-Molk (Abdul Baha's secretary), an elderly Persian scribe who sat like a statute taking notes of the Master's words, and another Persian gentleman—altogether a picturesque mingling of East and West.

#### MEETING BETWEEN ABDUL BAHA AND MR. CAMPBELL.

Immediately Mr. Campbell entered the room Abdul Baha rose from his chair and advanced to meet him with smiling face and arms extended. The elder man grasped both the hands of the younger, and, retaining them, warmly greeted him. His expression and manner showed that he regarded the occasion as no ordinary one. Standing face to face, linked hand in hand, in the centre of the room, these two spiritual leaders of world-wide fame—Eastern and Western, but essentially one in their outlook on life—formed an impressive picture that is stamped indelibly on the mind's eye of all who were privileged to be present. The meeting was so remarkable that I ventured to take notes of the conversation (conducted through an interpreter), and here reproduce them. It should be mentioned that the note-taking was quite unpremeditated. Neither speaker was aware that his words were being recorded. The conversation was private, and permission to publish was given with reluctance.

Abdul Baha first inquired after Mr. Campbell's health, and said he had been very anxious to meet him. The conversation then proceeded as follows:—

R. J. Campbell: I have long looked forward to this opportunity.

Abdul Baha: That is proof that both our hearts are at one.

R. J. C.: I think that is true.

A. B.: There is a Persian saying that hearts that are at one find their way to one another.

R. J. C.: I do not think that saying is peculiar to Persia.

A. B.: Often two people live in the same house in constant intimacy, but their hearts are not united. Here are two men, one living in the East and one in London, whose hearts were coming to meet one another long ago. Although in the material world we were far apart, we have always been near in the spiritual world. The real nearness is the nearness of the heart, not of the body.

R. J. C.: The spirit knows no nationality.

A. B.: Praise be to God that now there is between us a material as well as a spiritual tie, the union is perfect!

R. J. C.: I am so glad that you took the resolution to come to England, even though you can remain only a short time.

A. B.: From the time I left Egypt my purpose was to come here, but I remained a few days on the Lake of Geneva for change of air.

R. J. C.: I know many of your friends who are also mine.

A. B.: I have read your sermons and speeches.

R. J. C.: And I have read yours.

A. B.: That is a proof of unity. As I have read your sermons (with a humorous smile), you have to read mine.

R. J. C.: I see on my left one who has spoken from my pulpit (Tamadden-ul-Molk).

A. B.: We are all friends of one another (hands raised as in benediction). We have spread the proclamation of universal peace, therefore we are friends of people all over the world. We have no enemies; there are no outsiders; we are all servants of one God.

R. J. C.: That is good.

A. B.: Worshipers of one God, we are recipients of the graces of one God. Men have made differences and divisions; God did not establish them. God has created every one, and treats every one equally. He is merciful to all and gives food (lit. "livings") to all. God knows every one. To him none is a foreigner. We must follow his example.

R. J. C.: What is distinctive of the Bahai movement as compared with the faith out of which it came?

A. B.: The Bab foretold the coming of One after him who would address the whole world. We are the followers of that One—Baha'u'llah. When he manifested himself, some of the followers of the Bab did not receive him. Those are called



Babis; the disciples of Baha'u'llah are Bahais. The Bab came as a reformer of Islam, and foretold the coming of a greater one in his footsteps. Instead of confining his revelation to the Moslem world, Baha'u'llah gave it forth to all mankind. The narrow-minded ones, even those who meant well, could not understand so broad a movement, they were not strong enough to follow Baha'u'llah; they said, "He is speaking a language we cannot understand." Therefore they are called Babis.

R. J. C.: What a close parallel to primitive Christianity! The Judaising portion did not wish the Gospel to go any further.

A. B.: It has come about, by their narrow-mindedness and exclusiveness, that the Babis are now opposed to all the other religions; they want to keep rigidly to the teaching of the Bab, and convert everybody to it. The Bahais recognise the truth in all religions. They come from the same root, but there is now that difference.

R. J. C.: A difference of attitude.

A. B.: Their conduct is absolutely different.

R. J. C.: How many Babis are there?

A. B.: Very few.

Interpreter: Perhaps 200 or 300 in Persia.

R. J. C.: It is suggested that there are three million Bahais.

Interpreter: There are no statistics. The Babis are more politicians than anything else. Some Persians, who do not live the life, are not acquainted with the life, claim to be Bahais, because they know the Bahais are the advanced people.

R. J. C. (to Abdul Baha): I should like you to visit the City Temple.

A. B.: I should like to come. I know that the City Temple is a centre of progress in the religious world, and seeks to promote a universal understanding. As you have been a promoter of unity in the Christian world I hope you will strive to bring about unity in the whole world. A man first wants unity in his own family, and then as his intelligence expands he wants unity in his village, then in his town, then in his country, then in the world. I hope you will strive to unify the whole world.

R. J. C.: We are doing what we can. We believe that religions are many, but Religion is one.

A. B.: The principle of religion is one, as God is one.

A Lady: Mr. Campbell's reform movement in Christianity is helping the world of Islam. The attitude of the New Theology is one Moslems can understand; they cannot understand the divisions of Christianity.

R. J. C.: I have had some evidence of that.

When Mr. Campbell left it was with the understanding that there would be a further meeting.

#### ABDUL BAHA AT THE CITY TEMPLE.

Abdul Baha attended the evening service at the City Temple on Sunday. No announcement of the visit was made, and, although the sight of the Persians and other members of the suite in the congregation excited curiosity, very few people were aware that the Bahai leader was expected. The service proceeded as usual until the hymn immediately preceding the sermon. Whilst this was being sung a venerable figure, clad in Persian robes, was seen slowly ascending the stairs of the pulpit. When the hymn was finished Mr. Campbell placed the distinguished visitor in his own chair, and then, addressing the crowded congregation, said:

"I propose to shorten my sermon this evening, because we have a visitor in the pulpit whose presence is somewhat significant of the spiritual drawing-together of East and West, as well as of the material drawing-together which has long been going on, and I think you would like to hear his voice, if only for a few moments."

Mr. Campbell spoke on "The Use of the Will in Prayer," (Luke xviii. 1). He then said: "This evening we have in the pulpit of the City Temple the leader of one of the most remarkable religious movements of this or any age, a movement which includes, I understand, at least three million souls. The Bahai movement, as it is called, in Hither Asia rose on that soil just as spontaneously as Christianity rose in the middle territories adjoining, and that faith—which, by the way, is very closely akin to, I think I might say identical with, the spiritual purpose of Christianity—that movement stands for the spiritual unity of mankind; it stands for universal peace among the nations. These are good things, and the man who teaches them and commends them to three millions of followers must be a good man as well as a great. Abdul Baha is on a visit to this country—a private visit—but he wished to see the City Temple; and I think I am right in saying for the first time in his life he has consented to lift up his voice in public. He does not address public meetings,

he does not preach sermons; he is just a religious teacher. He spent forty years in prison for his faith, and from his prison directed the efforts of his followers. There is not much in the way of organisation, but simple trust in the Spirit of God. We, as followers of the Lord Jesus Christ, who is to us and always will be the Light of the World, view with sympathy and respect every movement of the Spirit of God in the experience of mankind, and therefore we give greeting to Abdul Baha—I do not know whether I could say in the name of the whole Christian community—that may be too much—but I think in the name of all who share the spirit of our Master, and are trying to live their lives in that spirit. Abdul Baha, I think, intends to say a word or two in response to this greeting that I address to him in your name."

#### ADDRESS BY ABDUL BAHÁ.

Abdul Baha then advanced to the front of the pulpit, and addressed the congregation. He spoke for eight minutes in Persian, with considerable animation, his voice rising and falling as in a rhythmic chant. Towards the close he placed the palms of his hands together as in prayer. The translation was afterwards read by Mr. W. Tudor Pole, as follows:—

*"O noble friends, seekers after God, praise be to God! To-day the light of truth is shining upon the world in its abundance. The breezes of the heavenly garden are blowing throughout all regions. The call of the Kingdom is heard in all lands, and the breath of the Holy Spirit is felt in all hearts that are faithful. The Spirit of God is giving life eternal. In this wonderful age the East is enlightened, the West is fragrant, and everywhere the soul inhales the holy perfume. The sea of the unity of mankind is lifting up its waves with joy; for there is real communication between the hearts and minds of men. The banner of the Holy Spirit is uplifted, and men see it, and are assured with the knowledge that this is a new day. This is a new cycle of human power. All the horizons of the world are luminous, and the world will become indeed as a garden and a paradise. It is the hour of unity of the sons of men, and a drawing together of all races and all classes. You are loosed from ancient superstitions which have kept men ignorant, destroying the foundations of true humanity. The gift of God of this enlightened age is the knowledge of the oneness of mankind and the fundamental oneness of religion. War shall cease between nations, and by the will of God the Most Great Peace shall come; the world will be seen as a new world, and all men shall live as brothers. In the days of old an instinct for warfare was developed in the struggle with wild animals; this is no longer necessary; nay, rather, co-operation and mutual understanding are seen to produce the greatest welfare of mankind. Enmity is now the result of prejudice only. In the 'Hidden Words' Bahá'u'lláh says 'Justice is to be loved above all.' Praise be to God, in this country the standard of justice has been raised; a great effort is being made to give all souls an equal and a true place. This is the desire of all noble natures. This is to-day the teaching for the East and for the West; therefore, the East and the West will understand each other and reverence each other, and embrace like long-parted lovers who have found each other. There is one God; mankind is one; and the foundations of religion are one. Let us worship Him, and give praise for all his great prophets and messengers who have manifested his brightness and glory. The blessing of the Eternal One be with you in all his riches, that each soul according to his measure may take freely of him! Amen.*

Mr. Campbell: "I think you will probably agree with me that this is an interesting as well as a unique occasion, and that what we have been listening to, in that brief message uttered by a spiritual teacher from the East, is in spirit the same message that you are listening to on the authority of Jesus week by week. It is a great time, a time of the drawing-together of all people. East and West join hands in the City Temple to-night."

The service closed with the doxology and benediction.

After the service, in the City Temple vestry, Abdul Baha wrote a few sentences in Persian in the pulpit Bible and added his signature, as follows:

*This book is the Holy Book of God, of celestial inspiration. It is the Bible of Salvation, the noble Gospel. It is the mystery of the Kingdom and its light. It is the Divine Bounty, sign of the guidance of God.—Abdul Baha Abbas.*

Asked by Mr. H. W. Chapman his impressions of the service, Abdul Baha replied: "It is an assembly which is turned to God. The light of guidance is shining luminous here. The bounty of the Kingdom was spread, and all hearts were praying to God." As he took his departure Abdul Baha said in English, "I am very happy." So were we all!

A. D.

# STAR OF THE WEST

[Continuing the BAHAI NEWS]

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## TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. II

Chicago, (September 27, 1911) Masheyat

No. 11

Mr. Chas. Mason Remey, of Washington, D. C., has returned from London, Eng., bringing the following message from Abdul-Baha to the friends in the West:

Regarding the Mashrak-el-Azkar, Abdul-Baha said, "Its building is the most important of all things. This is the spiritual foundation. For that reason it is the most important of all foundations. From that Spiritual Foundation will come forth all manner of advancement and progress in the world of humanity. Therefore, how great is its importance." Later on Abdul-Baha said that the believers have many duties to perform. They should associate themselves with and assist all good causes. Aiding and supporting educational, charitable and other philanthropic institutions should form a part of their work. They should serve and unite with all people in humanitarian works.

From these and some other remarks which I was unable to write down verbatim, I saw that Abdul-Baha wishes us—his followers—to regulate our lives each according to the conditions which surround the individual. No defined rule applicable to all can be laid down. Everything in daily life has its importance, nevertheless some things are of comparatively greater importance than others. Therefore, when Abdul-Baha says that the building of the Mashrak-el-Azkar is of the *greatest importance* he means that of all institutions in the world the building of that edifice is of primary moment. Surely he has given us all the instructions necessary in this matter. Now all which remains is for us to unite and to do the work. Whatever the believers do in unity will be pleasing and acceptable to Abdul-Baha. He wishes all to be perfectly free to serve as they feel moved, therefore when we see people wishing for things other than what we consider to be the most important thing, we should in no way criticize nor condemn their methods, for such is against unity and unity is our safeguard and light of guidance in all matters. Abdul-Baha gave me to understand that the *consultation of the believers is of the greatest importance in Bahai work. This is absolutely necessary before unanimity of action can be reached.*

Our Persian section this issue contains: (1) Tablet by Abdul-Baha revealed on the eve of his departure for Europe; (2) an account of his visit to London, England; (3) regarding his coming to America.

و از آنها کتابی برضد امراش تصنیف داشت و خواست  
 داد بفرستد به فرمودند که چون نور از ظلمت رب  
 و دهرش نماند و بهای نوع اهل حقیقت از دشمنان  
 مغضین نترسند  
 از یوم و در در مبارک به لندن جرایم خبر آن شهر  
 مغالطت مفسد در خصوص امراش مرقوم نموده اند  
 یک در تجدید تعریف این دین عمومی بایان محبت  
 آیز و حقیقت درج نموده اند و حتی نگارانی در این باب  
 بجای امیریک رسیده که انشا الله بتدریس در شان  
 آینه به ترجمه دانش آنها خواهیم گوشتید و همچنین بعضی  
 از عکاسان بی معتبر بحضور مبارک شرف گشته و از نهایت  
 محبت و رافت نسبت به ملت انگلیس اذن غایت  
 فرمود که عکس مبارک را بردارند و چندین عکسها  
 بسیار خوب برداشته اند است . از دفتر معلوم  
 حضرت مولی الوری چندی دیگر در لندن توقف نموده  
 و از آنجا عازم پاریس خواهند گردید

### سفر عبدالبهاء بامریک

باز آو حلقه بر در زندان شوق زن  
 کا جابرا دو دید چه سسار بر در است  
 باز آنکه در ذوق تو چشم آید و در  
 چون گوشت روزه دلد بر الله اکبر است  
 دانی که چون بهی گذرانم روزگار  
 روزی که بدین میگذرد روز محشر است  
 گفتم عشق را بصوری دوا کنیم  
 هر روز عشق بیشتر و صبر کمتر است  
 صورت ز چشم غائب و اخلاق در نظر  
 دیدار حجاب و معانی برابر است

از دفتر معلوم حضرت عبدالبهاء سفر خود را در این  
 ایام بمالک اروپا منتهی نمود و اجای این صفات  
 را از ملاقات جمال مبارک محرم خواهند نمود

این خبر بسیار سب حزن و اندوه قلب کثیره است  
 و از آنها رات ناسدی در وجه هویدا آشکار و پراچ  
 باران را عقیده رانمی بود که حضرت مولی الوری از روی  
 رافت و محبت بهائیان امریک را مصدر افتخار  
 و جبات فرمود و پس از سفر در مالک اروپا  
 این اتفاق را از اول شمس حقیقت در مشرق و مشرق  
 فرمود و از باز یقین است که این قلب بشه  
 از راه سبیل بیانات الهی خود نموده اند و از فیض حضور  
 بی بهره ننمایند زیرا فی الحقیقه از یوسکه مرکز مباحق  
 شهر جفا خارج شد و در مملکت معرجه اقامت فرمودند  
 عزیزترین اسید بهائیان امریک سفر مبارک باین صفات  
 بود . در اول از هر طرف عرایض مفسد شفی ارسال  
 حضور فرستادند بعد جمیع باران کینه از بهائیان  
 شکاف خود نیویورک و دانشمندان انتخاب نمودند  
 عمومی که با مضای تم غیری رسیده بود حاضر نموده ارسال  
 حضور داشتند و از همان ایام حضرت من الله  
 در الواح کینه که اغلب آنها در این جریده چاپ و انتشار  
 گردیده است فرموده اند که یقیناً تزیین خواهند آورد  
 شکی نیست که امروز برای اعلان عمومی نظم مملکت است  
 دانش را عظم نجات الله و ترویج عام کلمه الله امریک  
 محتاج به حضور حضرت عبدالبهاء است زیرا هر انوار  
 نفوس از بر نفیست بیدار خواهند شد و در مشرق  
 رحمن داخل خواهند گردید افق امر بستاندای قوا  
 در مشق خواهد گردید و گلستان الهی به گل در بخت  
 ترین خواهد گشت . چون در این ایام بعضی اخبار  
 ناسیدی از باب وصول گردید باز اجای الهی در  
 هم جمع شد در فکر آن هستند که دوباره عریضه عمومی  
 بحضور مبارک بنرستند و از جمیع قلب الحاح و آناه  
 کنند که پس از توقف در آفاق اروپا بامریک  
 ایام بمالک اروپا منتهی نمود و اجای این صفات  
 را از ملاقات جمال مبارک محرم خواهند نمود

را نمی بیند دلی چند خطه نگاشت که کل بر حقائق روحانی  
 و نباتات الهی بی بره یک دل و یک روح کشند و آن  
 هیچ بجز حکم یک جبهه و یک قلب پدیدانمود و مثل یک  
 فی بود که حضرت عبدالهیار در آن سروده ای ملکوتی و انعام  
 لاهوتی میسرود و چون خطاب مبارک از پیشگاه حضرت رسید  
 آن در باری ان تبت له محامره نمود بود که گویا هر یک  
 در عالم عشق محبوب سیر و طیران می نمودند و جانها را ز  
 قوا لب خراج شده در جرات و دلکش محبت مودکی  
 عالمیان و سرور آدمیان بساحت دگرش رفته بودند  
 و چون در آخر نطق مرکز فراق دست های مبارک را  
 به سمت ملکوت الهی بلند نمود و از درگاه الهی رجای برکت  
 نهادی برای آن جمع کرد سامعین باندانده شاعر  
 و منجذب گشته که خراج از توصیف آن بشر است  
 فقط مثل آن بود که پس از هزاران سال تشنگی آب  
 حیات رسید و بعد از بسیر و ساینها بمنزل مقصود  
 وصول یافته اند و جمیع بر تحقیق رسیدند که روح الله  
 و نور العزیز در آن مجلس حاضر و بواسطه قوت روحانی  
 حضرت عبدالهیار اتحاد حقیقی روح و یگانگی بر سر گذاشت  
 نمودند پس از آن مستر تودریل که یکی از  
 بستن لندن است برخواست و ترجمه نباتات  
 مبارک را برای سامعین قرائت نمود تا آنکه کل  
 بر مضامین آن اظطرب یافتند (ترجمه خطاب مبارک در  
 جریده لندن چاپ و ما امید داریم که نزدی فارسی آن  
 باین بادار رسیده تا برای مسترکین شرق در صفحات  
 نجم باختر درج نمایم) چون مجلس بانهی رسید مردم  
 متفرق گشتند جمعی در جلوی در کسبیا جمع شدند و آنست  
 تا زمانیکه حضرت عبدالهیار بیرون آمدند و بسیاری از  
 خود را در دست دهند و بعضی در نهایت احترام  
 دامان مظهر را احساس میکردند بعد از این نباتات  
 فرمودند که جمال مبارک در ایام زندگانی بایشان عطا  
 صحیح دان بودند که در صفحات غریب ظهور ملکوت  
 الهی را اعلان خواهند نمود و این بنود است و این که کامل  
 گردید و در همان وقت اخبار جان پرور را این مجمع

از لندن باطراف شرق نگران فرمودند  
 قبل از ورود حضرت عبدالهیار به لندن "لیدی علوم  
 فیلد" که یکی از بهائیان ثابت است خانه خود را تقدیم  
 حضور نمود که در ایام توقف در لندن در آن بیت منزل  
 بفرمایند و حضرت مولی الوری از روی رحمت قبول  
 فرمودند و هر روز از دم آفتاب تا نصف شب  
 باستانه برود و یار و ایثار باز و مردم از جا بجا  
 در آن دانا و پیر و برادران و مرد و بزرگ و کوچک و علمای  
 و ادبا بکحض مبارک شرف شد در کثرت فیوضات  
 لایقانه بنمایند و از داری علوم و حکمت الهی بهره ای  
 وافر ببرند متغذیات و امور حضرت عبدالهیار  
 در این سفر حزن و احصاء و شراج است پس  
 انگشتن عرایض بهائیان امریک را اذیت حضرت فرمود  
 فرمودند: "به اجای الهی در امریکا بگو که من خالد  
 خیلی مغولم بسیار کار دارم و دقیقه برای نوشتن  
 الواح نامه است معجزا همیشه در قلب من حاضرید  
 و در مشاجرات برای شما دعا بنام من خالد قادر شستم  
 که سفر خود را بسفینات امریک آگاه کنم ولی این  
 در آیند در سفر دیگر با مریکا خواهیم آمد و بارها ملاقات  
 خواهیم نمود" حضرت عبدالهیار شهر لندن را دوست میدارند یک  
 روز بعد از ظهر سس تورن برک که در پاریس ازاد التومیل  
 خود برای سیاحت شهر لندن و عله گرفت و چون  
 به "یکمند بارک" رسیدند محض شش چند دقیقه در باغ  
 ازاد التومیل پائین آمدند که ناگهان در بالدی اوفت  
 یک بالون طباطبهوید اگر دید فی الفور وقت  
 مبارک را جذب و به تماشای آن چند دقیقه  
 گذرانیدند پس از آن دوباره سوار التومیل شدند  
 فی از ترقیات لندن انگلیس تعریف فرمودند و  
 پیشرفت احوال زنان تحمید کردند که میخواهند از مردان  
 سبقت جویند و در کشش حیات در حوضه قانون  
 مساوات در آیند بعد فرمودند که مع انهم متحرکان  
 نت انگلیس بعضی رجال غلام و فله را آنها در استقبال  
 بر ضد امر آن قیام خواهند نمود اما انحصار یک نفر

این سفر را به چهارست دلیل یاد نمایند :-

۱- اگر بدانی که در این اقلیم اردوب هر قدر سرش اعلی از  
برای عبدالبهاء حاصل شد از بیک کله مخفیه در جواب  
قاعت میفرستد اکنون در محل دریاچه سولیرا  
در گراندهوتل دو پارک "مذنی است منزل داریم و در  
عازم پارسیس و لندن هستیم هر روز از اطراف رجال  
و از مستقین و تخرین و مستقین جم غفیری حاضر  
مخفی است که بندگان هر یک از ایشان را مستحق  
و مشکله تی باید جمیع مسائل مشکله را عبدالبهاء بجهت  
بریک نهایت مهربانی حل نماید .

چون جناب مستریمی همین درسه روزه از حضور مبارک  
از لندن رجعت نمود در ضمن صحبت با ایشان سلطان ذیل  
را در باب سفر خود برای یاران بیان کردند : پس از پنج  
سفر روی دریا با سلاستی وارد لیورپول شد و مخفی آنکه دو نفر از  
یاران را برای روزه ساعت ملاقات کتم عازم لندن  
کردیم هر چند از آن لطیف مملکت سولیرا توجه نمایم زیرا

الحکام آن بود که حضرت من را اله الله هنوز اینجا هستند  
لذا چون یکی از دوستان را زیارت کردم و دست ارایم  
اظهار داشت که عبدالبهاء در لندن تشریف دارند بسیار  
مرد در دست و از اصول بمقصود دست اگر دیدم . لا چند  
سال با نظرف تعالیم امر حضرت بهاء الله به طرفه که در وین  
در انگلستان تفریافته ولی در این سال گذشته ترس  
ام الله در آن دیار بسیار خارق العاده بنظمی که زیر اذیت  
استغنین و مستغنین دوزگان را بسوی خود جذب نموده و  
دول دیگری در دلب ناس انداخته و سکنین آن دیار  
از هر طرف در تحقیق و جستجو . از مسلمات اولیه است  
که بزرگترین وسیله رشت امر الله در عاصیه کج لندن  
همانا تشکیل نگذرد تا زمانی عالم بود و چون ناطقین  
و مستغنین بهائی در آن مجمع خطاب های فیض اداء نمودند و تعالیم  
روحانی اخوت و محبت امر را به بیانات رفیع و افاضل  
لطیفه ظاهر ساختند لهذا اطلب سامعین زیاد گردیدیم  
چنین جوایز یو تیه و همتی آن شهر بواسطه درج نمودن مقاله  
مستفقه نظر قارئین خود را بطرف این دین عمومی جلب نمود

۴۱  
بجای ناختی که نگذرد تا زمانی عالم گردانیدگان جمیع ملایک بودند  
ظاهر باطنی طلب و مخفی خود را در باب امر حضرت  
بهاء الله بهیوید ایست خفت زیرا آثار و انوار امر الله  
که محبت بین المللی و یگانگی بشر و صلح و صلح عام است  
در چشم خود مشاهده نمودن تعجب میکردند لهذا از این مقصد  
معنی ضیافت و سیهان نود و سی مجرای نالی که الهی لندن  
نسبت به حضرت عبدالبهاء اظهار داشته و میدارند  
در کس خواهد نمود .

تشریف گشته دهم پسر (۱۶ رمضان المبارک) بر حسب  
دعوت کشیش و ناطق مشهور روزند که کامپل حضرت  
عبدالبهاء در بالدی مبرکلیسی مردم " که بزرگترین  
معبود لندن است رفته ظهور امر مبارک را اعلان  
فرمودند . در آئینه انشب کی از بزرگترین و مبارک  
ترین شب های دنیا محسوب خواهد گردید زیرا این اولین  
مرتبه بود که حضرت عبدالبهاء غوم عالم سیمیه را  
دعوت بدخول در ملکوت ابهی فرمودند و جمعی که در

این موقع بجهت استماع عبدالبهاء در کلیسا جمع شدند  
از هزار نفر باقی بود و سکنان آن از ترحم و بسط  
این مجلس عاجز می ماند . روزند که کامپل پس از  
خطابه مختصری در نهایت افتخار و وقار حضرت عبدالبهاء  
را به حضار معنی نمود و بسیار از تعالیم این معنی دینی  
در دهان تحمید و تعریف کرد پس عبدالبهاء نور انوار  
الطی از مقام خود قیام و در بالدی مبرک صعود فرمود و آن  
جمع کثیران نیت را که مانند دریای طوفانی موج میزد  
بدان در تیر ایرانی خطاب نمود قوه کلمات و کلمه  
بیانات چنان لرزه در اندام ها انداخت که هیچ  
کس کمان نمی نمود که این اولین خطابه عمومی حضرت  
عبدالبهاء است زیرا از اول تا آخر آن جمیع عظیم را  
از دل جهات بخند و مشتعل و دله و میداد  
چندین دقیقه با صدای رخداد آس و آوازه ترقوت  
محبت فرمود و مانند سیل سیل کلمات نور و  
از زم مبارک نازل میشد و قلوب مشتعل را  
سیراب نمود و اگر چه مردم معانی کلمات مقدسه

بزرگترین استمدادی است برای امر صلح عمومی و صلح جهانی  
 حقیقی و درجست نمود میگوئیم که از اثر کلمات و تعالیم حضرت  
 عبداله با و از این تاریخ ادوات جنگ و مجرور و اسیر  
 از بودجه مخارجات خود خواهند گشت و بخت نامی صلح را  
 از هم نلب بشارت میدیم که "قوه قاهره خارق عالم  
 طبیعت" بنائید و توفیق آنها قیام نمود است و از این  
 بعد ترقی افکار آنها بجز اعتدول نخواهد بود پس اعضای  
 جامع صلح باید از جان و دل سرور و شوق یافت شدند و ب  
 عزت و شرفی گسترانند که علل را حقیقی صلح و صلح  
 و گنگانه گداز حقوق بشر و تحکیم حادق سادسی با قدرتی رسماً  
 و همیشی ملکوتی در میان آنها داخل شده و به فادوق اعظم  
 بعالی اراض برزخه مشغول است .

سند دیگر که دقت حضرت عبداله با و را جذب خواهد نمود  
 همانا اعتقادات خارجی و داخلی علی شریک است و افکار  
 دول اروپا در حق آنها مادر این محکمه نقد است  
 هستیم و در شرحی بیان نمی نمایم ولی چون نمس فی الواقع  
 بر ما واقع و روشن است که حضور حضرت عبداله با و در اروپا  
 نه تنها سبب افتخار و بزرگی مقام پر نفیس ایرانی است بل  
 مورد سیادت و جدول و استقلال و آزادی جمیع ملل  
 شرق است و بنظر ما مهم ترین و بزرگترین سعادت و ترقی  
 دول خاور در پس این سفر نخی که تا بخش بر برد و ظهور  
 بر اختلاف معین و روشن خواهد گردید .

باری از قرار وصول اخبارات حضرت عبداله با و در روز  
 جمعه شانزدهم شعبان ۱۳۲۹ مطابق ۱۱ اوت ۱۹۱۰  
 است که از نظر گذارسته از اسکندریه در اروپا سیگان  
 ساجری که یکی از کشانی های بسیار خوب و بزرگ و نظیف  
 عازم ماریسیه که بزرگه مملکت فرانسه است گشتند و با  
 مسعود اسکندریه پس از آنکه چندین ماه در بحر عنایات  
 حضور مبارک زرق شدند بودند ناگهانی بهران و ذراق متلا  
 گردیدند چنانچه جناب آقای اسید اسدالله است با این  
 مطلب نمود که "احدی بمندهانت که حرکت میفرماید فقط  
 ما را که با هم لا توقع مبارک معلوم میشد و در آن اواخر لوج  
 مبارک بجمادات ذیل رسید - چون خیال در گنگنه داشت  
 که دوا در اینجا بمانم مشتاق ملاقات شما همش چند روز

بنا بر کسب ریه بیاید تا ملاقات شود" حال احمد  
 خطه اروپا را بقطر بخش می جنت علیا نمودند طوبی  
 لدرش تشریف بقدره امید دریم که امریکت بلیم  
 از انوار جمال پیشال روشن و مشرق فرمایند" و در  
 حضور مبارک جناب میرزا اسدالله اصفهانی و  
 میرزا ابوالشیرازی باد و نوه جناب مرحوم حاج آقا  
 شجاع الله و حسین و هم چنین افراد و سفره نمودند و  
 در ۴ شعبان ننگانات روح بخش باین عبارات  
 محفوظ مصون رسیدیم عباس بر مسعود اسکندریه و این  
 امریکت و سایر جهات عالم رسید و این شرف  
 جان پرور روح بدیع را کالبد ابدان دید و جمیع یاران  
 به حمد و ثنای محبوب عالمان ذاکر و نطق شدند .

در همان ایام در تگرافی که از حضور مبارک برگزین  
 شدیده بود جناب ستره بی ناله امر بفرار و پا  
 زبون بودند و پس از چند روز لوج مبارک با نخی  
 ستارایه رسید که در آن عبارات ذیل داخل شده  
 "چون عازم اروپا هستم بسیار مشتاقم که ترا ملاقات  
 نمایم البته بوصول ایملکت ب عازم اروپا باش" لهذا  
 ایشان فی الفور اسباب سفر را فراهم آوردن در  
 ماه سپهر روز و اشنگتن حرکت کرد و همان روز در  
 کشی نشسته بجانب لیور پول عازم شدند .

در این بین چنانچه معلوم میشود حضرت عبداله با پس از  
 توقیف قبیله در ماریسیه عوض آنکه بیارنیز بروند  
 عازم مملکت سویس میشوند و در کنار اصل خوا  
 در بهترین دانشگاهین جهتی که موسوم به گراندهوئل  
 دو پارک است منزل میگیرند . بعضی دیگر خبر ورود  
 میرسد از جای الهی از پارلیس و لندن و اطراف  
 و بسیاری از یاران امریکتی که برای تفریح و تفریبات  
 در اوقات در سوئیس بودند در اینجا جمع میشوند و بعضی  
 مبارک مرفق گشته در ک فوضاات بنشینند و در قیام  
 مدتی شهرت امراته در اسفنجیات می پیچند و حتی جوانان  
 ایران که در آن مملکت برای تحصیل میسریند بکفروان  
 مرفق گشته مسعود عنایات لدیعی میکنند و در اوقات  
 همی و اخلاص حقیقی پیدا نمایند . و حضرت عبداله با





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ماه شصت و هشت

# نجم باختر

۱۳۲۹

صفحه اول  
جلد دوم  
شماره یازدهم  
قیمت پانزده ریال  
۱۹۱۱

این جریده بر حسب تاریخ بهائی هر روز در روز چاپ و توزیع میگردد و در نهایت از آزادی درس ائمه الهی بشیر و وحدت ادیان و ترقیات عصر دانش و علوم و فنون این قرن و تربیت اطفال و پیشرفت امر حضرت الهاء الله در اطراف جهان توضیح محتاط این دین عمومی خواهد نوشت و مقادیر مفید که موافق بسکلت است قبول و نشر خواهد کردید.

لوح دداعی حضرت عبدالهء قبل از توبه  
به ممالک غرب

ای یار عزیز در این ایام محرم دینار و خیم شایسته و عید است  
استان احدیت نفسی برآید و بقوت بازاری تأیید نفسی  
بسکنم و اندک پروازی حاصل شود ولی بهیات  
بهیات این سر ضعیف سیمانی خواهد این پیشانی  
تو شغف غنضی بیش جوید مگر بدرق غایت رسد و تو  
حرکت بخشد و الطاف حضرت الهاء الله شامل شود  
تا به سیرغ گردد و بعضی خاسر عقاب کار شود این یک  
خوب است و لیاف است بل بقوه تأیید و توفیق  
رست احدیت است جمع باران را تحت ابدی  
البحار در علی العجالة و داعی بنام و علیک السلام الهی

مورخین دنیا و معبرین پوشند این قرن را عقید بر آن  
است که از ادل خلقت عالم این کون در شرق و غربی برون  
و نوره ناقور حقیقت مردم را بگو شرع و عرفان هدایت  
نموده است در از سر تقدیر پیغمبران رسل و هدایان  
سبیل از افاق شرق طالع و ممالک غرب را با نور  
تعالیم خود روشن نموده اند ولی با جمال گوش اطفال  
بشنید بود و عبودیت بودند با حق تعالی بود که بزرگترین  
شخص روحانی این عصر و سرکرد افواج صلح و صلح این قرن  
و علما و برادری و برادری و آزادی و بیشتر وحدت نوع این  
و اعدان کشند ملکوت الهی و بموجب قلوب خیرخواهان  
دنیا حضرت عبدالهء به جهت نطفات الله و اعلاء حقه الله و  
تعالیم الله سبب ممالک اروپا فرماید و در انجذاب قلوب  
داشت حال نفوس که مقت بر میدند و غنچه و همه در حوض  
فلسفه و علم و رنگت بیندازد و نموداری دول و وطن غرب  
را بر عرش و زلزله روحانی مبتلا نماید از این جهت مورخین  
توزیع بوم و در حضرت عبدالهء را بر اروپا ابتدا  
قرن طلعتی صلح و طلع آفتاب جهانبان آفت و برادر  
و بخار و طلع عظیم فرض نموده اند و از این فضل و عنایت  
سبحان بر افتخار و مبادات با آسمان بلند نموده اند که  
مصدر این ارام عظیم و مرجع این عطایای ربانی گشته اند  
اگر بنظر انصاف ملاحظه کنیم به تحقیق خواهیم کرد که هر روز  
بعد از آنکه حضرت عبدالهء مرکز خفا و غصن آله اعظم  
و سراله المکرم و مولی الدری یاد شد از جهت صفات  
و جمال ملکوتی و اخلاق روحانی او این و بزرگتر بنامند

## اعلان ملکوت الهی در لندن بواسطه عبدالهء

این بوی روح پرور از آن کوی دلمبر است  
وین آب زندگانی از آن حوض کوثر است  
بوی بهشت میگردد و با نسیم دوست  
یا کامردان صبح که میگویی مشور است  
بر راه باد غوغا بر آتش نهان اند  
یا خود در آن زمین که تویی خاک منبر است

نجم با  
۱۳۲۹

شماره یازدهم      ۳ شوال المکرم ۱۳۲۹

فهرست مندرجات

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۲ شرح سفر مبارک بہ اردبیل

۳ در باب سفر مبارک بہ امریکا

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# STAR OF THE WEST

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[Reprinted from *The Christian Commonwealth*, London, Eng., issue of Sept. 29, 1911.]

## THE VANISHING OF THE VEIL.

Abdul-Baha at St. John's, Westminster.

Eighteen months ago Archdeacon Wilberforce, who had been watching the Bahai movement for some time with interest, sent a message to Abdul Baha. "We are all one," he said, "there, behind the veil." And Abdul Baha replied from his home in Akka, "Tell him the veil is very thin, and that it will vanish quite."

All who were present in St. John's Westminster, last Sunday evening, could not fail to realise that the veil was vanishing. Archdeacon Wilberforce's beautiful intercessory service was a means to that end. He asked that each one in the vast congregation should at that time put away all selfish thought and use all energy in prayer for those in trouble. "Will you bear upon your heart," he said, "a mother ill in India." Then followed a graphic description of the circumstances, until each felt the loneliness of the sick woman and the keen anxiety of the daughter hastening to her side. So the spirit of unity was spread abroad.

Then Dr. Wilberforce told of the teacher—"Master" he called him—who had come to London to emphasize unity, and who was present that evening at St. John's to proclaim the meaning of it. "Whatever our views," the Archdeacon said, "we shall, I am sure, unite in welcoming a man who has been for forty years a prisoner for the cause of brotherhood and love. Abdul Baha is not an orator or even a preacher, but, in view of all he stands for, we are keenly interested in everything he has to say."

Full of expectation, the congregation waited when the Archdeacon for a brief moment left the church. Divested of his white surplice, he returned with Abdul Baha. All eyes were fixed on the leader of the Bahai movement. In his customary Eastern robe and head-dress, walking hand in hand with a leader of the West, it did indeed seem that the veil was vanishing.

Down the aisle they passed to the bishop's chair, which had been placed in front of the altar for Abdul Baha. Standing at the lectern, Archdeacon Wilberforce introduced the "wonderful" visitor. He told of his life in prison, of his sufferings and bravery, of his self-sacrifice, of his clear and shining faith. He voiced his own belief that religion is one, as God is love.

Then Abdul Baha rose. Speaking very clearly, with wonderful intonations in his voice and using his hands freely, it seemed to those who listened almost as if they grasped his meaning, though he spoke in Persian. When he had finished, Archdeacon Wilberforce read the translation of his address.

His theme was the Character of the Manifestations of God. He said that God the Infinite could not be comprehended of man; that whatever man understands of God is born of his imagination. For illustration he pointed to the mineral, which does not comprehend the vegetable, as the vegetable cannot understand the animal. So the animal cannot reach the intelligence of humanity. Neither, he said, is it possible for man, a created being, to understand the Almighty Creator. Nevertheless, the perfection and qualifications of God are seen in every created being and in the most perfect beings in the most perfect manner. In the manifestations of God, Abdul Baha likened these qualities to the rays of the sun focussed in a mirror. If we claim that the sun is seen in the mirror, we do not mean that the whole sun has descended from the holy heights of heaven and entered into the mirror, that is impossible. The Eternal Nature is seen in the manifestations, and its light and splendour are visible in extreme glory. Therefore men have always been taught and led by the prophets

(CONTINUED ON PAGE TWELVE)

# STAR OF THE WEST

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## ABDUL-BAHA IN LONDON.

On the Wednesday following Abdul-Baha's arrival in London, Mrs. Thornburgh-Cropper gave an "At Home" to the believers and between fifty and sixty were present to meet him. One of the friends, a Mrs. Drakoules, who founded The Humanitarian League over twenty years ago, brought with her a leaflet pertaining to the work of the League, which was handed to Abdul-Baha. Upon learning that kindness was its purpose, he highly commended her, and made it the theme of his discourse. He then said:

"You are all one family; you have grown out of one root. Each of you is like a branch, a flower, a fruit. You must look on no one as a stranger. You should try to show the greatest love to all men and to every creature. I have come to you as to my own people—brothers and sisters, sons and daughters. My bond is with all mankind; so should yours be. Try to follow the teachings of BAHÁ'Ó'LLAH, then each one will shine like a star. Since the time of Adam there has been no other teaching; until the end of time there will be no other."

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On Friday morning, the 8th of September, Abdul-Baha received a small party of earnest spiritual souls, in Lady Blomfield's drawing room: He walked in smiling and said, "Good morning," in English, then taking a seat, he enquired through the interpreter, Tammadon-ul-Molk, "How are you? Are you all happy? You are welcome."

I replied, "Yes, we are all very well. We thank you. It is a great privilege to meet you."

He said: "I have journeyed by sea and land for the pleasure of seeing you all. I needed a change, but my desire was to know you all. Praise be to God, that I have seen the luminous faces and the heavenly hearts of the friends in London. People are turning their faces toward God. They are seeking the Divine Bounty. Therefore they will receive a heavenly blessing which I pray may be bestowed upon all. May you love all and serve all, because serving mankind is serving God. Everyone should be kind. Everyone should strive for unity and endeavor to serve mankind. All nations should become as one nation and each should serve all.

"Do not make personal distinctions. All are God's servants. All are under His protection."

Mons. Dreyfus then presented Madam Olga de Novosky, one of the party, as one "who is serving the Cause in Paris and wherever she may be."

Abdul-Baha said: "There is no difference between Paris and London. All these limitations, all these divisions into various nationalities are due to the weakness of man. If man's mind were broad enough," he said, tapping his brow, "if it were strong enough, these divisions would vanish. The earth is God's earth and all the peoples of the world are under His grace and favour."

The portrait of Dr. Platon Drakoules, of Athens, a leading Greek reformer, was shown to him. He objected to the use of the term "leader" but blessed his work and also that of the "active people" of the "Unity Church," four of whom were present, and sent salutations to all its members, saying, "You are striving to please God. Today all distinctions between man and man fall away; there only remains the degree of striving to serve. He who serves most is nearest to God. The satisfaction of mankind is the satisfaction of God."

Again looking at the picture of Dr. Drakoules, he said to Mrs. Drakoules: "From this portrait I gather the goodness and spirituality of your husband." Then he said, rising from his chair, "I pray for God to bless you and help you all.

On the 12th of September, Mrs. Thornburgh-Cropper gave her second "At Home" to the friends of Abdul-Baha. There were about forty-five present. Abdul-Baha gave the following discourse:

"Thanks be to God, this is a good meeting. It is very enlightened; it is spiritual; it is heavenly. As has been said by a Persian poet, the celestial globe is in such a form that the under part is, as it were, a reflection of the upper part. That is to say, whatever exists in heaven is reflected in this world. Now, praise be to God that this meeting of ours is a reflection from the Heavenly Concourse. It is as though we had taken a mirror and gazed into it. This reflection from the Heavenly Concourse is love. As harmony and love exists in the Supreme Concourse, so it is reflected here. In the Supreme Concourse the desire for God exists and thank God it is here also. Therefore, if we say that this meeting is heavenly, it is true. Why? Because we have no other desire except for that which comes from God. We have no other object save the mentioning of God.

"Some of the people of the earth desire conquest over others; some of them are longing for rest and ease; others desire a high position; some of them desire to become famous; thank God that our desire is for spirituality and for union with God.

"Now that we are gathered here our desire is to hoist the Standard of the Unity of God, to spread the Light of God and to make the hearts of the people heavenly. Therefore I thank God that He is causing us to do this great work.

"I pray for all of you, that all of you may become heavenly soldiers and that you may everywhere spread the news of the Unity of God and may enlighten the East and the West and give to all hearts the love of God. This is my utmost desire and I pray God that your desire may be the same.

"I am very much pleased with you all. I am pleased with the English king and government and with the people. You may thank God that you are free. You do not know what lack of freedom there is in the East; but when anyone comes to this country he is very content. I wish God's protection for you."

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On Friday, the 22nd of September, Miss Jack and Miss Herrick invited friends to meet Abdul-Baha at 137A. High Street, Kensington, and about eighty accepted their invitation.

It was a decidedly cold day after the hot weather, and the air felt raw. When Abdul-Baha had taken his seat, he asked: "Are you all well? Are you all happy?" He places great significance in these two questions which he always asks, thereby impressing us that true Bahais must be well in spirit and ought to be correspondingly well in body, and always happy, whatever the circumstances. Then he said:

"Although the day is cold for me to go out, yet I have come to see you. For the lover there are no difficulties; all is easy. For love I have journeyed to London. I see that all present are in harmony and love and with longing turning their faces towards God. All are attracted to the Kingdom. I give thanks that they are looking towards God, their only desire being to seek the world of the Kingdom, to see the Light of God and to partake of the Heavenly bounty."

"The East and the West are becoming one and showing the signs of Unity and Love. The hopes of BAHÁ'Ó'LLAH are that there be no more separation or discord, for ye are all the waves of one sea, the birds in one heaven and mirrors of the same Bounty. Your civilization has grown under the banner of Jesus Christ, you have the light of reason, and just government has been established in the West."

"The Sun of Truth arises in the Orient and shines from the East to the West. Then civilization and education appear in the Occident and spread from West to East; but the Light of the Kingdom shines from East to West. This is the outpouring of the Holy Spirit and the spring time of heaven, when the heavenly civilization is being bestowed upon the people."

"It has come now when they were not shining with this Light, nor caring for it. I hope that the Western people will now receive this New Light and become illuminated by it, and that the East may have improved civilization from the West."

Abdul-Baha's visit here has aroused great interest and enthusiasm among the friends in Persia, various communities there having sent us telegrams of

congratulation. Abdul-Baha said the result would be a very close drawing together of the Bahais of Persia and England.

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How is one impressed by meeting Abdul-Baha? To see, hear, or meet him can never, it seems to me, be a shock, a startling surprise, or an overwhelming impression. It is a perfectly natural and simple experience, and may even, at first seem rather disappointing; but Abdul-Baha will ever grow upon you, even if the meeting is only once. Gradually, you will realize, more and more, what it is you have been in the presence of and made contact with. Not a personality, nor a dazzling individual, but so wonderful a state of perfect detachment and consecration have you encountered that it seems as if you are being lovingly addressed by the Holy Spirit Itself. It is a great lesson to us of a man's perfect attainment. We see before our eyes the attitude towards God each one of us ought to assume, so that each one in his place may be fully enabled to love all mankind abundantly, and act with the greatest wisdom, always shedding round him joy and happiness.

Coming into Abdul-Baha's presence, we may forget everything, cease to believe anything, and may say he is but an Oriental man after all. We may question whether we are even a believer. We may desire to revise everything, that we may have only the truth and nothing but the truth. Then, Lo and behold. Truth stands out boldly! We still believe, but this belief which formerly floated high upon the surface of the sea—where it was rocked and tossed by every wind—now floats more deeply, being well ballasted, so that outer things henceforth can little affect it.

When we look at Abdul-Baha with the eye of insight, meditating upon the words of love and wisdom emanating from him, remembering the hosts of people so deeply affected by them, and realizing that only a very few careless or mistaken directions from him could immediately and probably would sacrifice over a million human lives, then do we grasp some little idea of the wonderful Guidance given him in the midst of the difficulties with which he has ever been surrounded. In the light of this, the personality first encountered, disappears; it is sunk, it is resolved in his perfect consecration, in his absolute abandonment to the Spirit. As you look, a veil seems to come over his eyes, and you wonder where he is gazing. He, the individual person, seems as if eclipsed by the very divine Spirit of God. Abdul-Baha is there, but only as the material focal-point perfectly serving the Light, as an existing object upon which the invisible Radiance impinges, and which thus becomes manifested unto us in all manner of wise, loving and fruitful ways. So doth the Reality of Abdul-Baha impress the soul as it advances.

Sept. 25, 1911.

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*Arthur Cuthbert.*

Abdul-Baha and suite, together with a fairly large party, left England for France, on the third of October.



[Special to the STAR OF THE WEST.]

## ABDUL-BAHA AT BRISTOL, ENG.

Abdul-Baha arrived here from London mid-day on Saturday, Sept. 23d, and was much pleased with the glorious Clifton views from the Guest House windows and balcony, and with the splendid air. After a short rest carriages were ordered and an extensive drive was taken through some of the world-renowned beauty spots around Bristol and neighbourhood. Abdul-Baha was much pleased with everything and indeed has been radiating joy and happiness among us all. At the evening meal nineteen sat down with the Master and he spoke of the great joy he found in freedom and in the growing interest now being taken in the Cause of Unity and Peace throughout this country. He told us that this supper was a great and holy occasion and would be recorded in history. The meal itself, partaken of in love and harmony, was indeed a sacrament and a mark of unity and fellowship that would bring the blessing of BAHÁ'ULLAH upon all gathered round the board.

After the meal Abdul-Baha addressed a gathering of about 80 friends in the Guest House Salon and Tammadon-ul Molk translated. The meeting was a most remarkable one and a wonderful spirit of unity pervaded the whole assembly. The Master spoke vigorously and with great fire, especially in reference to the New Age now dawning and our individual responsibilities in both East and West [see *The Christian Commonwealth* issue of the 27th, following]. He then blessed the whole assembly in the name of BAHÁ'ULLAH and shook hands with everyone. On Sunday, 24th, the Master rose early, as is his custom, and from 5 a. m. to 8 a. m. dictated letters and cablegrams. He then breakfasted with us all and said what great joy it afforded him to be among so many good friends. Another country drive followed and then he gave several private interviews to friends who had just arrived from London, Edinburgh and elsewhere.

After lunch the Master went all over the Guest House blessing and dedicating each room to the service of BAHÁ'ULLAH and promising that the house would become a centre of peace and rest for pilgrims from East and West. He also blessed the Oratory and all the workers in the house, calling them all into his presence and telling them of the dignity of labour and true service. Again we sat down nineteen to supper, and again the Master blessed the gathering and showed great joy and animation. After the smoke and noise of London, Abdul-Baha greatly enjoyed the pure Clifton air and evidently benefited by it. He slept well and spent several hours on Monday morning in short discourses and in silent prayer.

About mid-day the Master returned to London after expressing the intention of returning again some day. He wrote a beautiful prayer and blessing in the Visitors' book, and his presence here will make the Guest House a centre of peace and unity for all comers.

Sept. 25th.

.Wellesley Tudor-Pole.

[Reprinted from *The Christian Commonwealth*, issue of Sept. 27, 1911.]

## ABDUL-BAHA AT BRISTOL.

Last Saturday afternoon Abdul Baha arrived from London with a few friends to spend the week-end at the Clifton Guest House. After a rest he expressed the wish to see the country around Bristol. What impressed him most was the fresh green of the woods and fields, the spaciousness of the open downs, and the absence of smoke.

He was present at the evening meal and warmly greeted those who had gathered together to welcome him. After commenting upon the peacefulness of the house he contrasted the costliness of material feasts with the pure simplicity of this meal, where the all-pervading spirit was that of love and friendship between East and West. There were nineteen at table and on hearing it Abdul Baha remarked that nineteen was a good number (held sacred by the Bahais) and that this meal would go down to posterity as a matter of history. It was afterwards proposed to send to the believers at Teheran a message of united gratitude for the presence of Abdul Baha, in response to the generous greeting that they had sent on their part to the followers in England. The same evening about eighty friends assembled to listen to the words of the great Persian teacher. Mr. Tudor Pole took the chair and introduced him by a few words on the Bahai movement. Abdul Baha then rose and spoke with impressive dignity, Tamaddon-ul-Molk translating:—

The master says that he has come from very far to see you, and that you are very welcome. He praises God that after forty-two years of imprisonment for the faith he is able to come to you. Abdul Baha then continued: "These people are very spiritual, with hearts looking towards God, waiting for the glad tidings. They have come through the power of the Holy Spirit, therefore we thank God. May he send you straightforwardness to guide you to your holy mountains and blessed places; the Truth has come, let its holy springs water you. It is evident that day follows night, and after dawn the sunset. Just as the sun sets and rises and sets again, so Jesus Christ appeared on the horizon of this world like a sun of Truth, bringing light and joy to the whole world. But the people now are not in such close touch with his spirit; their religion and faith are not so strong. The people are searching after material things instead of looking forward to the kingdom. Again God has sent light and truth into the world. The heavenly star has appeared in Persia; a new spiritual illumination is now penetrating throughout the world (the result of Baha 'u 'llah's teaching). The great light shall spread through all lands." Abdul Baha said that our hearts should become as mirrors and be ready prepared for the glad tidings of the dawning of a new age. Jesus Christ said that we should be born again through the spiritual fire and love of God and be baptized by the water of life and the Holy Spirit, that we may obtain everlasting life. Abdul Baha went on to say: "Be very kind and serve every one; become lovers of justice and pray for the whole of mankind; help the poor and the children; heal the sick; shelter the refugees; and be known by your lives as the children of God; so may that sun become the light of the world, casting its radiance upon East and West. May the world become a new world; may war and slaughtering cease and the most Great Peace come. God help you to spread this Divine teaching, and to establish everywhere the characteristics of Jesus." He then prayed as follows: "O God, these people are your servants; they turn their faces to you to receive the manifestations of your bounty. Brighten all these hearts and bless their souls. Give them new life to follow your teachings. Let them enter into your kingdom, and bestow on them the blessing of the Holy Spirit. Open their eyes to the light and help them to serve mankind. Thou art a powerful giver and merciful. God bless you all."

After asking the people if they were happy he left the room. Tamaddon-ul-Molk

(CONTINUED ON PAGE ELEVEN)

# STAR OF THE WEST

[Continuing the BAHAI NEWS]

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## TABLET FROM ABDUL-BAHA.

HE IS GOD!

*O thou Star of the West!*

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. II

Chicago, (October 16, 1911) Elm

No. 12

Circumstances beyond our control have delayed the making of the plates for our Persian section, and we send this issue forth without it.

Extracts from a recent letter written by Mr. Charles Mason Remey:

WASHINGTON, D. C., Sept. 21, 1911.

*To the Bahai Friends:*

Last night I arrived in Washington from my recent visit to Abdul-Baha, having been away from the city but seventeen days. On the 19th of August a cablegram was received from Abdul-Baha, then in Marseilles, France, consisting of but the one word: "Come." This was followed a day or two later by another, sent from Switzerland, saying, "Await letter." The letter, or Tablet, came some days later and contained the following words: "I am today leaving Egypt for Europe. I am very anxious to meet you. Without fail, upon receipt of this Tablet, leave America for Europe."

On September 3rd, a few days after receiving this Tablet, I left Washington, sailing the same day from New York for Liverpool, where I landed five days later. Anticipating meeting Abdul-Baha on the Lake of Geneva in Switzerland, where he had been spending some days, I planned to stop only a few hours in London, long enough to see one or two of the believers. You can imagine my joy upon reaching London to find that my journey was at its end, for Abdul-Baha was there!

It has been some years since the Bahai teaching was first given in London and a center established. Since that time much faithful work has been done by the friends there, but it has only been comparatively recently that the Bahai Movement has attracted the general attention of London's spiritual thinkers. Undoubtedly one great factor in this present state of affairs has been the recent Universal Races Congress (held in London during this past summer) in which the Bahais took a prominent part. The members of this Congress were much interested in the Bahai Cause because of the inter-racial understanding and unity which it is bringing about. Therefore, it is not surprising that those Londoners having inter-racial matters at heart should heartily welcome Abdul-Baha to their city.

The night after my arrival (Sunday), Abdul-Baha occupied the pulpit of the Reverend R. J. Campbell in "The People's Temple." It was an occasion of great moment, being the first time that Abdul-Baha had ever addressed an audience. The Temple was packed from floor to gallery. There must have been 3,000 persons present. At the end of a short address, Dr. Campbell, in a most beautiful way, introduced Abdul-Baha to the audience. Then Abdul-Baha arose and in the Persian language addressed the people. No one would have imagined it to have been Abdul-Baha's first public oration. He was supremely the master of the situation.

He spoke for several minutes with an increasing forcefulness. At first the people were attentive, then just a bit restless before all seemed to catch the spirit of what he was saying. Hardly any understood Persian. Then a stillness and a quietness fell over the assemblage and as Abdul-Baha raised his hands in prayer and benediction, we were all conscious of the Omnipresent Spirit of God, for every soul seemed to vibrate in unison with the soul of Abdul-Baha, who is God's servant here upon earth today.

A translation of Abdul-Baha's address was then read by Mr. Tudor-Pole. When the people dispersed a crowd gathered about the door, remaining there until Abdul-Baha left the building. As he crossed the pavement, many hands were extended toward him, some to clasp his hands, others to touch his robe as he passed. Later on in the evening, Abdul-Baha said that BAHÁ'O'LLAH had told him many years before that he would proclaim the coming of the Kingdom in those parts.

With Abdul-Baha were several of the Oriental Bahais, Mirza Assad 'Ullah, of Haifa, Mohammed Bagher Khan, of Shiraz, Tammudan-ul-Molk (secretary and interpreter) and Abdul-Baha's attendant, Khosroe. These, with Mons. Dreyfus, of Paris, who was acting as interpreter, comprised the immediate suite.

Before Abdul-Baha reached London, Lady Blomfield, one of the Bahais, extended her hospitality to him. This he accepted. Her apartment in Cadogan Gardens was thrown open to all. It seemed quite like Abdul-Baha's own home. The believers and truth-seekers would begin coming at a very early hour of the morning, continuing their visits until night, Abdul-Baha receiving them collectively in the drawing-room, and individually in his own room, he now and then taking a moment in which to write some Tablets to the friends in foreign parts.

Abdul-Baha's visit to London is a very busy one indeed. When I handed him some letters from the American Bahais he said, "Tell the friends of God in America that I am now very busy and have but little opportunity for writing to them. Nevertheless, they are always in my heart and remembered in my prayers. At present I will not be able to continue my travels to America, but later on, at another time, I will visit the United States and meet the believers there."

In speaking of the Unity of the Races, Abdul-Baha said that the American Bahais should strive to bring about harmony and understanding between the white and colored peoples. There should be the uttermost love and oneness of spirit between the colored and white believers. No distinctions should be made between them. In this way the Bahais will eventually become the cause of the Unity of the Races and this great evil of racial warfare which now troubles the world, will be dissolved and the people of all races will become as one people. The believers should meet these racial conditions with steadfastness and firmness, and through the love of God they will be enabled to overcome all opposition and the Kingdom of God will then become established in the world of humanity.

Abdul-Baha seemed greatly pleased with London. Everything interested him. One afternoon Mrs. Thornberg-Cropper took Abdul-Baha, and several of us believers, out in her motor for a run through Richmond Park. On reaching the Common, Abdul-Baha alighted for a few minutes walk and became deeply interested in an aeroplane which we could discern above the horizon away in the distance.

As the ride continued, Abdul-Baha praised the advancement of the English women, and remarked that a few days before he had seen a man and a woman racing on bicycles and that the woman had kept ahead of the man. His pleasure and amusement at this outcome was very evident.

Later on Abdul-Baha said that despite the advancement of England, that the Cause there would in time be bitterly denounced and condemned by some of the most learned people. He said that one scholar in particular would write a book against the Bahai teaching. Then smilingly he gave us to understand that as light has nothing to fear from darkness, neither have the people of God's Truth anything to fear from those who oppose their Cause.

Since this recent visit, Abdul-Baha stands out more than ever in my mind as a respector of principles rather than a respector of personalities. He is independent of all persons and because he is independent of all, he is able to help all. His methods of teaching are positive in the extreme without the slightest suggestion of negation.

In meeting people of all manner of thought from orthodoxy to atheism, his one object is to strike a positive sympathetic chord with the individual. Through accentuating and dwelling upon the ground of common thought, spiritual chords of Unity are extended from him to many souls, and through ignoring the differences, those destructive, negative forces, finding nothing to set them in vibration, are as non-existent.

From this we can learn a valuable lesson in teaching. It is not only unnecessary but also very harmful for one to attempt to dislodge religious beliefs from the mind of a truth-seeker by any other method than that employed by Abdul-Baha when he positively and fearlessly gives forth The Truth as revealed by BAHÁ'O'LLAH. We Bahais have been told to go forth and give the pure teaching, allowing the Spirit to quicken the souls of the people, thus producing that change by virtue of which the darkness of false teaching and superstition is annihilated and the soul is made free to live and grow in the life of the Spirit.

As each soul meets Abdul-Baha it receives from him the unspoken spiritual message which it most needs at that particular time. This was that message which I received recently from Abdul-Baha; for when I saw the freedom from negation and the positiveness of spirit with which he met and conversed with all people, I realized in a degree, as I never had before, that the Bahai work is one of seed sowing, not of harrowing, of building, not of destroying, but of seeking points of union with all men and of ignoring the differences, and of planting within all souls the positive assurance and enlightenment which the teaching gives, being assured that through the penetrative power of the Spirit all obstacles will be overcome and that in His own time, God will accomplish all things.

Regarding BAHÁ'O'LLAH and himself, Abdul-Baha said: "BAHÁ'O'LLAH is the root, I am the Branch. The root of a tree does not bear fruit. The fruit is found upon the branches."

After having remained near Abdul-Baha for three days and having my cup filled to overflowing so that it could contain no more, I was very glad to leave London and return to America, where I trust to be enabled to live those principles so freely given by Abdul-Baha who is God's Servant here among men.

Faithfully your fellow-servant in El-Baha,

*Charles Mason Remey.*

## ABDUL BAHÁ AT BRISTOL.

(CONTINUED FROM PAGE EIGHT)

then gave a short account of the Bahais and the terrible sufferings they had undergone for their faith. He spoke of some of the martyrdoms which he had himself witnessed. Mr. Tudor Pole also spoke of the great Persian lady, a poetess, Quarratul-'Ain, of whom an account appeared in *The Christian Commonwealth* of September 13. After a few questions were asked the gathering closed. Abdul Baha stood in the doorway and shook hands with everyone, wishing them Godspeed.

Sunday being a glorious day, Abdul Baha went driving both morning and afternoon; he walked on the downs, and spoke with many of the little children whom he met. Later he gathered together the servants of the house, spoke to them of the dignity of labour, and thanked them for their work. He then went over the Clifton Guest House, and blessed it as a centre for pilgrims from East and West, saying that it would become truly both a guest house and a rest house indeed.

Abdul Baha returned to London on Monday, and Bristol is the only provincial city that he has visited during his present stay in this country. He leaves England early next week.

## THE VANISHING OF THE VEIL.

(CONTINUED FROM PAGE TWO)

of God. The prophets of God are the mediators of God. All the prophets and messengers have come from one Holy Spirit and bear the message of God, suited to the age in which they appear.

It is the *One* Light in them, and they are one with each other. But the eternal does not become phenomenal, neither can the phenomenal become eternal. St. Paul, the great apostle, said, "We all, with open face, beholding as in a mirror the glory of God, are changed into the same image from glory to glory."

Then, raising his hands, Abdul Baha prayed: "O God, the Forgiver! O Heavenly Educator. This assembly is adorned with the mention of thy holy name. Thy children turn their face towards thy kingdom. Hearts are made happy and souls are comforted. Merciful God! Cause us to repent of our shortcomings! Accept us in thy heavenly kingdom and give unto us an abode where there shall be no error. Give us peace. Give us knowledge, and open unto us the gates of thy heaven.

"Thou art the Giver of all! Thou art the Forgiver! Thou art the Merciful!"

The final note of a real chord of harmony was struck when Archdeacon Wilberforce asked that Abdul Baha would pronounce the Benediction. "I think we should take it kneeling," he said.

Who shall say that the veil is not vanishing?

*Peggy Scott.*

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*[Extract from a letter from Kent, England.]*

I do not know if you have heard about our beloved Master's coming to Archdeacon Wilberforce's church, St. John's, Westminster, last Sunday evening, so in case you have not, I will tell you about it. How wonderful it all was! To begin with, I have never heard a service conducted as Archdeacon Wilberforce conducted this one. His intercessions were real intercessions and reminded one of our healing prayers rather than one of the usual formal church prayers. One felt the Spirit in our midst. Then, after he had given a short address he said that Abdul-Baha, the great Persian teacher, was coming to address us tonight, and went to fetch him from the vestry. He conducted the dear one up the chancel steps to where a chair was placed for him in full view, and when he was seated, said: "Rudyard Kipling has said, 'East is East and West is West and they twain never shall meet,'—but I say they can and do meet on the common ground of Love and here is the proof. Look at our wonderful guest of tonight who has suffered forty years imprisonment for the sake of humanity. Look at those hands which have felt the chains, those feet which have endured the gyves, because of his Message of Love and Unity to all peoples, and now he is free and has come to us from the East to bring that Message. Oh! pray that God's blessing may descend upon him; send out vibrations of love to meet this Spirit of God who is in our midst." You will know how we sent out all our love to meet him, and I do not think there were many dry eyes. How glorious he looked! all the lines of pain and weariness were gone from that beloved face; truly he shone with a beauty not of earth; one felt that he was able to unveil because of the heavenly atmosphere surrounding him. I had prayed to see his divinity—and now I saw it and was almost afraid. Then he spoke and prayed for us, after which the Archdeacon read the translation, saying, "I would I could reproduce the musical inflections of the Master's voice"—and when he had finished, the Master chanted a benediction. I had so longed to hear him chant. I little thought I should do so here in a church! Thank God that at least two of Christ's churches have been found worthy to receive him. Then the Archdeacon took him reverently by the hand and conducted him down the aisle, saying as he did so: "We do not speak his language, nor he ours, but for the angels of God there is no Babel." It was a scene which none of us will ever forget.

*Dorothy Hodgson.*



# STAR OF THE WEST

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## IMPORTANT ANNOUNCEMENT.

At the direction of the last Convention and with the later recommendation of Abdul-Baha, 292 feet of lake frontage, securing an unobstructed view from the Mashrak-el-Azkar site, has just been opportunely purchased under contract by the Bahai Temple Unity. The funds for this purchase must be raised by individual donations aside from the anticipated revenue necessary to complete the payment on the original plot. \$2,200 is already available. \$2,800 more is needed to meet this initial payment which is due December 29th, the remainder being due in four annual payments of \$3,000 each. The call is urgent. Remittances to the Financial Secretary, Mrs. Corinne True, 5338 Kenmore Avenue, Chicago, Ill.

*Executive Board Bahai Temple Unity.*

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In congratulating the recently re-organized Bahai Publishing Society in securing the services of so capable a servant as Miss Mary Lesch, to attend to the sale and distribution of its publications, the STAR OF THE WEST, on behalf of all the friends in America, wishes to voice its appreciation of the pioneer work accomplished by the members of that Society during the past years, especially the self-sacrifice and devotion of Mr. and Mrs. Arthur S. Agnew. *The Editors.*



# STAR OF THE WEST

Vol. II

Chicago (November 4, 1911) Kudrat

No. 13

## TABLET FROM ABDUL-BAHA.

Through Aga Ahmad Sohrab and Jenab Mr. Remey. To all friends of ABHA in America:

Upon them be the Glory of God!

*O friends of BAHÁ'O'LLAH!*

Your letters reached me and were read with great joy. Praise be to God, that they are the proofs of faith and assurance in the Kingdom of ABHA. They are witnesses of firmness and steadfastness and earnest supplication.

His highness Jesus says if the Promised One manifests in the East, his signs will appear in the West. Now give thanks to God that as the Great Sun arose in the East, his Brilliant Light shone upon the West and brightened the western world. Therefore you must give a thousand thanks every moment that though you were apparently very far off, in reality you were near.

A blind person cannot see the sun though near, but eyes with sight can see it from a thousand miles' distance. For this the Great Almighty be praised, that in the far west the nostrils are perfumed by the Holy Fragrance.

Appreciate this Bounty, be happy and joyful for this Divine boundless Bounty. With great love you have asked for the presence of Abdul-Baha in America, I also greatly wish to go to the friends and see their interesting faces. But during this journey I have no time. I must go back to the East, this is according to wisdom. Therefore with great regret and sorrow at separation I am obliged to return. If it pleases God next year I will take a journey towards the West so that I may engage myself in seeing the faces of the friends, in proclaiming the Word of God and in spreading the Divine Fragrance and the calling of the Kingdom of God in the great meetings and assemblies.

If you only knew in what condition of tumult and excitement of longing is the soul and heart of Abdul-Baha to see you, then surely, because of the greatness of your happiness you would express your joy in music and song and engage yourselves in the melodies of the Supreme Court in worshipping and praising Almighty God.

Upon you be the Glory of ABHA!

*(Signed)* ABDUL-BAHA ABBAS.

## NEWS NOTE.

On the morning of Oct. 2d, Abdul-Baha breakfasted with the Lord Mayor of London at the Mansion House. The Lord Mayor said to him that he considered London to be greatly honoured by having such a guest. The next morning Abdul-Baha left for Paris and is residing in a nice flat taken for a month or so, near the Trocadero and Arc de Triomphe.

*Arthur Cuthbert.*

[Reprinted from *The Christian Commonwealth*, London, Eng., issue of Oct. 4, 1911.]

## FAREWELL TO ABDUL BAHÁ.

Impressive Meeting in London.

At the invitation of Mrs. Thornburgh-Cropper about two hundred representative people met in the hall of the Passmore Edwards' Settlement, Tavistock Place, last Friday evening to bid farewell to Abdul Baha Abbas on the eve of his departure for Paris. Arriving in London on Monday evening, September 4, he has spent a happy and busy four weeks in our midst. Except for a brief visit to Bristol last week, he remained at 97, Cadogan Gardens. His time was mainly occupied in interviews with people who wished to meet him. These included not a few whose names are household words in this country, and some travelled long distances to see him.

A beautiful spirit prevailed on Friday evening. The atmosphere was very different from that of an ordinary meeting or religious gathering. Everyone present was enriched by the lofty spiritual tone of the proceedings; the notes struck were all in the direction of Brotherhood, unity, peace. While a report of the speeches would give a very inadequate idea of the effect produced, yet they were so well-conceived, so sincere, so exquisitely phrased as to be all worthy of reproduction. Among others Ameer Ali Syed wrote regretting his inability to be present, and Archdeacon Wilberforce sent affectionate greetings.

After the Lord's Prayer and prayers for Unity of Baha'u'llah and Gelasius (V. century), Professor Michael Sadler spoke as follows:—

We have met together to bid farewell to Abdul Baha, and to thank God for his example and teaching, and for the power of his prayers to bring Light into confused thought, Hope into the place of dread, Faith where doubt was, and into troubled hearts the Love which overmasters self-seeking and fear. Though we all, among ourselves, in our devotional allegiance, have our own individual loyalties, to all of us Abdul Baha brings, and has brought, a message of unity, of sympathy, and of peace. He bids us all be real and true in what we profess to believe; and to treasure above everything the Spirit behind the form. With him we bow before the hidden name, before that which is of every life the Inner Life! He bids us worship in fearless loyalty to our own faith, but with ever stronger yearning after union, brotherhood, and love; so turning ourselves in spirit, and with our whole heart, that we may enter more into the mind of God, which is above class, above race, and beyond time.

Prof. Sadler concluded with a beautiful prayer of James Martineau.

Mr. Eric Hammond said the Bahai movement stood for unity: one God, one people; a myriad souls manifesting the divine unity, a unity so complete that no difference of colour or creed could possibly differentiate between one manifestation of God and another, and a sympathy so all-embracing as to include the very lowest, meanest, shabbiest of men; unity, sympathy, brotherhood, leading up to a concord

universal. He concluded with a saying of Baha'u'llah, that the divine cause of universal good could not be limited to either East or West. Miss Alice Buckton said we were standing at one of the springtimes of the world, and from that assembly of representatives of thought and work and love would go out all over the world influences making for unity and brotherhood. The complete equality of men and women was one of the chief notes of Bahai teaching. Sir Richard Stapley pointed out that unity must not be sought in the forms and externals of religion, but in the inner spirit. In Persia there has been such an impulse towards real unity as was a rebuke to this so-called Christian country. Mr. Claude Montefiore, as a Jew, rejoiced in the growth of the spirit of unity, and regarded that meeting as prophetic of the better time to come, and in some sense a fulfillment of the idea expressed by one who fell a martyr to the Roman Catholic faith, Sir Thomas Moore, who wrote of the great Church of the Utopians, in which all varieties of creeds gathered together, having a service and liturgy that expressed the higher unity, while admitting special loyalties. Mrs. Stannard dwelt on what that meeting and the sentiments expressed meant to the East, especially to the women, whose condition it was difficult for the West to understand. Tamaddon-ul-Molk testified to the unifying effect the Bahai movement had had in Persia, and of the wonderful way in which it had spread to America and other countries.

Then "The Master" rose to give his farewell address. An impressive figure, the face rather worn, but the eyes full of animation, he stood for about fifteen minutes, speaking in soft, musical Persian. From time to time he gently stroked his white beard, and with hands extended, palms upwards, he closed with a prayer:—

*O noble friends and seekers for the Kingdom of God! God be praised! we see the light of love is shining in the East and the West; and the tent of intercourse is raised in the centre of the world for the drawing together of hearts and souls. The call of the Kingdom has gone all over the world. The annunciation of the world's Universal Peace has enlightened the world's conscience. My hope is that by the zeal and ardour of the pure-hearted, the darkness of hatred and differences will be entirely abolished, and the light of love and unity will shine more brightly. This world shall become a new world. Things material will become the mirror of the Kingdom. Human hearts will meet and embrace each other. The whole world shall become as a man's native country; and different races shall be counted as one race. Then disputes and differences will vanish, and the Divine Beloved will be revealed in the society of mankind. It is because the East and the West are illumined by the One Sun, all races, nations, and creeds are the servants of the One God. The whole earth is one home, and all peoples are bathed in the ocean of God's mercy. God created all. He gives sustenance to all. He guides and trains all under the shadow of his bounty. We must follow the example God himself gives us, and do away with all these differences and quarrels. Praise be to God! the signs of friendship are appearing, and a proof of this is that today I—an Easterner—in the London of the West have received extreme kindness, regard, and love, and I am deeply thankful and happy. I shall never forget this time I have spent with you. I leave you with extreme regret, and with prayers for you, that all the beauty of the Kingdom may be yours.*

The translation of the valedictory having been read by Professor Sadler, Abdul Baha closed the meeting by giving his blessing in undulating rhythmic tones.

By the time these lines appear Abdul Baha Abbas will have left our shores, but the memory of his gracious personality is a permanent possession. His influence will be felt for many days to come, and has already done much to promote that union of East and West for which many have long yearned.

## THE WORK IN CALIFORNIA.

*"The future of California, whether in regard to its material affairs or spiritual affairs, is very important. It is my hope that the people of California may become the sons and daughters of the Kingdom and be the means of promoting the religion of God.*

*"Regarding the Exposition of 1915 which will be inaugurated in San Francisco in America: From now undoubtedly the Bahais must arrange and prepare ways and means so that a great number of them may be present on that occasion."*—Abdul-Baha.

Every believer is becoming more active and here in California things Bahai are booming. Dr. Fareed and Mrs. Getsinger gave the Message to 5,000 people south, and here, wonderful openings are being made. The Knights Templar entertained Dr. Fareed two evenings. At the first all wore their regalia and Dr. Fareed wore his Persian robes. The second meeting was more informal. Dr. Fareed spoke of the disturbed conditions and mentioned a remedy. At the second he spoke of the Bahai Movement. He and Mrs. Getsinger spoke at the Unitarian Church in Alameda last Sunday.

Mrs. Getsinger also spoke before the Jewish Women's Council, consisting of 600 members, and their friends.

Our Oakland meetings are being held regularly and two meetings a week are held in the Bahai room here.

Mr. Mack, who enthusiastically received The Message on the battleship "California," has called to see us several times and brought enquiring friends. He holds Bahai meetings in his cabin Tuesday evenings. Some of his friends were transferred to other ships, where they will undoubtedly spread the Message. Saturday, the 14th, was a gala day here. President Taft turned the first spade of soil for the Panama Exposition site. San Francisco is waking up spiritually and materially.

*Helen S. Goodall.*

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*"Assuredly ye will achieve a Conquest in California."*—Abdul-Baha.

Since last March Dr. Ameen U. Fareed and Mrs. Lua M. Getsinger have been in California in obedience to the instructions of Abdul-Baha, disseminating the tidings of the coming of the Manifestation. They have spoken in various cities surrounding San Francisco Bay—San Francisco, Oakland, Berkeley, Alameda, and farther north on the Pacific Coast at Geyserville. In Southern California their work was begun in the extreme south of the state, in San Diego and the nearby towns of La Jolla and Point Loma. From San Francisco, distant six hundred miles to the north, came three Bahais to accompany Mrs. Getsinger and Dr. Fareed to San Diego, a city without any known believers. There, among strangers, the work commenced. Soon some prominent citizens became attracted to the teachings, thus leading to meetings in private houses, before one or two men's clubs, and in a public hall.

Our two messengers of peace even spoke on the battleship "California," the flagship of the fleet; and across the boundary in Mexico, at Tia Juana, they gave succor to some of the wounded in one of the skirmishes between the federal and insurrectionary forces of Mexico. During this struggle, Dr. Fareed told the waiting Red Cross corps in their tent of the coming of BAHÁ'O'LLAH to bring peace to the world; and it is of significant interest that Dr. Fareed was asked by the Red Cross commander to act as surgeon on the field, and that Mrs. Getsinger was installed as one of the nurses. Several newspapers of San Diego reported the meetings that were held and gave accounts of the work and training of Mrs. Getsinger and Dr. Fareed. Interest grew rapidly, and when the two speakers returned to Los Angeles, after an absence of several weeks, a Bahai Center was left in La Jolla, and hundreds of persons in San Diego and its vicinity had heard the words of BAHÁ'O'LLAH.

In Los Angeles, an audience of about four hundred was addressed by both Mrs. Getsinger and Dr. Fareed, and many interested ones stayed to ask for fuller information and to offer assistance in furthering the spread of The Message. Mrs. Getsinger spoke to the American Women's League in its own hall, and both speakers addressed the World's Spiritual Congress, in session at Long Beach. Dr. Fareed spoke in the Church of the Golden Rule, at Pasadena, and Mrs. Getsinger addressed the regular meeting of believers in Los Angeles in the Walker Auditorium. In all about a thousand people in Los Angeles and vicinity—Pasadena, Long Beach, Glendale and Tropic—have listened to these speakers.

It is now thirteen years since Mrs. Getsinger sowed in California the first seeds of the Bahai teachings. Today she is rejoicing in the first fruits of that planting, even while she helps break greater fields throughout the state and make them ready for the longed-for coming of Abdul-Baha.

#### BRIEF SYNOPSIS OF DR. FAREED'S ADDRESS AT LOS ANGELES BEFORE AN AUDIENCE OF FOUR HUNDRED INQUIRERS.

Ladies and gentlemen, my friends in God:

I am glad to read to you from the Words of BAHÁ'O'LLAH: "*O ye discerning ones of the people! Verily the words which have descended from the heaven of the will of God are the source of unity and harmony for the world. Close your eyes to racial differences and welcome all with the Light of Oneness. Be the cause of the comfort and promotion of humanity. This handful of dust, the world, is one home: let it be in unity. Forsake pride, it is a cause of discord. Follow that which tends to harmony. Consort with all the people with love and fragrance. Fellowship is the cause of unity, and unity is the source of order in the world. Blessed are they who are kind and serve with love.*"

The Bahai Movement is not a sect, a cult, nor a religious denomination. Therefore, we are not here to invite you to join any sectarian issue, nor to fetter you with a creed. In presenting to you the Bahai Movement we will endeavor to inform you of a subject which has attracted to itself the attention of thoughtful men in all parts of the world. A great movement for which twenty thousand people in Persia

forfeited their lives willingly and parted with their possessions and sacrificed every worldly attachment joyfully. It is deserving for this reason, if for no other, your closest attention.

Our contemporaneous history records three important events occurring almost simultaneously. On the 23rd of May, 1844, in two parts of the world two different religious people, having studied the prophecies of their respective bibles carefully, came to the conclusion that their Promised One would appear at that time.

The Millerites, as you know, in this country, clothed themselves in "ascension robes" and from the hilltops and housetops gazed heavenward, anticipating the descent of the Christ from heaven. They were disappointed because of their misunderstanding concerning prophetic terminology. On that same date, however, God fulfilled the hopes of these expectant ones in His Eternal Way, in accordance with the reality of prophecy; for in Persia there did appear the wondrous Herald, who announced himself as the Bab, or Gate, to the promised Kingdom of God which was to be established upon the earth in the "latter days." And, very significant, on the 24th of May, the very next day, in America the first telegraphic message was sent by Professor Morse,—“What hath God wrought!”

The Bab was only twenty-five years of age when he arose to give the Glad-Tidings of "Him-whom-God-would-Manifest." He was the Preparer of the Way, and the Precursor mentioned in all the prophecies; a John the Baptist, as it were, of this great dispensation. He was a soul divinely intense and pure. The power of God's Word in his eloquence attracted thousands of those who sought the Light. The liberality manifested in his teaching as compared with the creed-bound and superstitious orthodoxy of the time aroused the severest opposition and persecution, to the point of his own death and the death of hundreds of his followers. Although he was allowed to live and teach about six years, when he was, on the 9th of July, 1850, martyred in the public square of the City of Tabriz, yet his Message had spread far and wide, even beyond the confines of his own country.

His book, *El-Beyan*, or *The Explanation*, contained the vital prophecy for the world that nine years after him the Promised One, or, as he expressed it "He-whom-God-would-Manifest," would appear and establish the Universal Religion. He even mentioned His Name, to be BAHĀ'O'LLĀH, or "The Glory of God," though he had never met Him. As prophecied by the Bab, BAHĀ'O'LLĀH revealed Himself at the appointed time, laid the foundation for this world-embracing movement. The persecution which befell all the Prophets attacked Him, the movement having spread so rapidly through His dauntless announcement of the Word of God, so that people were attracted in hosts; the clergy of Persia, hand in hand with the government, exiled Him to Arabia. The story of this banishment and of those following it would make a volume. Suffice it to say that His banishment from Persia to Baghdad, Arabia, thence to Constantinople and Adrianople, and lastly to Acca, the penal colony of Turkey, was meant to exterminate His Movement, to extinguish the torch of God's love with which He kindled the hearts of men.

The remarkable, nay miraculous, thing happening every time He was exiled, was a greater spread of His Word and a greater brilliancy of His Light. Moreover, these banishments at the hands of the clergy and the government were aimed by God to fulfill the foreshadowings of His Prophets; for many are the prophecies contained in the Bible, the Koran, and the Zend Avesta, which were fulfilled by these afflictions. The last place of exile, the little prison town of Acca, in the Promised Land, deserves special mention because of the many tidings concerning it as given by Isaiah and Daniel; because from this prison BAHĀ'O'LLĀH sent forth His letters to the kings and there, in this "Most Great Prison" hundreds, nay thousands went to see Him. Acca was renowned for its foul climate and pestilential environs. A

place where criminals and political suspects lived but a short time; however, when BAHÁ'O'LLAH, the Prisoner of the Love of God, blessed this disease-ridden town, God changed disease with ease, fresh salubrious water was conveyed to the city; in short, the climate was changed, and the surrounding desert is today a veritable garden.

Here, for over a quarter of a century, BAHÁ'O'LLAH was occupied with the giving of teachings which underlie this great Bahai Movement. His books are many and contain solutions of the many problems pertaining to man's welfare and salvation. He has answered the questions of all who have sought the truth of God and who today are longing for the knowledge of God. Before His departure, which occurred in May, 1892, He enjoined upon His followers the Covenant of God, whose Center He declared was His blessed son, Abdul-Baha, the present leader of the Movement. He commanded all who seek guidance in the Kingdom and interpretation of any of the Holy Writings, to turn to him. And so today, for spiritual light we look to the Servant of Baha, which is the meaning of his name. BAHÁ'O'LLAH was the founder of the Great World Religion, and Abdul-Baha is the promulgator of it.

Now let us touch on the fundamental teaching of this movement. A teaching which makes unity possible in the world. He says: "*Oneness in its true significance, means that God alone should be realized as the one power which animates and dominates all things, which are but manifestations of its energy.*" This one power has from time to time manifested itself through chosen instruments called the Prophets, to various peoples at various times. These prophets are considered to be bearers of the same Message, Manifestations of the same Light, therefore, they are one and the leaders of the One God.

They prepared the peoples of the world for the latter days when this Oneness would find fulfillment and all men would become in reality brothers. The Bahais declare that this is the latter day, that through BAHÁ'O'LLAH all people are to be united. . . . The human race has been hindered from union through three prejudices—religious, racial, and patriotic. When the Oneness of God is realized and the solidarity of the human family is well understood, these prejudices will be dispelled from the hearts of men. The Words of BAHÁ'O'LLAH are the remedies which alone can cure human ills. He says, "*Ye are all leaves of one tree and drops of one sea!*" Again He says, "*Associate with men of all religions with love and fragrance, fellowship is the cause of unity, and unity is the source of order in the world.*" This one admonition would remove forever religious prejudices if it be carried out. "*This handful of dust, the world, is one home, let it be in unity*" is the basis of international patriotism, which can replace limited patriotic prejudice.

In regard to racial prejudice, which has separated man from man, this is His "Hidden Word" which has already united representatives of many races. "*O sons of men! Do ye know why we have created ye from the same clay; that no man should glorify himself above another, for ye must be as one soul, living in many bodies, in the one land,*" etc. The world is interdependant, what affects one part of it will necessarily affect another. If one part of the body suffer, the entire sensorium is afflicted; and even so is it with the world, if one portion of the social fabric suffer, the entire body politic is afflicted. Thus it is that the Bahai Movement is to unite the world; though religious in nature, yet its laws govern social, industrial, and economic states and conditions. And it has already united many people of diverse nations and religions.

F. B. Beckett.

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Large photographs of Abdul-Baha, taken during his recent visit to England, may be obtained from Mrs. M. Thornburgh-Cropper, 31 Evelyn Mansions, Carlisle Place, Westminster, London. Price, 50 cents.

# STAR OF THE WEST

[Continuing the BAHAI NEWS]

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## TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon firmness, firmness, firmness!

(Signed) ABDUL-BAHA ABRAS.

## BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS	MONTH	NAME	FIRST DAYS
1st.....	Baha' (Splendor).....	Mar. 21	11th.....	Masheyat (Will).....	Sept. 27
2nd.....	Jalal (Glory).....	Apr. 9	12th.....	Elm (Knowledge).....	Oct. 16
3rd.....	Jamal (Beauty).....	Apr. 28	13th.....	Kudrat (Power).....	Nov. 4
4th.....	Azamat (Grandeur).....	May 17	14th.....	Kowl (Speech).....	Nov. 23
5th.....	Nur (Light).....	June 5	15th.....	Massa'ulk (Questions).....	Dec. 12
6th.....	Rahmat (Mercy).....	June 24	16th.....	Sharaf (Honor).....	Dec. 31
7th.....	Kalamat (Words).....	July 13	17th.....	Sultan (Sovereignty).....	Jan. 19
8th.....	Asma (Names).....	Aug. 1	18th.....	Mulk (Dominion).....	Feb. 7
9th.....	Kamal (Perfection).....	Aug. 20	Four intercalary days.		
10th.....	Fizzat (Might).....	Sept. 8	19th.....	Ola (Loftiness).....	Mar. 2
				(Month of fasting)	

Vol. II

Chicago, (November 4, 1911) Kudrat

No. 13

We have been requested to correct the statement made in our issue of Aug. 1, 1911, wherein mention is made of Mirza Ali Kuli Khan, Charge de' Affaires of Persia, of Washington, D. C., being honorary president of the Persian-American Educational Society. We have been informed that his acceptance of this title depends upon the wishes of his government, from whom consent has not yet been received.

Our Persian Editor, Mirza Ahmad Sohrab, has been called to the presence of Abdul-Baha. He will leave America, Nov. 11th. The good wishes of all the friends go with him. The Persian section from his able pen will continue as heretofore, wherever he may be. Our Persian section this issue contains:

(1) Editorial on visit of Abdul-Baha to England; (2) photograph of Mirza Assa-dollah, who came to America some years ago and who is now travelling with Abdul-Baha; (3) poem by Mirza Mahmood Zargany, celebrating Abdul-Baha's visit to Europe; (4) article by Mirza Mahamond Bagor Kahn, who accompanied Abdul-Baha to London; (5) Abdul-Baha's address in the City Temple, London; (6) article by Mirza Lotfollah Hakin, describing the visit and work of Abdul-Baha in England; (7) farewell address of Abdul-Baha delivered before a gathering at Passmore Edward's Settlement; (8) address of Abdul-Baha in St. John's, Westminster; (9) photograph of Dr. Edward Getsinger, of Washington, D. C.; (10) photograph of Prof. Mohamad Barakatullah, editor of the *Islamic Fraternity* published in Tokyo, Japan; (11) Tablet from Abdul-Baha to Miss Rosenberg, of London, upon his arrival in Paris; (12) Tablet from Abdul-Baha to the American Bahais in regard to his coming to this country; (13) poem by Mirza Jalal Maftoun celebrating the appearance of the STAR OF THE WEST; (14) apology of the Persian editor for the late appearance of this issue of the STAR OF THE WEST.



## JENAB AFINAN VAKIL DOWLEH.

On August 29, 1911, there passed away on Mt. Carmel one of the great saints of the Bahai religion, Jenab Afnan Vakil Dowleh. He was the nearest living relative of the Bab, being his first cousin, and it was for his father, the Bab's uncle, that BAHÁ'Ó'LLAH wrote the Kitab-el-Ighan. Jenab Afnan was a play fellow of the Bab when a boy and I have heard him describe the beauty and illumination of that glorious youth. Now, I understand, there is no other Bahai in the world who can remember meeting the Bab. Those who have been to Acca will remember his illumined countenance, his long snowy beard and his bright, blue, smiling eyes. Jenab Afnan spent his whole life in serving the Cause and the crowning service of his long life was the building of the Mashrak-el-Azkar in Eshkabad, for it was due to his aid and untiring energy that that building was erected and he laid the first stone. The last years of his life he spent near his beloved Master in Acca and Haifa and it was in his home on Mt. Carmel, near the tomb of his divine cousin, that he passed away at the great age of eighty-five. In the early morning, at sunrise, we Bahais of Haifa and Acca took him to his last resting place, the little plot of land that the Bahais have acquired for a cemetery on the slope of Mt. Carmel near Elijah's cave. These great historical personages in the Cause are leaving us one by one. Theirs has been the storm and stress—ours the easy reaping where they have sown. Can we ever realize the great debt we owe to them?

Another of the old believers has passed away this summer, Haji Khan, and his history is also very interesting, for when he was young he was a rich and powerful chief of a tribe in Beluchistan. When he became a believer he gave up his wealth and position and walked from Beluchistan to Baghdad to see the Blessed Beauty, BAHÁ'Ó'LLAH, and from that time he was a faithful follower unto death.

These saints of God! So they live and pass on to their glorious immortality, the world all unheeding that if it has been entertaining angels unawares.

*Sydney Sprague.*

## EXTRACTS FROM RECENT LETTERS RECEIVED FROM BOMBAY, INDIA.

I fail to express how much people here like to know about Baháism, and what a fine field of work is ready, but we require workers. If you can succeed in sending a few Americans here, only if they pay flying visits, one after the other, thus keeping India busy with Bahai talk, it will be very good. The opportunities are more for our good than that of the Cause. The Cause will progress anyhow, and if we do not work, there will be others to do it.

Of course, much work is to be done even in America, and you may say we cannot spare men, and you are quite right there; but the workers here are comparatively very few, besides if Americans come here it will be more weighty. If we make efforts we may succeed in spreading the Cause in India. In America the Cause is well-rooted and set on its footing, while in India, a country inhabited by one-fifth or one-sixth of the world's population, it is not comparatively well-rooted or well-spread, and we shall be held responsible if we do not carry the news to the people of India, in every part of the country. It is the most important problem of all the problems and deserves greater attention and care.

We also wish that some American Bahai doctor might come to Bombay or India. If he comes to Bombay, and if he is well-versed in medicine, he will earn well, will create stronger bonds of Unity, and will attract many other people to the Cause. Besides, he will get enough work and be able to serve both the Cause and humanity. If he is married, so much the better. His wife may take up any cause of the poor, the depressed and the sick. If she too is educated, she may start a school or attend any school in Bombay she chooses. If we volunteer our services in India, and start some schools, a hospital or take up the cause of the depressed, I think, if God wishes, in a very short time many souls will be attracted to the Cause.

If any teacher thinks of establishing any school in Bombay, that too will be very good. But on that subject you should communicate with us in detail and we shall supply you every information.

India is a very good place for any sort of work. Its population is 300 millions. Just think, one-sixth of humanity lives in this small place. Much work can be done here. The people are good, kind, sympathetic, self-sacrificing, generous, loving and ready to offer a helping hand to anything. We must love them, if we wish that they should love us.

*N. R. Vakil.*

بر غروب زرد عالم غروب زار و روشن نموده  
 لهذا باید در هر روز  
 هزار شکرانه نماید که هر چند بظاهر در دروید ولی حقیقت  
 نزدیکی نماند و کونوز و ملک باشد آفتاب را نبیند  
 ولی چشم روشن از هزاران فرسنگ مشاهده نماید  
 این سزاوارستایش و نیایش حضرت پروردگار است  
 که در نهایت غروب مشاهیر از نفیست قدس شگبار است  
 قدر این موهبت بدانند و از فضل یافتن الهی شاکر  
 کنند و کارانی ننمایند بهنایت اشتیاق خواهر محضر  
 عبدالبهاء را با همکاران بودید من نیز در نهایت اشتیاق  
 که سوی یاران پویم و روی دلجویی دوستان بنیم  
 این سفر دشت غدارم باید بشرق مراجعت نمایم  
 حکمت چنین اقتضا مینماید لهذا بهنایت حُرّت و حُرّ  
 از فراق مجبور بر مراجعت دارم اگر خدا بخواد دسال آید  
 اینک غروب بنایم تا تاب بار روی یار است و دعا  
 دوستان و اعدا کلمه الله و شتر نفیست الله و ندا کلمه  
 در محافل کجری و بیجا محفل پروا دارم که بر دامن کمال  
 جان عبدالبهاء در دشت تحریر این نامه بجز در جسد  
 و خود شایست و در قدر اشتیاقی و عاقبت دارد  
 آینه از شدت شادمانی ساز طرب مینماید  
 و با جنگ ملک اعلیٰ بر تسبیح تقدیس حضرت پروردگار  
 می پردازند و عینکم و عینکم بهاء الاهی را

بر غروب زرد عالم غروب زار و روشن نموده  
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اعمالان بنج باختر

از جمیع قارئین دستگیر بجزم عید می خواهم که بوالسطر سفر میر  
 ایرانی چاپ باختر رشتان و از راه تبویق افتاد و حال  
 دو شماره را بهم می نویسم میر ایرانی در بنگاه و در شهر  
 نیولوک و استن و شلقات دین و گرین و کلانتر  
 نفیست الله و انجام خدمات امریه و اداره خطابه ای متصل  
 در جامع بزرگ مشغول بود شاکر انحصار در کی گوییم  
 بزرگ جلیل خطابه در باب امریه در حضور جمعی بیان  
 کرد و در هر سبق در حضور رکذرت و اعضا حکومت  
 که ضیافتی با تاختار را دادند از تعالیم حضرت بهاء  
 اظهاراتی داشت و کل منجذب نفیست الله شد  
 تا آنکه دهنقه قبل دارد و استغنین گوید و کتاب  
 زیاد که از محاکم شرق وصول یافته قرائت شد  
 و در فکر جواب دادن بر یک بود که درین نوشتن  
 این شانه تلگرافی از حضور حضرت عبدالبهاء از ایس  
 باختر رسید که در آن امر میفرماید "فدو بیاید شش"  
 لهذا انحضری این امر مبارک مشاء الیه همین  
 چندونه حرکت بار و پ خواهد کرد و خود را بخود  
 حضرت مولی الوری برساند از جمیع دوستان  
 و قارئین خواهش مینمایم که اخبارات و مکاتیب را  
 مانند قبل بارسادان بفرستند زیرا غایت میر  
 که در امور شواهد انداخت از بنگاه حضرت  
 رب الیاب سست مینمایم که کل را موفقت بر رضای  
 الهی نماید

الحار عبدالباقم حضرت با برزاجدل مفتون از اهل طاران  
 درایتت ظهور بنج باختر در حضور حضرت عبدالبهاء  
 الله که جهان گشت گشتان  
 ساقی مدد آن باد که تفریح دل  
 محض در راه که سلا حقیقت  
 چون کوه سموی جو ظلم روشن  
 گوشت یعقوب که در دوزخ روشن  
 صد شکر که بجهت خون عرق  
 بنجی شد که باختر امروز طلوع  
 زین عبادی که در دست  
 سواران آن که از دست  
 در صحنه شادانه همه اکوان  
 گرد و غبار بر کوری افشان  
 از غنای من که در دست  
 درین بودایی و امریکی  
 که نورضا بر شانه افشان

و همچنین حیوان آنچه در تن خویش مرتب نمید و حواس  
و اجزای در نهایت قوت باشد باز از قوت عاقله است  
خبر نگردد و تصور نتواند بلکه اسیر محسوس است مثلاً  
حیوان حرکت ارض و سکون آفتاب را ادراک ننماید  
گرویت ارض را تصور نتواند و قوت که با ادراک بخند  
و مان اسیری را بخاطر نیارد با وجود اینکه جادو نبات  
و حیوان و انسان کل از حقائق امکانیه اند ولی تفاوت  
مراتب مانع و حاصل که با ادراک حقیقت مافوق  
نماید با وجود این چگونه حقیقت حادثه ادراک حقیقت  
قدیمه نماید تراب احاطه نیست الا باب کند این

و این جمیع توجه بملکوت تو نمودن و دها برتر است  
و جانها در نهایت بشارت خداوند نه با این جمیع  
شادمان کن و در ملکوت خویش کاران نما گنجش  
پناهید اگما کن و بیارگاه ملکوت در کار توئی دهنده  
و بخشنده و دهر بان آیین .

لوح مبارک حضرت عبداله با پس از حرکت از لندن

قدیمه نماید تراب احاطه نیست الا باب کند این  
واقع و مشهود است که متغی و محال است ولی حقیقت  
الو هیئت شمس حقیقت تجلی بر آفاق نموده و به جمیع اشیاء  
پرنوی انداخته هریشی را از این فیض بهره آید حقیقت  
آنست که جامع کمالات جمادی و نباتی و حیوانی است  
و فضلا علی ذلک حائز کمالات انسانی است از هر  
کائنات است لهذا محیط بر جمیع کمالات است  
حقائق و اسرار و خواص موجودات را که ترشحون است

لندن اتم آیه مس رز بر نکت علیها و الله اعلم  
ای منجذبه بملکوت الهی صبح است و هر کس بخالی  
مشغول و عبد الهی باید اجتهاد و خیر از غریزای مافوق  
ایام آقا است در لندن چهار روحانی بود زیرا دوستان  
مانند کل در آن گهستان شکفته و نبات سبز و چون  
در نهایت لطافت و طراوت بودند شب و روز  
کل بزرگ حق مشغول بودند و در خدمت جانب  
فشان می نمودند علی الخصوص تو که دقیقه آرام ندانی

گفت نمود و از تخریب بر جز مشهور آورد چنانکه  
این علوم و صنایع و کائنات موجود هر یک در زمانی  
ترکمون بود ولی حقیقت آنست که حرکت نمود و از تخریب  
غیب بر جز مشهور آورد مثال آن قوت مجازی و همچنین  
سازگشتیاتی دینی مجهول بود و از تخریب سیر  
ولی حقیقت آنست که آن ترنهان را در عالم ظهور آشکار  
کرد پس ثابت و محقق شد که حقیقت آنست  
محیط بر جمیع کائنات است و از هر موجودات عالم

و از طلوع آفتاب تا نیمه شب بجان کوشش  
می نمودی انجندست موهبت الهیه بود شکستنا که  
بآن فائز شدی جمیع یاران و امام رحمت سل  
تحت ابع الهی برسان و علیک الهی و الهی رع  
لوح مبارک در باب سفر با آمریکا

فرز کامل آن فرد کامل بنزد اله است در نهایت لطافت  
وصفا و مقابل شمس حقیقت لهذا نور ربوبیت کمالات  
الیه در این مرتبه صافیه باشد ظهور واضح آشکار  
حال اگر بگویم در این آینه آفتاب است مقصد آنست  
که آفتاب از غلو تقدیس نزول نموده و در این آینه جلوه  
دیر این محال است قلب هایت ممکن نه قدیم حادث  
نگردد و حادث قدیم نشود بلکه آن حق قدیم حتی در این آینه  
نمود و حرارت و انوارش تابید و در نهایت جلوه  
و ظهور است بذا هو الحق و ما بعد الحق الا اضلال النین

عموم اجتهاد و امام رحمت در امریکا علم و علمکن با الهی  
ای یاران الهی و کبران الهی الله نامه ای شمار سید  
بنهایت سرمد قرائت کردید حمد خدا را که بران ایمان  
و ایمان بود و دلیل انجذاب بنجات ملکوت الهی  
دش بدشوت و استقامت بود و آیه تفرع و اتمثال  
دل و جان حضرت مسیح میفرماید که موعود اگر از شرق  
ظاهر شود آثار او در غرب با هر گردد حال شکر کنید الهی  
که چون تیر اعظم از شرق طلوع نمود انوار طوعش



برگردش باشد اندر ابرای ثابت کردن بیانات حضرت  
زردشت خواهمش کرد که آن جمایل گل بلبلگردن  
مبارک بگذارد که مردم به بنیند در حبس خواهش او  
چند دقیقه جمایل گل در گردن مبارک بود و آن قدر  
دقتنگ بود که تا زانوهای مبارک برسد بعد  
تزیین برزدند در ترن دوستان یکی یکی می رفتند  
وداع میزدند همه وداع کردند پنج دقیقه که به حرکت  
رسید حضرت مولی الوری آمدند دم در ایستادند  
و باهم وداع نمودند چون ترن حرکت آمد دستمالها  
و کلاه بدست یاران باهتر گذاشتند و از دور میبوسیدند  
تا آنکه یکی نشدند از نظر محو شد و دوستان متفرق  
شدند ولی آن روح عظمی محبت و رافت حضرت  
عبدالباق در فردن و دیور سبب حیات و جلال این  
ملت جلیل خواهد گردید

جناب ادادار گشتنگی از بهائیان طبقه اول امریکاست  
و نیز خواه عالم بقون و تبلیغ امر حضرت سبحان اولیائی  
امریکائی که دوازده سال قبل بحضرت حضرت عبدالباق  
در مدینه عکاس شده است و تا بحال الواح کثیره به  
افتخار او از صدر جلد نازل گردیده است همیشه  
در انجام خدمات امری سعی و در خطابه های فصیح  
را بملکوت ابروی دعوت نموده است

خطابه حضرت عبدالباق در کلیسای سنت جانز  
که در حضور جمیع کسری از بزرگان و عقده شهر لندن  
اداره فرمودند



مطابق الهیه حکایت از فیوضات غیبیه نمینماید و انحراف  
شمس حقیقت زیرا حقیقت الوهیت مقدس از  
ادراک بشراست آنچه در تصور انسان آید صورت  
حیاتیه است و وجود دهبستی دارد نه حقیقتی و محاط است  
ولی انسان وجود حقیقی دارد محاط است بر مادیات  
خود پس الوهیت که از مدرکات عالم انسانی است  
تصور است خیال محض است نه حقیقت الوهیت  
زیرا حقیقت الوهیت محاط است نه محاط و حقیقتی است  
نه وجود دهنی مثل این مطلب اینکه با وجود آنکه مجاد و با  
و حیوان و انسان جمیع از صفات امکانی است مجاد از  
عالم نبات خبر ندارد و تصور آن نتواند و ادراک نکند  
و هم چنین نبات هر قدر ترقی نماید در نهایت در محال  
حصول کند از عالم حیوان خبر ندارد و ادراک ننماید بکلی  
بی خبر است سمع و بصر ندارد ادراک و تفکر نتواند  
(نقشه دو صفحه ۱۱)

حضرت ادب فاضل و داناتی شهر محرم رکت الهی هندی کراچی  
چندین سال در لندن و بعد در امریکا بتشرع معارف شرق  
و اصول دین بین در گرداند و جامع مشغول بود و حال آنکه  
با انتخاب ژاپون جدید ماهیانه بدین انگلیسی باسم اتوت  
اسلام چاپ و انتشار رسیدند

و سلمان و سائرند اهل کل بر یک سو جمع میشوند و با هم غذا میخورند این فی الحقیقه معجزه الهی است که این چنین محبت و مودتی در میان اديان متضاده خلق نموده لهذا مقصود این امر اتحاد و اتفاق و الفت مابین اهل عالم است.

بعد حضرت عبدالبهاء قیام فرمودند این بعد بجهت فرمایش مبارک را میخوانم ولی از اینجا که گاهی نظر مبارک را با نظر میفرمودند من نتوانستم جمع را بنویسم لهذا نقاط مستند اینجا قائل است که ضبط نشد از جمله فرمودند :-

اولاً از خدا میخواهم که این جماعت محترم را در ظل محبت ..... ثانیاً اینکه تقویاً نصرت سال پیش در تفتیش آتش ظلمت در اطراف جهان شعله یزد و جنگ بر پا بود و خون ریزی در نهایت استدارب پدران که بی پرستشند و ب ایران که از حال ..... ب مادر در جازده اولاد خویش گریان و سوزان و نالان بود امکان از ..... و کتاب دجود از قرب و نزاع منزحل بود و دلوله در جمع آفاق بود در چنین وقتی حضرت بهاء الله از افاق ایران طالع نمود و اعلام و وحدت عالم انسانی را اعلان کرد جمع نفوس را به ..... رایات بکبری هدایت نمود و بین د نزاع و جدالی برانداخت و علم آزادی ..... پس آن انوار بر شرق و غرب تابید ان وجود مبارک در تحت مشقات شدید صدمه کشید و مدت ثمر را در سجن بود گاهی اسیر زنجیر بود ..... بلکه در زندان اعلام و وحدت انسانی کرد تا کل بدانند که رحمت دریم کی است جمع و نظر یک پرده را ..... تا الحمد لله بعون و عنایت الهی تعالیم بهاء الله در جمع عالم نشر شد ..... حضرت بهاء الله از جلد فرمودند باید جمیع هیئت بشریه بکانه ..... در میان جمیع ملل و اقوام محبت عظیمه شود جمیع بشر مانند یک شجر ازاد و شجره طوبی گردند و وحدت عالم انسانی محقق گردد. انجمله از آثار فرمایشات و نتائج تعالیم بهاء الله آنکه محبت بدرجه رسید که من شرقی هستم و در میان شما به محبت و خلوص که آن شخص مسمود که می آید باید جماعی از کل و دریاچین

و راستی نطق میکنم حال با نهایت ..... بتعالیم بهاء الله گوش بدید و استماع میکند از این حقیقت من شما را فراق و دواعی میکنم و بپارسی بروم و بعد از رفتن من تفریک بعضی از نثریات برضه بهاء الله میشود ولی بدانند که اینها قصد ..... را شما اهل حقیقت هستید ..... در ایران کتاب نوشتند برضه چه شد ..... حال من توجه بخدا میکنم و از برای این حقیقت ..... من از حریت راضی هستم و حریت را دوست میدارم برای اینکه حریت باعث شد که من آزاد شدم بعد دوباره مناجاتی نمودند که بسبب رفیق و روحانیت قلوب گردید

حضرت عبدالبهاء روز پنجشنبه عاشر ساعت هفت و اندوه دقیقه وارد لندن شدند و ۴ روز در لندن توقف فرمودند و روز سهشنبه سوم آکتر ساعت یازده و نیم از لندن بپارسی تشریف بردند و رئیس شندز و رقه به بیرون ترن مخصوص بر کار آقا آورزان نموده بود و ب آن انگلیسی نوشته بود حضرت عبدالبهاء عباس افندی در توی ایستگاه جمع گشتی از یاران برای بدرقه آمده بودند و اطاق مبارک را پر از گل نموده و دوستان بسیار گریه کنان و جمعی خندان دور وجود مقدس جمع شده و لاداری میفرمودند که گریه نکنید من میروم من پیش صدمه کشید و مدت ثمر را در سجن بود گاهی اسیر زنجیر بود ..... بلکه در زندان اعلام و وحدت انسانی کرد تا کل بدانند که رحمت دریم کی است جمع و نظر یک پرده را ..... تا الحمد لله بعون و عنایت الهی تعالیم بهاء الله در جمع عالم نشر شد ..... حضرت بهاء الله از جلد فرمودند باید جمیع هیئت بشریه بکانه ..... در میان جمیع ملل و اقوام محبت عظیمه شود جمیع بشر مانند یک شجر ازاد و شجره طوبی گردند و وحدت عالم انسانی محقق گردد. انجمله از آثار فرمایشات و نتائج تعالیم بهاء الله آنکه محبت بدرجه رسید که من شرقی هستم و در میان شما به محبت و خلوص که آن شخص مسمود که می آید باید جماعی از کل و دریاچین

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قبول مردم از استماع آن کلمات حلت آمیز در سهاء ملکوت  
ای طیران ننمود . چون قرائت خطابه بانهی رسید حضرت  
مولی الوری نشسته دخی الغور آواز راگان بلند گردید  
وقتیست محرم از وجود مبارک خواهش نمود که مناجاتی در حق  
کل نمون و مجلس بانهی برسد لهذا فراموشی این خبر را  
آری بلند گفت همه بلند شدند و در کار اقامت جاسی  
لبان عربی در حق آنها نمودند که ایشان مجید و بسیار  
بود . چون مجلس تمام شد حضرت عبداله تشریف  
پایین کشیش هم همراه بود این عهد هم یاد نمودند از  
ایرانیان در حضور نمودم و یکی در اطلاق خلوت رفیق و  
کشیش از نهایت خوشحالی دست های مبارک را میبوسید  
و عرض میکرد در دست عاینها می شماران عالم واسطه بشوید که  
در ملکات داخل کردم برای اینکه من هیچ نمیدانم و انگلیس را  
نمردم که واسطه من کردد بخوشا و فی الحقیقه گریه و زاری نمود  
ولی سرکار آقا نورادر آغوش خود گرفتند و در پی او میروند  
و عنایات بسیار در حقش فرمودند و دلدار می دادند  
بعد از یکسایه بیرون آمد خود کشیش هم تادم انوسیل  
مست بیعت نمود و با همه نادانست داد و اظهار خوشنود  
نمود ما هم رفیق دست را بجهنم مبارک مشرف شدیم  
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تعالی مجلس بسیار در لندن منعقد شده است چهار  
مهر بر منزل مسکن گردید که شرح ایشان را از قبل عرض  
نمودم ام مجلس منعقد گردید جمعیت کثیری از دوستان  
حضور داشتند و در آن انواع و اقسام نان های شیرینی  
و قهوه و چای و شربت آلات موجود بود در اطلاق دیگر جمعیت  
میشد بعد سرکار آقا تشریف می آوردند و بیانات میفرمودند  
نقصی ترجمه ترجمه نمود حضور در این مواقع جانب مستر  
در رفیوس در حضور بود که بیانات مبارک را بهمان  
طویر که میفرمودند ترجمه مینمود .

یک هفته قبل روز جمعه ۲۹ پیریک مجلس در پاس  
آورد سئل منت که تالار بسیار بزرگ است ام الله  
مسکن را برترین نمودند و فی الحقیقه این آخرین مجلس

و با شوق و خرقی بر میگردد اشخاص بسیار هم آمدند و قصد نیک  
 کردند و مدیران جوانی بفرقه هم مشرف شدند و بیانات اصلی  
 شنیدند و عین واقع آنچه دیده و شنیده اند درج نمودند اند  
 و معالفت بسیار نوشتند و آنچه چند نسخه ارسال شد  
 شد در مبعث قبل ستر کاپل یکی از اول تفسیرهای این  
 شهر است آمد و حضور مبارک مشرف گردید بسیار دقیق  
 گردید بطوری که نمیدانست چه بگوید کلمه بسیاری از بسیار بزرگ  
 و ستر بزرگواران جا میگردد و خطابه های او بقدری فصیح و بی غش است  
 که از نقاط مختلفه انگلستان برای استماع می آیند و لهذا  
 حضرت عبداله با دعوت گرفت که در کلمه های او رفته  
 اعددن ملکوت ابهی بفرمایند روز یکشنبه گذشته تری  
 بردند آن کشیش به عبادت شریفین معرفی فرمود که تری  
 یک بهمان بسیار بزرگوارم و فی الحقیقه موقی او قلب  
 جمیع راجهان انداخت بعد از کار آقا برخاستند و بیانات  
 بسیار روحانی فرمودند (باقی مطالب در کتب دیگر  
 چاپ و نامزد نگذارند) در این ایام مجلس و محافل بسیار  
 میگرد و حضرت عبداله در آن محاسن تشریف می  
 آورند و تمام بیانات در بیک فرمودند اند نوشته ام آنچه بعد  
 سوادسی برای سرکار میفرستد آنچه درج گردد مطلب  
 دیگر البته میداند که سرکار آقا ابدی راضی نیستند که نکاسی  
 عکس مبارک را بر دارند در اینجا بسیار عکاسی کردند  
 که عکس بر دارند از آن فرمودند تا اینکه دوش روز از صبح  
 بسیار زدند و کین نوشته که عکس فوری بر دارند هر چه کردند  
 نتوانستند تا اینکه یک روز سرکار آقا منزل شخصی از  
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 که کجا تشریف میبردند و همیکه خواستند از توی اتوموبیل  
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 عکس جمیع بر دارند روز بعد نکاسی آمدند و چند تیر  
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 با شوق و خرقی بر میگردد اشخاص بسیار هم آمدند و قصد نیک  
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استدعا کرده ام عبدالبهاء مناجاتی بفرموده و طلب تأیید  
و توفیق شما را بخواهم همه چشمها را بروی هم گشاده  
بعضی سر را بر روی دست انداخته بگفت گذشتند  
عبدالبهاء قیام نمودند دستهای مبارک را واصل بهم کردند  
آسمان دراز کردند با حالت توجع شروع بزدل مناجات  
علی شد بنده را بی اختیار انگشت از پیش رو برینخت  
و در آن برای تمام دوستان و اهل عالم دعا کردم آه  
این یکسایه چو مغرب غریب داشت شاید این طالب  
نظر اغیار اغراق و خالی از حقیقت بیاید در این یکسایه  
هنوز رو بانه آدم بود احباب ایرانی و اغیار ایرانی و ترک  
و هندی نیز حضور داشتند کشش زیر بغل مبارک  
را گرفت تا طاق خدمت تشریف آوردند باز بر  
دست مبارک را برپسید بعد تشریف آوردند دراز  
دیروز عصری بر حسب دعوت در جمع چندین مآثر تشریف  
بردند و بطوری حضرات بنحویب شدند که بوضوح نمی آید  
تشریف و تقی می کردند که حضرت من الله الله بهند تشریف برین  
زیرا که این تعقیبات موافق ترقیات عالم بشر و اهل  
چند سببی آرزو مند هستند  
ای بدبخت اهل شرق وای بدبخت تر از بدبخت ایران و ایرانیان  
رو زنده مجلس سیزدهم رمضان اعتراض و اعتقاد نسبت  
بنطق غلام آغلیان را فرستاد بودند در حضور مبارک تشریف  
کردم اگر چه معلوم است این اعتقادات از انا خواست  
..... یا امثال آنهاست جائید و کلهای ملت  
و نمایند های ایران باین درجه صاحب بغض و عداوت  
و غرض میباشند و تا این درجه در ابطال حق و انبات  
گمراهی بدلائل او هن از بیت مشکوت توسل شوند  
و هنوز بیان اعتقادات این طایفه را که کتب امریه  
و تالیفات مشحون از تعقیبات زحمانه است انکار  
نمایند و بقول شمسال سال قبل قدر من المید است  
منتگ شوند کجا این مملکت روی بخت خواهد دید  
همیشه بر نعمتی که خدا با اهل شرق ارزانی داشت  
بواسطه کفران اسیر خاندان ابدی شدند این  
بندگی که در انگلستان گماشته شد و می شود غرض

مکتوب جناب لایزاله الطیف الله حکیم عبدالبهاء الله

حضرت محبوب عالمیان در روز دوشنبه ۱۹۱۱ سبتمبر  
۱۲۰۰ در خانه جناب لایزاله الله و جناب لایزاله باقر  
خان و جناب تمدن المملکت و لاخرو و همراه بودند و در  
استاسین و بیکتوریا در لندن شدند و جمع کثیری از  
دولایای لندن که پیشوا آمده بودند حضور داشتند  
جمع دوستان یک مرتبه در اینستجا بجهت ملاقات بر کار  
آقا جمع شدند معلوم است که در این موقع چند مردم تعجب  
میکردند و اشتباه میکردند نظر ترن بودند خیلی تعجب بخان برای  
نماش استادند چون بر کار آقا از ترن پایشان آمدند  
بطریق اروپائی با جمع دوستان دست دادند و به هم چای  
مرحبا می نمودند الله سس کرد و بر کبی از بهائیان  
نابت در اینجاست دست مبارک را در دست خود  
گرفته و در خانه سیر دوستان اطراف بودند و در  
نزدیک اتوموبیل حضرت مولی الوری با سائین  
در اتوموبیل نشسته عازم بیت شدند الله سس کرد  
اتوموبیل مخصوص خود را در این مدت لغات و رفت بر کار آقا  
نموده است در اینستجا حضرت من الله الله در جنوا  
تشریف داشتند بعدی معلوم فیلد که یکی از پنجای لندن  
است تکلفانی نمود و خانه خود را برای پذیرائی مبارک  
پیشکش نمود و قبول گردید لهذا خودش و دو دخترش  
نقند در هویت منزل گرفتند باری شب را رفتم  
حضور مغرب شدم و بسیار خوش گذشت در  
چند شب قبل خاتمه ستره بی شرف بودند خیلی ابرام  
اشتیاق نمودند که دوستان امریکائی مایل برنگ  
مبارک هستند در جواب فرمودند: "راه آید"  
خیلی دور است می توانی یک قطره در دست کن  
باطیاه میروم" معلوم است که در این ایام مردم  
دسته دسته می آیند و شرف میبندند و کتب مطاب  
می کنند و هر سئله دارند بآقای حل میگرد



بعد از تمام فرمایشات ترجمه بیانات مبارک که با کلمات  
نوشته و حاضر بود یکمیز از اجاب انگلیسی سترگودر پول  
برخاست و برای حاضرین قرائت کرد بعد با طاق مخصوص  
شرف برودند اما ایرانیا را نیز با سنجی برودند جانیس  
محترم ستمگیر با لباس رسمی حاضر پذیرائی نمود یک  
کتاب انجیل بزرگ روی میز حاضر بود خواهش کرد که در  
پشت آن یکجا مبارک یادگاری بنویسند اینطور بر قوم  
فرمودند: "این کتاب مقدس الهی است و وحی حمدانی است تورا  
نجات است و انجیل جلیل اسرار ملکوت است و انوار  
لاهوت فیض الهی است و انوار هدایت ربانی است  
عبد الهی عباسی  
چند روز بعد یک کشیش دیگر شرفیاب شد پیر مرد بسیار  
روحانی صاحب اخلاق و صفات پسندیده بدو خط  
محتاج نمود و سه آيات شریفی کرد از بقای ارواح در ملکوت  
الهی سئوالات داشت و جوابها شنید بعد سئوالات نمود و آن  
حیوانات در ملکوت بخور نشینند یا خیر برای ارواح آنها تقاضی

نمودند و در آنوقت دست باریخت و او را از تنه با بالا آوردند  
من دویدم زیر بغل او را گرفتم چنانکه او را در دست مرا گرفتار آقا  
در بغل گرفتند و در پیش و صورت او را بوسیدند در آن  
صحن کشیش داد اطاق مخصوص شد دست بر کار  
آقا گرفت و با هر دو بوسید رویش را بوسیدند  
تجدید گفت و اظهار اطمینان و شرف کرد همیشه  
در حالت قیام دنا زدند دست بر کار آقا گرفت  
و از وسط جمعیت برد و روی شامش بالا روی  
صندل جلوس فرمودند تمام اجاب فرستگاری دایرانی  
نیز حاضر نماز تمام شد کشیش شروع بنطق نمود  
و از تاریخ این امر و اعتقادات بهائیان و تعجبات جمال  
مبارک شرحی مبسوط بیان کرد و از مقدم همان تان  
رسید ثروت داد بعد حضرت مولی الوری قیام  
فرمودند در اثبات الوهیت بیانات منطقی فرمودند  
من کجا میگویم از عهد آن نور محمد گم منافع فرمودند  
تمام کائنات حادثند و باری تعالی قدیم کائنات موجودند  
و همیشه اند علی باطنی بی بحقیقت وجود باری بریند که بگویند  
ظهور مبطل هر امر او که در هر وقت و اوان در عالم امکان  
تجلی میفرماید در آست وجود این مظاهر الهیه تجلیست از  
شمس حقیقت نمیدان آن بصیر تجلی شمس را در هر  
پسندید نباید نکر شود وجود موسی و حضرت مسیح و حضرت  
محمد بنبره را در کائنات صایق بود در این قرن بدیع خداوند  
و از اقطار ظهور مظهر اسم خود یعنی حضرت همام الله عالم  
ان نیت را بجلالت جدید منعم فرمودند و نیز بعضی بیانات  
و تعلیمات مبارک بیان فرمودند و در آخر بیانات  
دستهای مبارک را بهم وصل نموده مناجاتی در طلب  
ناید جمع حاضر فرمودند و جاس شدند لطف مبارک  
را قبل از وقت ترجمه کشیش محترم از برای حاضرین  
خواند بعد برای سلاطین و وجود مبارک کشیش آمر  
داد دعائی بخواند همه برخاسته انجیل جلوس بدست  
و بهائیت حضرت وقت با لوط مخصوص شروع بخواندن  
نمودند سرکار آقا نیز قیام فرمودند دعا تمام شد و بنشینند  
و مجلس باین ختم شود شمسیت گفت همه با حضور قلب بایستید

است یا نه فرمودند خیر حیوان و دمای روح حیوانی است  
ملکوت الهی راه ندارد کشیش باینک حالت ساد  
موض کرد امیدوارم سگ خود را در ملکوت پیدا کنم خندید  
و فرمودند چه ضرر دارد بسیار خوب و بهائیت ترقی در هر  
بعد از ظهر فرمودند پس باید امیدوار باشید که انجیل  
خود را نیز از هر در ملکوت پیدا نمائید خند در گرفت خند  
بدرجه رسید که کشیش استدعا نمود برای من و حاضرین  
توجهی بفرمائید و مناجاتی قرائت فرمائید سئوال اول  
اجابت فرمودند بعد استدعا کرد یکمبارکای او را  
بر برد و بیاناتی بفرماید قبول فرمودند کشیش برخواست  
دست مبارک را بوسید عرض کرد استدعا دارم مراد  
ملکوت محظوظ فرمائید و دیشب میعاد رفتن یک  
بود جای تمام درستان خالی ساعت هشت شرف  
برودند جمعیت زیاد بود اول در اطاق مخصوص و در دست  
صدای پیانو و اصوات مرد و زن که مشغول بنوازند  
خبر از عالم الوهیت میداد یک مرد نو دس که باریش  
سنگ و جبهه خیا نورانی که طالب زینت سر کار آقا بود  
و بواسطه مسافت بعید نمیتوانست منزل بیاید در اینجا می

محرر اعقول از عدم توکل بخدا و دعا و دعا هر اوستا و سیدانند  
 این بحث داد انصاف و بلاغت را امید و معجزی هستند  
 که برینند مردم این صفی با چشور و استیانی و سبل درشت  
 دنبال خدا میدکند و پیروی دین و حفظ ناسوس شریعت را  
 حفظ اسس ترقی مدنیست میدانند بی درنگستان  
 مردم بدین سبب راست آگاهانها هم چون عقائدش  
 بنی برقرار عدلیه است همیشه در اثبات انوایت  
 و در جوب ظهور ظاهر امر الهی در عالم امکان ادله عقلیه ترشند  
 نور از مغن میشوند و اعتراف نمایند بکس که چون با  
 همه عقایدشان روی خاکستر است هیچ چیز بران عقاید  
 محاب بنی شوم و جز خرافات حاصلی نمی بریم خلاصه مردم  
 انگلستان بر خدای سائل مثل هستند بیشترشان طالب  
 حقیقت و ادراک نور معرفت هستند مثلاً کشیش  
 صاحب ریاست و جمیع است و طبعا باید خدا را  
 باشد بر نفس در مقام تفحص و تحقیق است شرف میشد  
 و سواد است چنانکه کمال دقت نقیض نمید  
 در روز بعد از درود سیه و کپش بزرگ نیست  
 سیتی قبل حضور مبارک و شرف شد و بعد از سیه و کپش  
 و جواب زیاد و اعتراف با کنگ دین بهایان دین بگوئی  
 و بهر فرق عالم میتوانند در ظل این دین تربیت و تعلیمات  
 زندگانی نمایند و وحدت عالم بشر را تأسیس کنند  
 نمود روز گیشنه بکسیبای سیتی قبل از ترفیع بریزد در  
 وحدت عالم بشر و تعلیمات حضرت بهاء الله ربانیست  
 بغویند قبول فرمودند روز معین ساعت شاد آفرین  
 بودند جماعت کثیر از مردان حاضر بعد از ادای ساجدهات  
 و دعا سته تکمیل بیان نمود من باید انشب کمتر حرف  
 بزنم زیرا که همان عزیزان و عبد الهی که رئیس سته هیون  
 طائفه هایشه هستند و بهر حق تاکنون در جمیع علوم  
 برای لطف حاضر شدند انشب محفل با درایت دانه  
 که برای ارتباط شرق و غرب و وحدت عالم انست  
 لطف بفرمایند و بعد از سخن رسا را آقا گرفت و در کمال  
 ادب تا نزدیک محل لطف رفت . رسا را آقا بکمال  
 بابت چنین نورانی پر از بزم و شگفتی فرمودند :-  
 کن و غایت محضه کامل فرا دهی

نیم گمش الهی درین عالم  
 و جمیع اقایم بلند شد و نقشات روح القدس  
 در هیوت قلب او دید و جات اندر بخشید در  
 این قرن بدیع شرق متراست و غرب منظر است  
 روحانیان سبزه است بخود وحدت عالم انی موج  
 زند و علم روح القدس اوج گیرد هر انان منصفی  
 شهادت میدهد که این روز بدیع است دین مظهر  
 خداوند عزیز و غریب جهان بهشت برین گردد  
 روز وحدت عالم بشر است و اتحاد جمیع اجاس دل  
 تعصبات سورت بهالت بود در اسس خدایت بشر  
 غایت خداوند این روز فرود را محقق فرمود غریب  
 علم وحدت عالم انی در قطب آفاق موج زند  
 حدال و نزاع نماند جمیع اکر بدیر خد جهان جان  
 نامن شود و جمیع بشر برادران گردد و کائنات ملل ریاست  
 جلیل اکر شود و تو خوی از خواص عالم حیوانی و صلح  
 اصلاح از مواهب عالم انی حضرت بهاء الله  
 میفرماید عدل و انصاف حیات عالم بشر است  
 الحمد لله در این صفیات علم عدل بلند است و مساوات  
 بشر تر است آزادی است و راحت انیت است  
 سعادت خدا کی است نوع انان کی است  
 اسس ادیان الهیه کی است حقیقت ربوبیت  
 محبت است پس ای باران کجای بگویشید تا  
 خاور و باختر مانند دلد و دلد در آغوش بگیرند  
 ای پروردگار این جمیع دانش روشن فرا اوداج را بناید  
 کن دیوار نورانی و روشن نما و دیوار انوار روشن  
 فرا جانها را بنفشات قدس زند کن دلفوس را  
 هدایت بکری نفیس فرا بخشش آسمانی مبدول کن  
 و سوهبت رحمانش بیان فرا در حق حفظ و حمایت  
 خویش محظوظ و مصون دلد الطاف بی پایانش مل  
 دهنده و بخشنده دانا

ای جمع محترم الطالبان خدا

شک دل آنکس نشو ایست  
 شاد پیمان بارو پارسید  
 آنکه چهل سال زندان غم  
 گشت شکست خورده و غمت علم  
 شاد پیمان بارو پارسید  
 بس نقش از دل جهان آید  
 اطرعیان نصرت نخواه شد  
 شاد پیمان بارو پارسید  
 زمره عشاق زبده ندا  
 هرگز اسیر گسسته و ابتلا  
 شاد پیمان بارو پارسید  
 بست چرخ رخت بوی رنگ  
 شسته عمر عود آید بسنگ  
 شاد پیمان بارو پارسید  
 نیکو گشت نه بجز و بر  
 گاه تو نون گاه سوسن مغر  
 شاد پیمان بارو پارسید  
 یازده و نه صد بعد از هزار  
 از غمت عشق خوش چون نزار  
 شاد پیمان بارو پارسید  
 بعد زلزلدن خرد و تنگ آفت  
 نغمه دلان راست رخ اوصاف  
 شاد پیمان بارو پارسید  
 درستی قبل شش هزار از غمت  
 جمله دزدی ز شوق کف کف  
 شاد پیمان بارو پارسید  
 جسم ادب از رخ او جان گرفت  
 نور رخ و لمعه عرفان گرفت  
 شاد پیمان بارو پارسید  
 ایام عید و شب عید و عید دل  
 زنده بود تن باید وصال  
 شاد پیمان بارو پارسید  
 شکر که در دگر گنج ایجا چارساز  
 سوزی تو در درخ دردی یاز

زین سخن شسته و نالان است  
 شمس رخ بار مغرب دید  
 بود اسیر غم و رنج و امل  
 تا ز اینسان بارو پا قدم  
 شمس رخ بار مغرب دید  
 آتش دود و دود و دود  
 هر دل از این زمره آید  
 شمس رخ بار مغرب دید  
 هر دمی آتش خون خدا  
 تا زدی کاف و صلا  
 شمس رخ بار مغرب دید  
 ز آتش قلب جهان بر آید  
 مشتبه این همه شد بیک  
 شمس رخ بار مغرب دید  
 جانب سوسن نمودی سفر  
 تا که ز پارس سیدین خبر  
 شمس رخ بار مغرب دید  
 سوی اردو پاشان گفتم  
 هر دل از این نغمه باید زار  
 شمس رخ بار مغرب دید  
 آمد کاخ شاد و راضی  
 هر یک از این غنچه در آید  
 شمس رخ بار مغرب دید  
 بهر تیغش همه بخت  
 بر شدی این همه لطف  
 شمس رخ بار مغرب دید  
 خوب جهان بر تو ای کج  
 است که این سوز را بخت  
 شمس رخ بار مغرب دید  
 نیت بدل و صانع خال  
 جان همدم نشسته است  
 شمس رخ بار مغرب دید  
 سحر محمود بود چون آید  
 دلم از این نغمه بود زار

3  
 شمس رخ بار مغرب دید  
 شد و سوادسی از آن باین اداس رسید که در چ غمناک  
 بحدقه محبت وجود مبارک خلی خوب است و از سواد  
 شمس رخ بار مغرب دید  
 مردم این هجاء در جستجوی خدا می کنند طالب ادراک  
 حق و لیدی بلوم فیکد که یکی از مختارات خطه  
 شمس رخ بار مغرب دید  
 در توفه نگرانی غرض بخور مبارک  
 استعد عالمود که در لندن بمنزل او درود فرماید سوسن  
 او اجابت شد و دهفته است در لندن قربان دارند  
 و منزل ایشان می کنند چون در دود کار راه آهن خلی از  
 اجاب جلاله او حاضر بودند مسکد و دیگر  
 نجای انگلستان است زیر بغل حضرت ایجا زود بر  
 ایجا در کار آقا حلقه زدن عبداله عبداله گویان  
 چنان اظهار ترست و شادانی بروز دادند که موجب  
 انظار حاضرین و حیرت ناظرین شد که این سرگشت  
 از کجای آید این غمناکی لندن یا دود و رطوبت را طاعی  
 شمس رخ بار مغرب دید  
 تشریف آوردند در اتوبیل سوار شدند در دود کار  
 سوی اردو پاشان گفتم دیگر حاضر بودند لیدی بلوم فیکد برای خود و صاحبانی  
 هر دل از این نغمه باید زار  
 شمس رخ بار مغرب دید  
 محترمه منزلی علی که بر آید بود و منزل خود را و گذار کردند  
 شمس رخ بار مغرب دید  
 در روز لایحه تاسعت در شب منزل از کثرت دلزدن  
 موج زنده محبت بخل راحت بامره مفقود است  
 و نوشجابت تمام جات که رسید کجین ریخته همه بواسطه  
 ضیق بحال بلا جواب مانده امروز صبح میزدند بظهر  
 و شیر از دهن نویس حال گرفتاری ماین است که ابد  
 بحال استراحت ندادم تا چه رسد بکانه اگر دود و جواب  
 شمس رخ بار مغرب دید  
 در ترس که بخود نباشند بند و در یکی  
 حیرت ستونم که این بر حکایت و این بر تاثیرات شدید  
 است که این سوز را بخت  
 شمس رخ بار مغرب دید  
 اسیر دانه و داند و از ایران بارو پارسید  
 حال مشکین دانه نخواهند و با قلت شعور و عدم تفحص  
 و ادراک دقتی باریان مراجعت نمایند نقل مجلسان  
 حجت لایبی دینی و دل اشتغالی اهل اردو است  
 از قیاسات آنها را در صنایع و بدایع و اختراعات

فی الحقیقه محشری بر باشد و قیامتی رخ گشود است که چنانکه  
 عالم مانند از اندیشه و گوش تا رخ نظیرش را شنیده اند خرد و خیمان پندش  
 در محفل کرانسان داخل میشود شرح سفر حضرت عبداله با  
 و خطابه ای الهی ان وجود مقدس در بزرگترین انجمن ای  
 ان مملکت نقل و مشیری ان محفل است و گویا جمیع  
 انگار و خیالات دیگر یکی از میان محمود نابود شده و این  
 یک فکر و خیال مانند آفتاب دانا روشن و نور بخش  
 چنانس بهایشان شرق و غرب فی الحقیقه چون که تاکنون  
 گردید و از شدت فوج در در بر تجید و شکر و خدای  
 حضرت پروردگار قیام نمون اند و سرورند که در چنین بوی  
 زند اند و با چشم ای خود می بیند که شمس بیاق در نهان  
 اشراف بر آفاق عالم قیام بر مردم را اندر در و نزدیک  
 بمملکت ابی نماید و قلوب بخنده را باکش شوق  
 الهی مشیخ می نماید این سفر حضرت بولی الوری  
 و پذیرائی ملت انگلیس الی الابد لب افتخار و مبادات  
 حضرت خواهر گشت و تا پنج روزی ان در قرون آتیه  
 ظاهر و هویدا خواهد گشت چون بسیاری از اخبار  
 خوش از لندن در این باب رسید در نهایت سرور که  
 به درج ان دقت نظر پروریدیم

اشعار آید بر بقلم نورانی تیکه تازه حوای حقیقت و ناشر  
 حضرت اخذت آه میرزا محمود زرقانی در باب سفر  
 عبداله با بارو پا

همای الهی  
 حمد ملکوت مجید کز بر دل در دل آمد نوید  
 قوت یابید به باشد بدید عهد قدم بلیغ نفوذ جدید  
 شاه پیمان بارو پا رسید  
 شمس رخ یار ز غروب دید  
 سابق اگر بود بدلم نسیم  
 سیم بود آیت خطبه نسیم  
 شاه پیمان بارو پا رسید  
 غیب حکون شرق اشراف شد  
 نورش ان بر همه آفاق شد

شمس رخ یار ز غروب دید  
 ملکوت غیب نشد بر زمین  
 شیشه کردید جهان زمین  
 شمس رخ یار ز غروب دید  
 بود که آیات شد غنچه  
 حال عیان شد چنین مستعد  
 شمس رخ یار ز غروب دید  
 عینه وحدت بارو پا زد  
 این قدم از عالم آرا زد  
 شمس رخ یار ز غروب دید  
 جلد انم سرخوش و مدح  
 عالم از این واقع و جوش  
 شمس رخ یار ز غروب دید  
 هیچ نکردی بارو پا عبور  
 کین خبر اندر حق آفاق نور  
 شمس رخ یار ز غروب دید  
 شرقی دغیل ز دل آوان بود  
 این خبر اندر صف امکان بود  
 شمس رخ یار ز غروب دید  
 صلح و حفا خواهد گشت  
 دین اثرانگین شد کس است  
 شمس رخ یار ز غروب دید  
 وحدت انان و وفار و دلی  
 نیست جز این مژده در هر دلی  
 شمس رخ یار ز غروب دید  
 ترهاش چنین حرکت است  
 انهمه شور از قدم آن حرکت  
 شمس رخ یار ز غروب دید  
 باتن زیبا و رخ چون مهر  
 داد دل بشک از این مهر  
 شمس رخ یار ز غروب دید  
 عبدی طعن و فاشان او

# نجم پاسته

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Vol 2

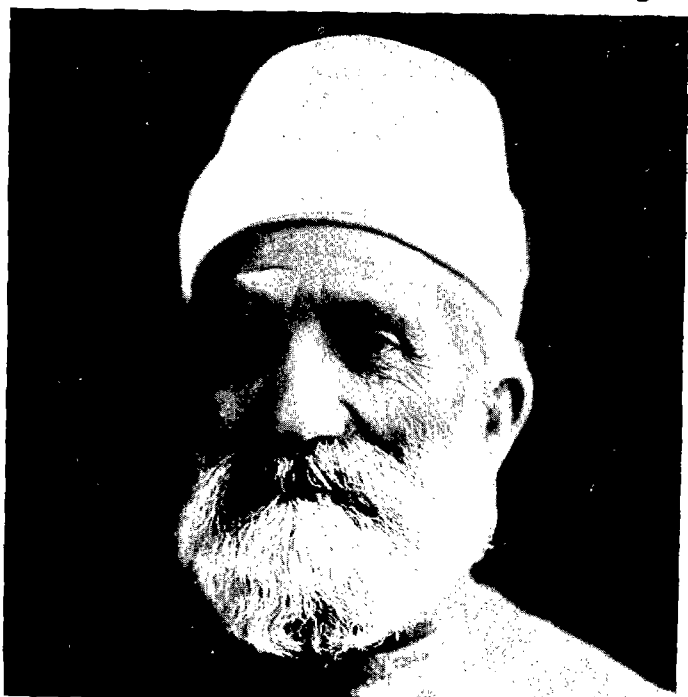
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سال دوازدهم خورشیدی

ماه قدرت ۶۸

این جریده بر حسب تاریخ بهمان هر روز چاپ و توزیع میگردد و در نهایت اگرای در سائل گنجایی بشرد و حدت اديان و ترقیات عصر دانش را علوم و فنون این قرن و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح حقائق این دین عظمی خواهد نوشت و مقالات مفید که موافق بسبک اداس است قبول و نشر خواهد کرد

سفر حضرت عبدالهء در اروپا  
در این ایام که جرائد یونیه و مجلات انگلی و ماهیانة ابریه حکمة الله میکت برصد گردیده است . روزی ده هفته و اگر یکصد آتشی خود را بیکدفع در مجامع و نعوت نیت که چندین جرائد معتبر مقالات مفصله مینویسند و جلدی دوزکی حضرت عبدالهء بلند کرده اند و هر روز در تعالیم و نوایس امر اقدس شریعی مرقوم مینمایند مقالاتی درج مینمایند و صفحات روزنامه های با نفوذ و جلال



ناشر نفحات یشاق خادم بنی نوع ان هم سنو ادب حضرت عبدالهء آقای میرزا اسد الله

# نجم با

۱۳۲۹

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# STAR OF THE WEST

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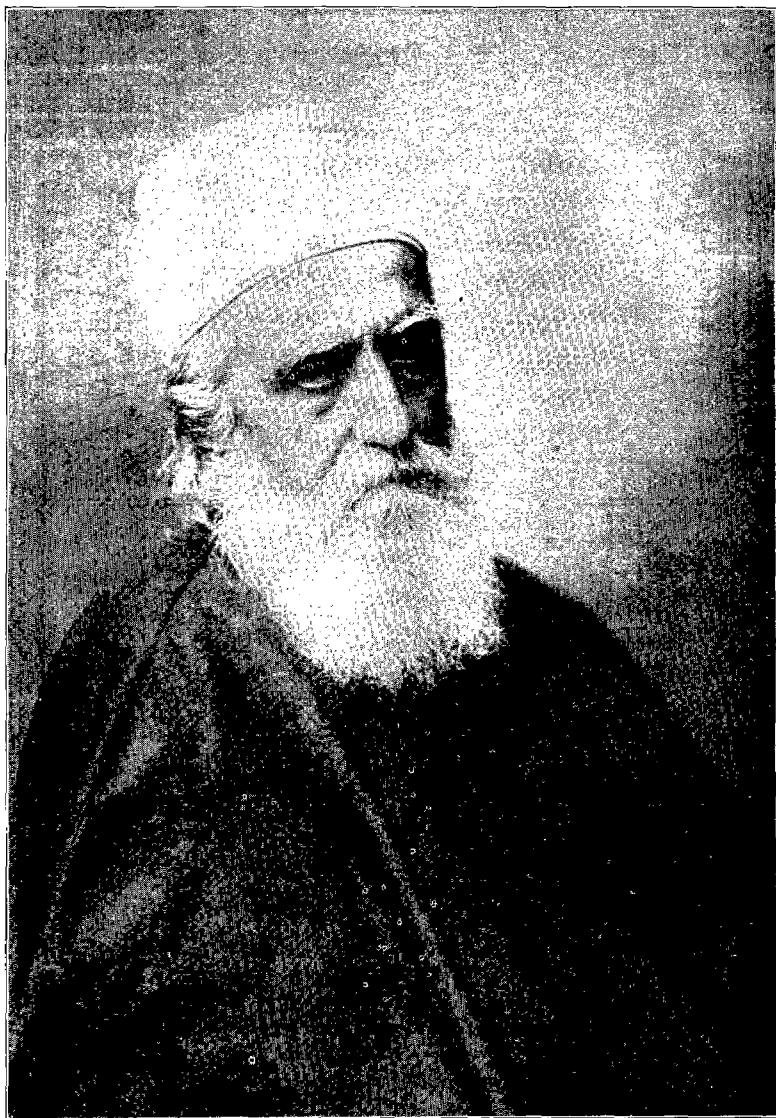
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"When the ocean of My Presence hath disappeared and the Book of Origin is achieved to the end, turn your faces toward Him Whom God Hath Purposed, who hath branched from this Pre-Existent Root."— Words of BAHÁ'O'LLAH.

ABDUL-  
BAHA  
ABBAS

This photograph was selected by Abdul-Baha from several taken in Paris, recently, and permission granted to circulate it.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 نَاكُورَانَسْتَدِ اِيْمُونِا اِيْمَانِا وَكَوَالَا اَقْبَسِ اَنَّا نَحْمَدُكَ يَا  
 وَفَعْلَى كَايَا اِيْمَانِا اِيْمَانِا اِيْمَانِا اِيْمَانِا اِيْمَانِا اِيْمَانِا اِيْمَانِا  
 مِنْ هَذَا اَوَّلِ اَلْقَدَمِ مَعْرِفَتِ اِيْمَانِا اِيْمَانِا اِيْمَانِا اِيْمَانِا اِيْمَانِا  
 يَوْمَ كَرَمِ اَعْمَارِ اَلْقَدَمِ اِيْمَانِا اِيْمَانِا اِيْمَانِا اِيْمَانِا اِيْمَانِا

لِأَمْرٍ  
 عَمَلٍ

عَمَلِ اَعْمَالِ عَمَلِ اَعْمَالِ كَرَمِ اَعْمَالِ اَعْمَالِ



# STAR OF THE WEST

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No. 14

## WITH ABDUL-BAHA IN PARIS.

BY MARY HANFORD FORD.

To one who has visited Abdul-Baha in his prison home at Acca, the delight of seeing him in the western world is almost indescribable. I was not so fortunate as to be with him in London, but I had the good fortune to arrive in Paris shortly after he reached that city, and for two weeks I was able to see him every morning.

He rented his own apartment in Paris, and a little fair-haired, pleasant-faced French maid presided over its domestic functions and answered the bell.

"This is my home and the home of my friends," said Abdul-Baha, and every one was admitted here without question, no matter to what cult or nationality he belonged, no matter how shabby were his clothes. A background of Persian men was always present, for all the Persians in Paris apparently camped in the home of Abdul-Baha during his stay there, but besides the Persians there were French, Germans, English, Hindus, and a large sprinkling of Americans, among whom the tall figures of Mr. Woodcock and Mr. Mills were always noticeable.

Abdul-Baha, of course, paid all his own expenses in Paris, and the apartment he rented was a commodious one provided with the best modern conveniences, and containing a great drawing room which could easily accommodate from seventy-five to a hundred people.

Here the interested ones gathered every morning between ten and twelve, though it was whispered that even before dawn eager seekers were admitted to private interviews with Abdul-Baha, and naturally those who did not wish to be seen entering his house came in the early hours.

Abdul-Baha speaks only the Oriental tongues, but he understands all that is said in any language, and in Paris his wonderful words were translated by M. Dreyfus into especially perfect French. The little company assembled at No. 4 Avenue de Camoens never knew exactly at what time the eagerly expected one would appear. Sometimes he came joyfully, waving a good morning to all, or best of all, greeting each one with a warm hand clasp. At other times, when there had been bad news from the seat of war in Tripoli, he would enter with sadness written upon his eloquent countenance, and it was on such occasions that he gave the two little talks on war that I send you.

Sometimes his address was very short, but always his presence was so stimulating that no one had the slightest consciousness of disappointment when he arose and left the room. Abdul-Baha is like a great magnet drawing together the noblest forces of nations and individuals. He is purely synthetic, not analytic, and his cohering power is enormous—he focalizes the temperament of every listener. The stimulus of his presence in this way is something quite indescribable; it must be experienced to be comprehended. But if one did not understand Persian or French, the electric contact with Abdul-Baha and his marvelous and poetic utterance would be sufficient to transform phlegmatic materialism into spiritual possibility.

The effect of this electric presence was that of clear and prodigious thinking which swept away like cobwebs all trivialities of sect and disunion, and pierced through to the divine harmonies which unite one to God and his neighbor. Every one who listened to Abdul-Baha must have realized that this was no sectarian founder of a cult. This was a spiritually endowed messenger whose message touched

all mankind, who came out of his prison to remind men of the mighty lessons God has spoken to lift us out of barbarism and cruelty, from war to peace, and that in this day we must follow even the letter of these heavenly lessons.

So he spoke always of peace, always of *conduct*, giving to his own followers definitions of their mission which were very positive, and must have sounded a trifle strange to some who perhaps may have retained a slightly sectarian bias, even under the inspiration of this divinely dowered Prophet of Unity.

"You are a society banded together for the increase of friendship among nations and races, and of brotherhood among men," he said one day, waving his hand toward the circle before him, and constantly he adjured us to realize the privilege that was ours in being first to receive the "Breeze of God" which must always rise in the East and blow towards the West, and which is now floating again from that wonderful Orient into the faces of the expectant Occident.

It was exceedingly interesting to watch the faces of those who came each morning to listen to Abdul-Baha and observe the gradual but evident change of thought which took place in them so that hard lines gave way before invading gentleness and light irradiated countenances and eyes which previously had considered only material difficulties. I have not time to recall the countless instances of this sort. They were, of course, always intensified by an interview with Abdul-Baha himself. Sometimes people stayed with him three minutes, sometimes half an hour, for there were many waiting to speak with him. The time of the interview did not matter much and I never shall forget a dear little friend who is cashier of a big business house in Paris. She is devoutly unselfish, and eager only to do her utmost for every one. She had a three-minute interview. As she entered, Abdul-Baha advanced toward her with his hands outstretched.

"Ah, you are aflame! You are alive!" he cried. "How happy I am when people come to me who are alive not dead!"

Then he took her hands and said to her just the tender and inspiring words she needed, assuring her that God would always guide her. She was only in his room three minutes, but she came out with a look upon her face I shall never forget. Each day I was in Paris I went into the big shop where she was cashier, and the lovely look was still upon her face. I am sure it will never leave her.

I send you the striking passages from some of the talks given by Abdul-Baha while I was in Paris. My versions are, of course, not complete or perfect. Mirza Assad Ullah, who was present, carefully took down Abdul-Baha's words in Persian, and they will no doubt be translated and given us later. My own translations are merely the result of notes taken at the time and are necessarily incomplete. But certain significant words were of great moment and these I always preserved.

The two points Abdul-Baha seemed desirous of impressing upon his hearers especially were the fact that man has freed himself from the trammels of material conditions through the use of his spiritual gifts, and that possessing this power he should apply it for good, for the establishing of a perfect civilization, the abolition of cruelty and injustice, and the institution of love as the absolute rule.

To attain this he insisted it is only necessary to *think right*, and again and again, in various modifications he repeated the wonderful words: "While they make war, you *think* peace; while they create destruction, you *think* construction; while they are guilty of cruelty, you *think* tenderness!"

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#### TALK ON THE BATTLE OF BENGHAZI.

I am not happy this morning, I am full of sadness. The news which the paper brought us was such as must fill one with anguish.

Animals fight, and when they fight it is for a cause, an end to be gained.

Men are fighting now, for what? For the ground, our sepulchre, our tomb, our cemetery!

The earth is the first and lowest of terrestrial things created by the Divine Will—and it is our tomb, our sepulchre, our cemetery; our death, not our life—and these men are fighting not for liberty or an ideal, but for ground, for the place of death not life, for a sepulchre, a tomb, a cemetery!

God has never forgotten the world, and no matter how black have been its conditions, there have always been societies established for the cherishing of love and equality and fraternity.

You are a people banded together to increase friendship among nations and races and brotherhood among men. So now, while these men are creating death, you think life, while they are guilty of cruelty, you think tenderness, while they make destruction, you think construction, while they create war, you think peace.

We must hope, we must not despair. We must look forward to the time when war and dissension will disappear, when love and unity will reign, and the light of God will shine upon all banners and into all hearts, and unite them to one another and to Him.

#### THE EARTH IS GOD'S.

There has been another battle today and much blood has been shed. The poor have given their lives as a sacrifice to the greed of others. Men are fighting for the earth—for land—and it belongs to no one but God. Kings have fought for it from Charlemagne to Napoleon I, yet they had no right to it. One fought wrongfully to wrest it from another who wrongfully possessed it. All people are merely tenants of God upon the land, yet nevertheless empires have disappeared in the struggle for its possession, and again men are shedding blood for the ownership of mere land.

While man might become a centre for good, for amity, he fights like ferocious beasts for the right to land.

God wishes man to establish just equality, not to transgress laws, to help one another and live together in love. Do what God asks, be the cause of unity and peace—wipe out the horrors of war and hatred!

Be ye capable of all good, eager to work for the cause of unity and peace, sacrificing all for this. Be eager to suffer for such an end. Forget yourself, forget personal danger, personal evil and inconvenience. Have no fear of evil to yourself in the great cause of unity and peace. Be dissolved in love, so that you may lose consciousness of everything except the good of all.

#### LOVE.

I met a man this morning who belongs to the sect of Buddhists and I said to him, "What is your message?" He replied "*l'Amour*, Love!" I said, "Yes, but what besides that?" He repeated, "Love, that is all, that is the only message."

But the word *Love* is not a message; the word Love indicates an infinite thing, and how shall we bring an infinite thing into relation with humanity which is finite?

There are in reality many kinds of love, and each in itself is infinite and finite. There is the love of country, or the patriotic love, there is the family love, there is the love of friendship, the love of man and woman—each one is finite and limited. There is only one love which is infinite and unlimited and divine, and that is the love which comes with the Breath of the Holy Spirit—the Love of God—which breaks all barriers and sweeps all before it.

Animals are completely subject to nature, they are its slaves. They live and

die in the places in which they are born, they are the victims of storm and flood, they are hemmed in by desert, forest, by the great rivers and the sea.

But man has conquered nature, and is free. He is no longer the slave of the physical world, he dominates it and is free. He compels the physical world to do his will. He crosses wide spaces, sails over the ocean, and is beginning to fly through the air. *He is in all things a freed being*, and can give his commands to that nature in the midst of which he was born.

So man who is freed from material things and dominates nature, should learn to render his love also unlimited and divine. He should open his soul to the Breeze of God, that it may blow through him and break down all barriers.

So, if you love, endeavor to love divinely. If you love your country, love it not with the narrow feeling that it must be loved because it is yours alone, but with the greater consciousness that your home is a part of the universe. If you love brother or comrade or wife, love each one as a part of God, and not with the narrow sense of possession which renders the love selfish and exclusive. Then the Breeze of God blowing constantly through your love will purify it and make it divine so that the Breath of the Holy Spirit will enter into your being and unite you to God.

But do not seek the honors and loves of this world, seek rather God and His love, and then the Honors and Loves which belong to Him will be yours. All the glory of the heavens is his, all the beauty of the flowers, the scent of the roses and the colors of the sunset. But more than this the beauty of the soul is His, so that when you look long upon His beauty, it takes many forms and reappears in your consciousness in many figures. But all other beauty fades and disappears, all other honor but His becomes insignificant, all other love but His is undesirable.

#### WISDOM.

The greatest treasure of man is wisdom. Through this he is lifted into great power, through this he becomes the mirror of Divine Love. He comprehends the past; he possesses the future. In all this man is infinitely superior to the rest of creation. The sun which brings life to the vegetable world, and gives it bloom and fragrance is, nevertheless, in spite of all its splendor, limited. It cannot go beyond the law which controls it, which co-ordinates its movement.

In the animal world it is the same. The elephant with all his strength and intelligence is bound by the law of his existence. He cannot go beyond this law or control it. With the beautiful birds which fly through the air in such seeming freedom, it is the same. They are bound by the law of their existence.

Man alone is free, man alone controls the environment which surrounds him, he alone makes nature his slave. Though he is of the animal world and cannot naturally live in the water, he has conquered the ocean, and if he wills may pass his life upon the bosom of the sea.

Though limited by space so that under ordinary circumstances he can only hear speech within a certain area, he has *captured the word* and can send it as far as he will through the marvelous agency of electricity, which he has made his own.

So also he has conquered space by means of photography, and can send pictures where he will, of all that he sees. He dominates the nature which enslaves all else, and has made it his obedient servant.

It is a pity that with this dominance and power which have become his, man has not willed to render perfect the civilization of all the world. But he does not. If he chose he could create a Paradise upon the earth, but instead of peace he makes war, instead of love he sows cruelty, instead of harmony he creates discord.

I shall pray for you that you may be impelled to use the power that is given you for divine purposes, that you may be the source of concord between individuals, that instead of war you may create peace, instead of cruelty you will create love, instead of discord you will make harmony.

#### THE HOLY SPIRIT.

The Divine Reality is far removed from man. It is absolutely remote and independent in its essence—beyond the comprehension of man—abstract, limitless and impersonal.

Man is limited, weak, fearful, poverty-stricken and helpless. The Divine Reality represents the Power Absolute, capacity for all things, fulfillment for all the needs of man.

The Divine Reality is to man what the sun is to the earth. The sun is life, radiance, heat, energy, power. The earth is dead, inert, helpless, incapable of initiative or change. It is poor, cold, and without resources.

The sun in its remoteness could never reach the earth, and the earth, wretched indifferent clod, could never attain to the glory and splendor of the sun. In order that one may gain the other, that life and fragrance may come to the helpless earth floating alone in dim space, there must be an intermediary. In some way the life-giving power of the radiant sun must be brought to the sodden earth, and this becomes possible through the media of light and heat. Through their means the glory of the distant luminary is transmitted to the dark ball of earth, and instantly it becomes the home of fragrance and blooming life. The glory of the magnificent source of light touches our dim planet and banishes death and darkness.

As there must be an intermediary to transmit to earth the life-giving power of the sun, so there must be an intermediary to bring God to man, and this is found through the ever-present efficacy of the Holy Spirit. As the media of light and heat carry fragrance and bloom to the earth, so the intermediary of the Holy Spirit brings to man warmth, perfection and inspiration.

The wonder-working rays of the radiant sun fall upon the dull earth, carrying there richness and glory. The earth alone is but a senseless clod; touched by the sun it becomes life, energy, budding and blossoming wealth.

So the Holy Spirit touches the heart of man and wakens him to eternal life. Like the sun to earth it brings to man warmth, energy and perfection. It gives him all possibilities. The cause of life widens before his eyes, eternity opens to him, and becomes his, he no longer knows fear, for the wealth of God is his, and every moment is his inviolable possession. Limitations disappear, and as he becomes more and more sensitive to the teaching of the Holy Spirit, all things are his own.

Without the sun the earth is only the habitation of death, and would remain forever in its frozen clasp, were it not for the intermediary of light and heat stirring its inert mass and transforming into budding energy and accomplishment all its repellant hardness.

So without the intermediary of the Holy Spirit man would remain dull, helpless and deprived of all attainment. But touched by that Divine Elixir he becomes tender, loving, responsive, and capable of every perfection of life.

#### THE TREASURE.

Each one has in his environment a treasure. Let him seek that treasure eagerly, search for it with patience. Then when he has found it, there is another treasure still to be discovered in the same place for which he must also search.

# STAR OF THE WEST

[Continuing the BAHAI NEWS]  
PUBLISHED NINETEEN TIMES A YEAR

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## TABLET FROM ABDUL-BAHA.

HE IS GOD!

*O thou Star of the West!*

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

## BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS	MONTH	NAME	FIRST DAYS
1st.....	Baha' ( <i>Splendor</i> ).....	Mar. 21	11th.....	Masheyat ( <i>Will</i> ).....	Sept. 27
2nd.....	Jalal ( <i>Glory</i> ).....	Apr. 9	12th.....	Elm ( <i>Knowledge</i> ).....	Oct. 16
3rd.....	Jamal ( <i>Beauty</i> ).....	Apr. 28	13th.....	Kudrat ( <i>Power</i> ).....	Nov. 4
4th.....	Azamat ( <i>Grandeur</i> ).....	May 17	14th.....	Kowl ( <i>Speech</i> ).....	Nov. 23
5th.....	Nur ( <i>Light</i> ).....	June 5	15th.....	Massa'ulk ( <i>Questions</i> ).....	Dec. 12
6th.....	Rahmat ( <i>Mercy</i> ).....	June 24	16th.....	Sharaf ( <i>Honor</i> ).....	Dec. 31
7th.....	Kalamat ( <i>Words</i> ).....	July 13	17th.....	Sultan ( <i>Sovereignty</i> ).....	Jan. 19
8th.....	Asma ( <i>Names</i> ).....	Aug. 1	18th.....	Mulk ( <i>Domination</i> ).....	Feb. 7
9th.....	Kamal ( <i>Perfection</i> ).....	Aug. 20	Four intercalary days.		
10th.....	Elizzat ( <i>Might</i> ).....	Sept. 8	19th.....	Ola ( <i>Lofiness</i> ).....	Mar. 2
			(Month of fasting.)		

Vol. II

Chicago, (November 23, 1911) Kowl

No. 14

We are happy in presenting a recent portrait of Abdul-Baha in this issue of the STAR OF THE WEST. As is generally known, for many years, he did not permit a photograph of himself to be made, although reproductions of one taken when he was a young man, had a limited circulation among the friends some years ago. In answer to a communication regarding it, Abdul-Baha expressed his wish, which we quote herewith, believing it will be read with interest at this time: "Verily thou hast seen the physical picture of Abdul-Baha printed by the rays of the phenomenal sun (the photograph) and thine eyes became overflowing with tears. Beg thou of God that He may show thee his (Abdul-Baha's) spiritual picture printed by the rays shining from the Merciful Kingdom. Then the attraction of God shall overtake thee, and make thee as a spark of fire aflame with the Love of God."

Word has been received from the editor of *The Christian Commonwealth* of his intention to keep its readers (numbering 50,000) informed of the progress of the Bahai Movement. We would suggest that the friends keep in touch with this excellent weekly publication, recognized everywhere as an organ of the progressive movement in religion and social ethics. The American postal subscription is \$2.11 per annum. Address *The Christian Commonwealth*, 133 Salisbury Square, London, E. C., England.

WITH ABDUL-BAHA IN SWITZERLAND.

LETTER FROM MISS JULIET THOMPSON.

Dear Friends: Miss Buikema has asked me to write you, through the STAR OF THE WEST, an account of my recent visit to Abdul-Baha; and it is a joy indeed to share this with you—as well as I can; for, though when one leaves Abdul-Baha after such a visit, one's greatest longing is to share the divine experience with all others,—to make as real as possible such an experience to those who have not had this blessing, and to recall it to those who have,—yet such deep things make one mute. I feel I can only speak stumbingly of that which I saw. Therefore, I beg you, beforehand, to forgive the inadequacy of this letter.

My great experience last summer in London at the Universal Races Congress, where I saw all the nations of the world represented by each nation's noble thinkers, assembled in the name of the human unity in their endeavor to find the way to that unity, was a very wonderful prelude and preparation to my meeting with Abdul-Baha in Europe.

To witness such a great and universal endeavor,—to see men from the uttermost parts of the earth—of every color and creed—meet thus fraternally, was indeed a proof of the power of the Spirit in the world today,—a proof that as our sister Miss Buckton said in her inspired ode (with which, as you know, the Congress opened):

The Voice that cried: Let there be Light!  
Hath rent the veil of a darker night:  
Let there be Love!

Significant indeed is the fact that immediately after that gathering together of the world's truest thinkers in a meeting which was like a great plea to humanity, the Spiritual Educator—he whose life has been a long sacrifice for the sake of the world-unity—should begin his world-journey.

Never before has the Spiritual Educator himself come to the West—that is to say, never in any past Dispensation,—but this is the day of universal spiritual knowledge and of universal love—the day of maturity and brotherhood.

It was on the Lake of Geneva—a spot of ethereal beauty—that I saw him, during those few days of rest before he proceeded to London to his world-work.

They were quiet days, full of parable and symbol, which are just unfolding to me. The story of them is a beautiful and simple one,—so simple that it is difficult to tell, for its great beauty lies in the tender personal touches, and that which my spirit perceived—impossible to communicate.

If I could only picture to you Abdul-Baha in the West; Abdul-Baha with the power of his peace in the restless West; Abdul-Baha in the complex West with the power of his simplicity; Abdul-Baha with his noble and illumined beauty in the artificial and skeptical West;—so strongly defined in his completeness against our undevelopment!

And that illumined beauty—that dignity, not of this world—that majesty of spirit that marks him a king among men, never went unheeded; for wherever he passed, eyes turned to follow, and the crowds, with involuntary reverence, stood back.

M. and Madame Dreyfus-Barney and I staid at the hotel with Abdul-Baha, at Thonon, a great white hotel overlooking the lake, two mountains meeting in a beautiful line behind it.

Our dear friend and teacher, Mirza Assad Ullah was with him and five other Persian brothers. Mirza Baghar Khan from the south of Russia, M. Dabud, now of London, two others whose names I am sorry I cannot give you, Tammadon-ul-Molk,

of whose service in London we have read so much lately, and Kosro, the faithful servant. Mirza Ahmad Yazdi came later, also Mirza Raffle, Dr. Hakim of Teheran and Riaz Effendi of Cairo.

Abdul-Baha not being very much occupied during those days, we were with him constantly, sailing on the lake or driving through the mountain roads with him. The day of my arrival one of the Persian brothers, returning from a drive with him, told me this story:

Abdul-Baha, he said, to relieve the horses in a steep climb had gotten out of the carriage and walked. They passed through a village. The villagers clustered around him. They bared their heads and called him "Father." One woman ran into her house and brought out some country bread and cheese. "Accept this, dear Father," she said. (Blessed are the pure in heart!)

One drive I shall never forget. It was a drive through scenes of rare beauty,—roads winding among great hills that were as steps to the near Alps. Sitting opposite Abdul-Baha in the carriage, I saw him in a way I should like to leave to the future—were it possible for me to express it!—his powerful head vividly defined against the most sublime of backgrounds; for those near mountains of the Alps, their heads hid in rolling clouds, were his background—perfect symbol of mystery!

As an artist I should like to say to those who have not seen Abdul-Baha that his head is the strongest and most nobly sculptured that it is possible to conceive. One more touch I must give—a few words overheard in passing two ladies:

"He has so kind, so simple an air," said one.

"Yes," replied the other, "and eyes of fire!"

We passed fertile hills, covered with vines and corn—or fruit trees; we passed foaming mountain torrents; we passed little villages, and always the background of these verdant scenes was the panorama of the lonely Alps, their heads wreathed with clouds. And nothing escaped his eyes. Never shall I forget his keen, sympathetic, eager, delighted observation,—his tender interest in all human traces—his joy in the beautiful. He particularly seemed to enjoy the gentle hillsides—the green—the signs of verdure (think of his life spent in arid, stony Acca!). Whenever he passed a village—a human habitation—we saw his heart went out to it—though how much that heart went out these hearts could not know! We never passed a church, its spire delicately rising among the hills, but that he pointed it out to us. Once in the drive we saw a little village built on a barren height. This seemed to concern—even to trouble him greatly, and he referred several times to it. "How cold it must be for them there in winter!" he said, and told us of just such a village in Persia where the people in winter moved down to the valley.

Once he broke a silence thus: "There was no one in the world who loved trees and water and the country so much as BAHÁ'O'LLAH!"

We were too moved to answer and again there was silence. And in that silence some realization came to me of the sacrifice of these Holy Ones, who accept with joy all privation, all suffering to lead us in the way of freedom—to imbue mankind with that love which will make us brothers—to purify, then unite the hearts. How great must be their love for us—how their hearts must bleed over us—that they can joyously court such suffering! A great enough love indeed to enkindle the whole world *from one heart*! How else save "with heart and life" could we respond to such love? One day he said to me: "The child does not realize the love of the parent, but when it becomes mature, it knows." "Can the creature," I asked, "*ever* realize the love of the Creator? "Yes, if not in this world, then in the next—as a sleeping one awakens."

To turn to the day of our drive. We came to a great waterfall,—a sparkling, snowy torrent, dashing down a black precipice. He had us stop the carriage, and



walking to a spot at a little distance from us, on the very edge of the embankment, he watched for a long time in silence that immaculate outpouring. I can still see the figure of quiet power—the face of luminous purity—the Perfect Man—intent upon that manifestation of the power and purity of Nature.

Nature then had an added glory to me. I realized as never before her beauty and significance. That great Hidden Word recurred to me: "All things in the heavens and the earth have I ordained for thee except the hearts which I have appointed as the place for the descent of the manifestation of My beauty and glory." I saw Nature not only as a book of divine allegories, but fascinating for her own sake—for the sake of her loveliness and her secrets, which in this day when "the earth is revealing her news" she is giving up ever more freely to man. Watching Abdul-Baha as he communed with the bounty of Nature, I felt deeply the spiritual value of the arts and sciences. And ever since that drive—that little journey through country and town with the one of the perfect understanding and sympathy, this world has been God's world to me. I have understood better the subtleties of detachment—have seen where the emphasis should be placed. As one of our sisters, who also saw Abdul-Baha this summer, said very beautifully on her return: "In himself, he uplifts humanity into the spiritual station." Does not this clothe the whole of humanity, comprising the world of nature, with a new dignity, and disclose boundless possibilities?

The simplicity of Abdul-Baha, his normality, give one the real clue to the spiritual life. His teaching is a Religion of Joy—of "expansion and fulfillment" on every plane—not of deprivation and asceticism. And this leads me to touch on another most beautiful attribute of his. We know well that his frequent injunction is, "Be happy!" Perhaps his most frequent question is: "Are you happy?"—and his own abundance of perfect happiness, of undimmed joy, is ever overflowing in the most delicious humor—the most irresistible humor that ever won a heart. Religion in the past took on an aspect of fear. This Abdul-Baha smiles away, teaching us the perfect repose and joy of the spirit's confidence in God as Love—the "radiant acquiescence" in Divine Guidance.

As we drove away from the waterfall, Abdul-Baha said, smiling, to me: "If I come to America, will you invite me to see such waterfalls?" "Does your coming," I smiled in return, "depend on my invitation?" "My invitation to America," was the reply, "will be the unity of the believers."

We drove to an old inn in a cleft between two mountains, and sitting in the open porch at a rough table, had the simplest of country refreshment. Just as we were entering the inn a little group of peasant children, bunches of violets in their hands to sell, pressed around Abdul-Baha. They did not seem to see the rest of us. I can still see the dull little peasant faces raised wonderingly to that face—the outstretched hands full of violets. He took from his pocket a handful of francs and gave to them abundantly. How he gives—gives—gives! His love seems never content with giving. Tirelessly he gives of his spirit and heart—like a tender father he gives of material things—little keepsakes, or, in lovely symbol, flowers.

In the future I am sure stories will abound in that country-side of the sojourn there of Abdul-Baha. Then those little peasants, looking back to that moment of wonder at the sublimity of a face, will muse: "Was it he? Did we see him? It must have been he!"

I should like to speak here of something which was of unparalleled beauty to me: His power of attraction for the children. It was moving indeed to see their upward glances when he passed or stood near them, and the looks of love which he bent, as he lingeringly fondled the little heads, on those pure baby souls, so fresh from their Creator! Not that they could know, but in their innocence they felt. If only all might *remember!*

To return to the drive. As we passed a little church in Thonon, Abdul-Baha expressed a wish to attend it on Sunday. And this leads me to another, most vital subject: His attitude of perfect accord with the churches, demonstrated in St. John's and in the City Temple in London, where he freely gave the Message of Unity.

That these churches should have opened their doors for our Message is indeed beautiful, and a proof of two things: Of the freedom and illumination of the men who serve as their ministers, and of the wisdom of the London Bahais. For it was the Bahais who took the first step by connecting themselves with these two churches, some having pews and working in the City Temple and some in St. John's church. Thus, by demonstrating clearly, through sympathetic action, our oneness with the Christian world, they have been instruments to open these churches to the benediction of Abdul-Baha. And I, having witnessed this beautiful demonstration and the result of it, feel that we cannot live too close to the Christians.

But not only do the London Bahais make connection—or rather, manifest oneness with the Christian world, but with all progressive thought and activity, so that, again through their instrumentality, we find the Universal Races Congress opened to the presentation of our Message, *The Christian Commonwealth* and the Theosophical Society of Bristol sending cables of greeting to Abdul-Baha on his arrival in Europe, and later becoming firm friends; the Theosophical Society in London, the Brahma Sohmay center, the Settlements, more centers than I can name, reverently welcoming him, while many distinguished individuals have sought his wisdom, to receive the unequalled blessing.

This wonderful harvest has been the result of diligent and wise seed-sowing in the world of thinkers and workers. While I was in Thonon, Abdul-Baha said to a little group of us: "This is the time for sowing the seed. The most important thing now is to spread the Cause of God. When harvest time comes, think how sad it will be if there is nothing to reap!"

So again I repeat I feel that we cannot be too active now.

The subject of our real oneness with all that is true and good in every progressive movement reminds me of a very beautiful message which I read while in London from Abdul-Baha to a socialist. Socialism, he said, was one of the leaves on the Tree of Life. Then he called this soul to come into the shade of the Tree of Life that he might partake of all its fruits.

At luncheon one day in Thonon we had a distinguished visitor who asked Abdul-Baha about our economic questions. He said there were many who felt that material problems should be solved first; that, in order to level the way for the spiritual advance, we should first better social conditions, and he spoke of a friend who felt this so strongly that, though connected with the church, he was making it his life-work.

"Such people," said Abdul-Baha, "are doing the work of true religion."

Then he went on to say that a new order of things must come but it must have a solid foundation, and that no foundation was solid save religion, which was the Love of God. When this unshakable basis of the Love of God was established in the world, then inevitably would the structure of a new social justice rise, and a new individual love and justice.

Before I close I must tell you the story of one day. We were to go to Vevey that day by boat, and in a little group of eight, we accompanied Abdul-Baha to the landing. It was in the freshness of early morning. The fishermen had hung out their nets in the sun. The dew was on the lilies in the grove in the shade of which we waited for the boat. Suddenly the Master left us to stray off alone. When we saw him next he was walking in the distance on the very edge of the lake, beyond that golden film of fishnets. It was then that the "veils of plurality were rent" for me—and I saw the essential oneness of all the Holy Messengers—the One Flame in many lamps.

The morning was misty, the veiled lake and mountains were like the world of dream. We gathered around him in the boat while he sat in our midst, the embodiment of command, yet of holiest sweetness; a combination of utter evanescence and supreme power impossible to convey in words. Suddenly he broke a silence by saying:

"Others are going from an immortal to a mortal kingdom, but the Bahais are journeying in the Ark of the Covenant from a mortal to an immortal world.

"The Jews had turned towards an immortal kingdom, but when they looked backward to mortal things they became dispersed.

"Again Christ led men on to an Immortal Kingdom; therefore their signs remained.

"God be praised for now you are on a Ship bearing you to Immortal Worlds. Day by day your signs will become clearer."

Could I only make clear to you that picture, the bow of our boat cleaving the mists, till we seemed to be actually navigating the ether; could I only make clear the figure sitting in our midst, I know you would feel there was no "looking backward" for those who had seen that journey so symbolized.

That night, when I sat for the last time at the table of Abdul-Baha, our dear sisters, Elizabeth Stewart and Lilian Kappes on their way to a life of consecration in Persia, were with us.

Breaking a revealing silence, with that speech which uplifts the soul in joy indescribable, Abdul-Baha said:

"To the refreshing water of the Teachings of BAHÁ'Ó'LLAH come many and various birds from many lands and at these cooling streams slake their thirst.

"When the Lamp is ignited the butterflies flutter around the Light."

"May we," said Lilian Kappes, "be ready to singe our wings at that Light."

"Good!" said Abdul-Baha, "I am very much pleased with your answer!"

In the Love of that Light, your sister,

*Juliet Thompson.*

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#### CALIFORNIA NEWS.

Doctor Fareed and Mrs. Getsinger are accomplishing good work in California. At San Francisco a wonderful interest in the Bahai Cause has developed. The friends there opened the doors of acquaintance to the utmost. The many opportunities, the lectures, addresses, and audiences through two months' time can only be outlined now. Soon after their arrival Dr. Fareed was introduced at some of the prominent clubs of the city, and he was enabled to speak at various lunches and functions. These resulted in his giving an address before a meeting of Scottish Rite Masons, and again before the local lodge of Knights Templar, and later before an assemblage of the Grand Lodge of Knights Templar, at which seven hundred members were present. He spoke on a Sunday to the congregation of the Unitarian Church of Alameda, across the bay from San Francisco. The many newspaper reports were all kindly and commendatory.

He met President Taft at a luncheon of the Union League Club, and also at the dedication of the ground for the 1915 Panama Exposition. He had an opportunity for a few minutes to speak privately to the President when, as a Bahai, he congratulated him upon his efforts for Arbitration Treaties and promotion of Peace between nations. Thus the President was informed of the goal of the Bahai Movement, and its sympathy with all efforts for the Unity and Peace of the world.

Dr. Fareed gave a series of nine Sunday evening lectures, at the hall of the California Club, upon the beginning and growth of the Bahai Reformation, and also

another series on Thursday afternoons, explaining the general teachings concerning the betterment of nations and welfare of the world. There is rarely an afternoon or evening in which the Doctor or Mrs. Getsinger, or both are not busy giving information somewhere of the glorious movement.

Mrs. Getsinger's work has been no less important than Dr. Fareed's, but it has been mostly among women. There was one gathering of peculiar import. It was the Jewish Ladies Council of San Francisco. Over nine hundred persons were present. The platform was arranged like a Persian home, and a Persian Tea-party was given by Mrs. Getsinger, assisted by several friends, all in costume, appearing as Persian, Turkish, Egyptian and Jewish ladies. After the tea serving, Mrs. Getsinger talked of the Bahai influence and effects upon the lives of the women of the Orient, and Dr. Fareed, arriving as a guest at the party, and garbed as a Persian Sheik, also addressed them. It was a successful and delightful way of presenting the Glad-tidings of the Bahai Movement for women.

Mrs. Getsinger is also giving a course of addresses at Prof. Giffen's beautiful studio, on Tuesday evenings, speaking of the deeper meanings of the Teachings to those who sincerely desire them. At present her lectures are upon the first three of the "Seven Valleys." Those who attend these meetings are deeply in earnest, and are endeavoring to travel the Path which shall truly bring them into the Country of Life and "Nearer to God." In the aggregate thousands are hearing the Message and are kindly disposed towards it, while some are seeking eagerly the realities of the Divine Word.

Nothing has been said of the regular meetings, both public and private, which are being held constantly in Los Angeles, San Francisco, and elsewhere, but not a day passes in California without some actual and effective work being done for the Cause. Each Thursday afternoon, the beautiful home in Oakland is open, where Mrs. Goodall and Mrs. Cooper greet the many friends who gather from Berkeley, Oakland, Alameda, and San Francisco. On Sunday, Nov. 26th, the Day of Celebration of Abdul-Baha, a large gathering is expected there. Friday afternoons and Saturday evenings, there are meetings at the rooms of the "Assembly of Abdul-Baha" (so named by himself) in the Union Square Building.

The visit of Dr. Fareed and Mrs. Getsinger has proved to be a move of true value under the guidance of the Divine Wisdom. A real Unity is being prepared that Abdul-Baha may find the fragrance of the "Banquet" of Unity and Love, and be attracted thereby.

*T. C.*

## WITH ABDUL-BAHA IN PARIS.

(CONTINUED FROM PAGE SEVEN)

He must dig as the miner digs in his mine, to its uttermost depths, eager to seek, seek, for the jewel that is hidden there in the darkness.

It is the natural law of human life that man should seek thus for the best that is about him. Thus his vital force expands, and man becomes greater in his effort. He is thus most fully capable of the union with God which may be his.

The Orient is the germinating place for the soul. It is here that the Breeze of God is felt. Here Moses' Law was given, here Christ's Word was spoken, here Mohammed's banner was flung to the air.

The Occident on the contrary is the place of expansion. The West applies and solidifies that which the East suggests. It gives physical form and shape to the ideals of the East. But the Breeze of God does not blow there. It must be engendered in the East. Yet the Word of Christ has been developed in the West. It was the Occident which unfolded the teaching of Christ into a great civilization, which shows how wonderful was the Word of Christ, and how wonderful is the West.

But now the Breeze of God is no longer felt in the West. Its power is stilled, while in the East it is again forceful, fragrant, alive. Once more the West must receive the Breeze of God from the East. It cannot be stayed or hindered, it will blow from the East to the West; but it will be most beautiful if you will be the avenue through which it comes. If you are not that avenue, it will seek another channel, but blessed will be your privilege if through you it wins its way into the hearts of the West, rousing into fragrant life all the spiritual bloom and richness of that great country, and bringing new life to the world.

I will pray that it may be so.

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#### NEWS NOTES FROM PARIS.

On Sunday, October 29th, a dinner, followed by a meeting, was given to Abdul-Baha at the home of Madame Gabriel Sacy. It was distinctly a French reunion and Abdul-Baha seemed pleased of the fact. On entering he took the photograph of Monsieur Gabriel Sacy, kissed it and said: "This home is as my own."

Among his words during the dinner were these:

"I am from a far away country and here in Paris, at your table, I find in union, love and happiness, Persians, Arabs, Turks and French, which proves that we are of one race and that all men are brothers. The God of Persia is the God of France, of Turkey, of Italy, etc. He is One and the same, so in loving Him we are united. Paris is the universal center of culture and learning, of science and the arts. She must also be the center of spirituality. There are all sorts of fruits; some can only ripen in a cold climate; others need the warmth and others yet the tropical-sun. So it is with Paris. The greatest efforts are necessary that she may blossom and bear fruit."

About sixty people came to the meeting after dinner. Abdul-Baha spoke for nearly an hour, interpreted into French by Mirza Azizollah Khan. Every one was impressed with his beautiful personality and his words of love, demanding of all to unite their efforts in asking of God the unity of mankind, universal peace and love.

"We must not fear difficulties and labor. They lead us to the noblest end. We must resist the whole world, for the world wants war; unite our efforts and with divine love we will succeed."

Abdul-Baha gave his first public conference in Paris, as guest of the "Alliance Spiritualiste," on November 9th. This Society, which has for its aim the encouragement and development of spirituality, constitutes a neutral and impersonal territory of study for all creeds and schools of spiritual thought. There could not have been a more appropriate setting for the exposition of the principles of the Revelation of BAHÁ'U'LLÁH. The "Salle de l'Athénée Saint-Germain" was crowded to the doors by an interested and attentive public. Mme. J. Beauchamps, the President of the Society, opened the meeting and in a few sincere words welcomed Abdul-Baha in the name of the "Alliance Spiritualiste." A short address was delivered by Monsieur Le Leu, General Secretary, who dwelt upon the beauties of the Bahai Revelation, the most purely spiritual movement of all times, and upon the role it was to play in the future. Finally Abdul-Baha arose and in the profound silence began to expose the principles of the Bahai Revelation with a language colored and imaginative and touchingly human. He spoke at length and with impressive clearness and repeated several times his contentment at finding himself in the midst of so large a gathering, whose unity of sentiment and spirituality were forcibly apparent. He finished by chanting a prayer for all those present. The reunion was terminated by an admirable appreciation of the Bahai Revelation, on the part of Monsieur Jounet, and on leaving the hall one felt that the afternoon had been a complete success.

*Madame d'Ange d'Astre.*

## NEW PUBLICATIONS

### MY VISIT TO ABBAS EFFENDI IN 1899 . . . . . *Price 15 cents*

is the title of an interesting account of the visit to Acca of Mrs. Margaret B. Peeke, and of her subsequent investigation of the teachings of the Revelation of BAHÁ'O'LLAH, which has recently been published in booklet form by her daughter-in-law, Dr. Pauline Barton-Peeke, of Cleveland, Ohio, who donated the edition to the Mashrak-el-Azkar fund, and to whom we are indebted for the following sketch of her life:

Mrs. Margaret Bloodgood Peeke, a descendant of Garry Marshall Peck and Narcissa Benedict, was born April 8, 1838, at Mechanicsville, New York, and spent most of her childhood days in New York City. She was but twelve years of age when her father died and her mother's brother, Chancellor Erastus E. Benedict, of New York City, charged himself with her education and became her counsellor and guide. At the age of fifteen she was contributor to magazines and periodicals. When twenty-two years old she married the Rev. George H. Peeke, a Congregational clergyman, and for fifteen years the cherished thought of a literary life was abandoned. But leisure came at length in an unexpected manner. Her pen was resumed and songs, verse and stories again found their way into various periodicals. She was for a time associate editor of the "Alliance" of Chicago. Her letters to that paper drew much attention to her favorite summer resort in the Cumberland mountains, and a little pamphlet, entitled "Pomona," was her reply to many requests for information. The "Madonna of the Mountain" and other sketches breathed the pure air and primitive human sympathies of that region. She devoted much time to the study of the pygmies of America and their origin, the result of which was a volume entitled "Born of Flame." She was also author of "Zenía, the Vestal"—her heart's story. An enthusiastic lover of the Bible, she taught it successfully to large classes. Her teachings of Hermetic philosophy were unsurpassed and had a large following in New York, Chicago, Boston and Washington, and she visited the Hermetic societies abroad. As Inspectress General in America of the Martinist Order of France, she did a prodigious amount of work, besides editing the "Initiator" of that Order. She was a member of the "Rose Cross" Martinist Fraternity and Treasurer of the "Light of France"—Hermetic Society of France. She was denied the privilege of personally completing all the writing she had in mind, and "Letters and Numbers," or the "Thirty-two Paths of Wisdom" was published posthumously by her beloved son and co-laborer E. C. B. Peeke. After her visit to Acca in 1899, she became deeply interested in the Revelation of BAHÁ'O'LLAH, and, imbued with its teachings, gave the Message to many. She passed away Nov. 2, 1908, at Pomona, Tenn. To the end she was steadfast and firm in the truth of the Revelation. She asked me to write to Abdul-Baha that she loved him very much. Then she turned her eyes upon her devoted son, and her last words were "and you, too, Benedict, must love Abdul-Baha."

Address orders to MISS MARY LESCH, 5205 Jefferson Avenue, CHICAGO, ILL., U. S. A.

### BAHAI WALL CALENDAR . . . . . *Price \$1.00*

In order that Abdul-Baha and his light-bearers and their friends may unite each day in reading the same words, a Unity Calendar for 1912 is lovingly sent forth by the Honolulu Bahai Assembly to Abdul-Baha and all the Bahai Assemblies.

The selling price of this calendar is \$1.00 postpaid to any address. The members are taking this way of making money for the Mashrak-el-Azkar fund. We earnestly hope that you will send us as large an order and at as early a date as possible, so that they may be used as Christmas and New Year presents.

You will recognize the benefit which will be derived from the formation of a chain of daily thought that will unite all of those reading the same daily quotations. Our idea is that in dwelling upon these beautiful words, we will be more firmly united with Abdul Baha and with each other and thereby place ourselves in the correct attitude of receiving more abundant sympathy and more strength from the teachings of the Revelation of BAHÁ'O'LLAH.

The committee having the calendar in charge, expects to revise and send for an edition for 1913, which it is hoped will be better than this its first effort. During the year any suggestions and corrections or additions will be cheerfully received and the committee invites correspondence upon the same. Please send letters and orders to

HONOLULU BAHAI ASSEMBLY, P. O. Box 761, HONOLULU, TER. HAWAII.



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November 1, 1911.

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# STAR OF THE WEST

Vol. II

Chicago (December 12, 1911) Massa'ulk

No. 15

## TABLETS FROM ABDUL-BAHA.

Through Mirza Ahmad Sohrab to his honor, Mr. Albert Smiley, the founder of the Lake Mohonk Conference on International Arbitration. May God assist him!

HE IS GOD!

*O thou great and respected personage!*

The details of the Conference of Peace and Arbitration which is organized under your presidency has been read in the papers of the East and the West and the utmost joy and fragrance was produced; that, praise be to God, in the continent of America, under the presidency of a glorious personage, the Conference of International Peace is convened. Today in the world of existence there is no more important and greater cause than this for it is conducive to the promotion of happiness in the commonwealth of humanity and is the cause of tranquillity of all the nations and countries and the prosperity of the individuals of the human world. What cause is greater than this! It is evident that it has the utmost importance, nay, rather, it will be the cause of the illumination of the East and the West and the reason for the manifestation of the Countenance and the Face of God in the world of humanity and the appearance of infinite affections. Therefore, although this longing one has no acquaintance with your honor, but this great cause and this eminent effort of yours became the cause of my having infinite love for you while absent. Consequently I am engaged in writing you this epistle.

The matter of international peace was instituted by His Highness, BAHÁ'O'LLAH, sixty years ago in Persia in the year of 1851, A. D. From that time innumerable epistles and tablets were spread first in Persia and then in other parts of the world, until about fifty years ago He clearly stated this matter of universal peace in the Book of Akdas and has commanded all the Bahais to serve faithfully with heart and soul in this great cause, give up their possessions and wealth for it and sacrifice their lives in case of necessity. He has taught them to spread the unity of nations and religions and proclaim in all the regions of the world the oneness of the kingdom of humanity. There are different religions in Persia, such as Mohammedans, Christians, Jews, Zoroastrians, and different sects. Through the power of BAHÁ'O'LLAH such affection and love is produced among these various religions that now they are associating with each other with the utmost unity and concord like unto fathers, sons, brothers, mothers and daughters. Whenever they gather in a meeting if a stranger enters in that gathering he is astonished by the love and affection that they manifest. There is not the slightest

sign of difference and separation. Some of the tablets of BAHÁ'O'LLAH concerning this matter are translated in America. Seek, perchance you may find them, then you shall realize what a permanent structure BAHÁ'O'LLAH has raised in this world of existence, the result of which will be the oneness of all humanity. Likewise, innumerable tablets have been written with the pen of this longing one. Ask for them, too; perhaps you may find their translations in America.

To be brief, as His Highness BAHÁ'O'LLAH in this period of man has planted a fruitful tree in the garden of the oneness of the human race, and as your honor is engaged in reality to irrigate this garden, therefore I found it necessary to express my gratitude and happiness to you, so that your good name may be spread not only in Persia but throughout all Oriental countries and the people of the East may remember your name with great respect. I hope that the principles of international peace and universal reconciliation may be established firmly among the individual members of humanity and its fragrance may be spread throughout all the regions.

I beg of you to accept the expressions of my highest consideration.

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, August 9, 1911.

Through Mirza Ahmad Sohrab, to his honor Mr. C. C. Philips, the Secretary of the Mohonk Conference on International Arbitration.

HE IS GOD!

*O thou perfect man!*

The Conference on International Arbitration and Peace is the greatest results of this great age. This brilliant century has no likeness and similitude in the history of man. From every standpoint it is distinguished above all other centuries. It is specialized with such excellencies that the shining star of the heavenly confirmations shall gleam from the horizon of this century upon all the future cycles and periods. One of the most extraordinary events of this time, which indeed is a miracle, is the founding of the oneness of this realm of humanity and its essential branches, such as Universal Peace and the unity of the different nations, in this arena of existence.

Persia was at one time the center of religious difference, antagonism and oppression, to such an extent that pen is unable to describe. The adherents of different nations and religions considered it their religious duty to shed the blood of their opponents; they pillaged and ransacked each others property and did not fall short of oppressing their own flesh and blood. The hatred between the various religions attained to such a height that they considered each other unclean. Should a Jew enter a Mohammedan home, he would be made to sit upon the ground; if he drank water from a cup, that cup was destroyed or washed again and again; for the Jew was considered unclean. Such was the hatred and rancor among the different religions and nations in Persia.

About sixty years ago His Highness BAHĀ'Ō'LLĀH through the Heavenly Power proclaimed the oneness of the Kingdom of man in that country and addressing the concourse of humanity said: "*O ye people! Ye are all the fruits of one tree and the leaves of one branch!*"

About fifty years ago in the Book of Akdas, He commanded the people to establish the Universal Peace and summoned all the nations to the Divine Banquet of International Arbitration so that the questions of boundaries, of national honor and property, and of vital interests between nations might be decided by an arbitral court of justice; and that no nation would dare to refuse to abide by their decisions. If any quarrel arise between two nations it must be adjudicated by this international court and be arbitrated and decided upon like the judgment rendered by the judge between individuals. If at any time any nation dares to break such a treaty all the other nations must arise to put down this rebellion.

BAHĀ'Ō'LLĀH has clearly stated that this Universal Peace is the cause of the tranquillity of the realm of creation. Now as the International Conference on Arbitration is organized in America and as this problem is a branch which will ultimately bring about the unity of the world, therefore we remember you with the utmost respect, that praise be to God you have arisen to perform such a universal service. God willing, that Conference will progress day by day and will bring about all-embracing results and will establish reconciliation and universal love between the different nations, races and peoples of this world.

I beg of you to accept the expressions of my highest consideration.

(Signed) ABDUL-BAHĀ ABBAS.

Translated by Mirza Ahmad Sohrab, Aug. 22, 1911.

Through his honor Mirza Ahmad and Mirza Moneer, to the maid-servant of God, Mrs. Ella Goodall Cooper.

Upon her be BAHĀ'Ō'LLĀH-el-ABHĀ!

HE IS GOD!

*O thou who art attracted to the Kingdom of God!*

Thy detailed letter was received. Its perusal produced the utmost happiness, for it evidenced the fact that thou hast attained to the knowledge of the reality of tests; that tests endured in the path of God are conducive to confirmation; nay, rather, they are heavenly powers and the bounties of the Realm of Might. But to weak believers tests are trials and examination, for, on account of the weakness of their faith and assurance they fall into difficulties and vicissitudes.

However, to those souls who are firm and steadfast, tests are the greatest favors. Consider thou that at the time of an examination in sciences and arts, the dull and lazy pupil finds himself in calamity. But to the intelligent and sagacious student examination in learning produces honor and infinite

happiness. Alloyed gold, subjected to the fire, portrays its baseness, while the intensity of the flame enhances the beauty of pure gold. Therefore, tests to the weak souls are calamity and to the veiled ones the cause of their disgrace and humiliation. The point is this, that in the path of Truth every difficulty is made plain and every trial is the matchless bounty. Therefore, the believers of God and the maid-servants of the Merciful must not relax during trial and no disaster must deter their service in the Cause of God. \* \* \*

You have written that upon your return you have compiled whatever you saw and heard (at Acca) and you have received the invisible assistance, that the teachings, which were like invisible seeds, have sprung to life and verdancy, spreading branches and leaves and producing blossoms and fruit. Indeed what you have written is true.

His honor Mr. Chase is a blessed soul, good and pure. He is engaged in the service of the Cause and is a herald of the True One. Ere long he will be assisted with great confirmation.

You have asked regarding the influence of evil spirits. Evil spirits are deprived of Eternal Life. How, then, can they exercise any influence? But as Eternal Life is ordained for holy spirits, therefore their influence exists in all the divine worlds.

At the time you were here, this question was accordingly answered, that after the ascension of the godly souls, great influence and wide-spreading bounties are destined for them, and all encircling signs in the seen and unseen are decreed for them.

When the souls leave the bodies they do not assume elemental bodies. Whatever man thinks regarding this is but his own imagination.

When man desires help and communication from holy souls, he puts himself in a condition of self-unconsciousness and becomes submerged in a sea of meditation; then a spiritual state, which is sanctified from matter and all material things, becomes visible and apparent to him. Then he thinks he beholds a form. Its appearance is like unto a vision.

Man beholds in the world of vision various images, communicates with them and receives benefits, and in that world of vision he thinks they are physical temples and material bodies, while they are purely immaterial.

Briefly, the reality of the soul is sanctified and purified above matter and material things, but, like unto the world of vision, it manifests itself in these material forms and visages. Likewise in the psychic condition, one beholds the spirits like unto the physical forms and visages.

To be brief, the holy souls have great influence and intense effect, and their influence and continuity do not depend upon physical existence and elemental composition.

Ponder ye, that during sleep the human body and the five physical senses, viz., sight, smell, taste, hearing and touch are passive, i. e., all physical forces are inactive. Notwithstanding this, human reality has spiritual life and the

spiritual powers are penetrative, and wonderful disclosures are made in both the East and the West, and perchance one may discover some matters, which, after a long time, may become apparent in the physical world. Therefore it has become evident that the continuity and influence of the human reality does not depend upon the physical instrumentality; nay, rather, the physical body is an instrument over which the human spirit spreads a luminosity. It is like unto the sun, which shining upon the mirror, causes its brilliancy, and when the reflection is withdrawn from the mirror, it becomes dark. Likewise, when the luminosity of the human spirit is withdrawn from the body, that instrument becomes useless.

To be brief: Humanity consists of the spiritual reality, and that reality is penetrative in all things and it is that reality which discovers the invisible mysteries, and through that reality all sciences, arts and inventions become known and manifest. Whatever thou beholdest of the works of man is but a faint ray of that reality. It encircles all things and comprehends all things.

Reflect thou, that all these existent sciences, crafts, industries and arts were at one time in the world of invisibility, unknown and unconcealed mysteries. As the spirit of man environs all things, therefore he has discovered them and brought them from the unknown world into the arena of manifestation. Therefore it is evident and established that the human spirit is the discoverer of things, the seer of things and the comprehender of things.

But regarding the progress of the spirit in the world of the Kingdom after its ascension, it is wholly beyond space and time, and developments, after leaving this body, are spiritual and not terrestrial. It is like unto the progress of the child from the world of the foetus to the world of maturity and intelligence, from the world of ignorance to the world of knowledge, from the station of imperfection to the pinnacle of perfection.

As Divine Perfections are infinite, therefore the progress of the spirit is limitless.

Whatever the European and American historians have written regarding His Highness Mohammed, the Messenger of God, most of it is falsehood.

Consider ye, is it possible for a person afflicted with epilepsy to establish such a great nation?

Therefore, this statement of the European historians, regarding that Holy Personage, is unqualified falsehood.

Reflect ye, that that illustrious Personage was born in the Sahara of Arabia among the ignorant tent dwellers, affiliating and associating with them until he grew to manhood and maturity, never studying the sciences and arts; nay, even he was apparently illiterate and uninstructed. Notwithstanding all this, he brought forth such a nation, established such a religion and uttered such explanations regarding scientific questions with great perspicuity, and raised such a community from the nadir of ignorance and barbarism to the zenith of civilization and prosperity! Through his influence, science, litera-

# STAR OF THE WEST

[Continuing the BAHAI NEWS]

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## TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon firmness, firmness, firmness!

(Signed) ABDUL-BAHA ABRAS.

## BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS	MONTH	NAME	FIRST DAYS
1st.....	Baha' (Splendor).....	Mar. 21	11th.....	Masheyat (Will).....	Sept. 27
2nd.....	Jalal (Glory).....	Apr. 9	12th.....	Elm (Knowledge).....	Oct. 15
3rd.....	Jamal (Beauty).....	Apr. 28	13th.....	Kudrat (Power).....	Nov. 4
4th.....	Azamat (Grandeur).....	May 17	14th.....	Kowl (Speech).....	Nov. 23
5th.....	Nur (Light).....	June 5	15th.....	Massa'ulk (Questions).....	Dec. 12
6th.....	Rahmat (Mercy).....	June 24	16th.....	Sharaf (Honor).....	Dec. 31
7th.....	Kalamat (Words).....	July 13	17th.....	Sultan (Sovereignty).....	Jan. 19
8th.....	Asma (Names).....	Aug. 1	18th.....	Mulk (Dominion).....	Feb. 7
9th.....	Kamal (Perfection).....	Aug. 20	Four intercalary days.		
10th.....	El'zzat (Might).....	Sept. 8	19th.....	Ola (Loftiness).....	Mar. 3
				(Month of fasting.)	

Vol. II

Chicago, (December 12, 1911) Massa'ulk

No. 15

An interesting article pertaining to the Bahai Movement, from the pen of Mrs. J. Stannard, appeared in *The Egyptian Gazette* (Alexandria), in its issue of Nov. 16th. We reprint it herewith:

## THE BAHAI MOVEMENT.

To the Editor, "*Egyptian Gazette*."

SIR: Having only just returned from Europe, I learn that there have been some recent allusions in the press to the above Persian religious movement and its leader, Abbas Effendi, or Abdul Baha ("Servant of God") as he prefers to be addressed by his followers and co-workers.

His visits to Switzerland, London and Paris having evoked widespread interest and indeed enthusiasm wherever he stayed. I venture to ask permission for a little space in order to make a few observations on matters that are surely of historic importance and significance.

The world of Islam at least should open a wide door of hospitality to this great teacher with his message of peace and religious unity for through the beauty of his teachings and philosophical knowledge he has done more in Europe and America to remove obsolete intolerance against the Mohamedan Faith than any reformer of our days. We live in stirring times of change and progress and now when once again the cries of war and race prejudices are being raised it is well if public attention be turned a little towards the Bahai movement and what it

stands for in our world today. The mere personality and influence of Abdul Baha, reveal the consistency of his message and teaching since he practises what he claims to show, and that is the brotherhood of man irrespective of colour or creed, and the inherent unity of all religions. At his house and table for many years could be met at any time pilgrims and followers adhering to almost every kind of faith and race under the sun. They met and sat together in complete harmony of thought and aim, for they were Bahais. Jews, Moslems, Christians, Parsees and Hindus—I have met all these varied types at different times in Syria round Abdul Baha, and we fraternised as though we belonged to one great family.

For forty years, nay from childhood, has Abbas Effendi suffered every kind of misery that bigotry, exile, and unjust imprisonment could inflict—a life spent in sacrifice and devotion to those high ideals of love, charity and compassion that Christians generally appropriate as their special religious prerogatives. Both Abdul Baha and his great father Baha'ullah (the founder of the Bahai movement, and foretold by the Bab in his book, the *Beyan*, 1814-1852) stood true to the light within, and this raised them above the petty divisions, quarrels and barbarities which have ever been the ordinary outcome of religious prejudices and enmities. "God is One. Ye are all brothers," said the prophet. "By what right does one man declare another unclean or claim that one race is superior and another inferior?" "All are before God as the varied flowers in the beautiful garden of the Universe." Great leaders who found movements or pioneers of science have ever had to suffer for their just views. As Jesus was hounded to His death through political and religious fanaticism, so was the Bab martyred and the Bahai prophet tortured and imprisoned. It is claimed that great causes evoke great leaders and reveal characters that cannot be measured by puny standards. Names that have come down to us through posterity as human "lighthouses" are souls that stood faithful and unshaken to the noblest that lay within them. They did and bore because anything else was impossible. Natures that scorned compromise or weak subterfuges, they stand, the eternal "crucified" types to the lesser human standards.

Those of us capable of judging and weighing have the good fortune to recognise in one day teachers and bold thinkers of the Abbas Effendi and Tolstoyan type, and that we can recognise them is due to the persistency with which such souls live out the precepts they inculcate. It is not a matter of verbal philosophy only, but of practical daily and hourly demonstration. If the pioneer treads paths that seem too idealistic for our poor strength, if we do not feel in us that same urge to the heights of their endeavour, at least the humblest of us may refrain from casting stones in their way, we can repress the cheap criticism that may give these tireless workers needless pain or trouble. Let us show generosity and approval for good intentions even if we feel ourselves above and beyond their influence. Observations such as these spring to the mind almost inevitably when one has lived in the world some time and had the good (or bad) fortune to engage in work that makes for progress and advance in the world of humanity.

It was a matter for deep rejoicing to find that our Christian outlook in Europe has advanced so truly and thoroughly on lines of tolerance and philosophic understanding, that Abdul Baha found at once the interest and sympathy in his work, which for many bitter years he has failed to find among the very people who stood to gain all in higher development and progress by listening to his wisdom. Let the Eastern world judge their leaders by the tests of life and action, not by their well sounding phrases. Ulemas who are content to role out grandiloquent Koranic expositions, or Christian priests who tell people how to live and do nothing themselves, are no longer honoured teachers in the life of today. "Some are content with words, but the truth of words is tested by deeds and dependent upon life. Deeds reveal the station of man"

... "The principle of Faith is to lessen words and to increase deeds. He whose words exceed his acts knows verily that his non-being is better than his being and death better than his life." These virile words from the teachings of Baha'ullah reiterate some of the strong sentiments in the Koran and Gospel, yet the world's judgments too often incline towards the plausible theoretician or armchair philosopher whose hands are mostly idle.

Some of our most honoured names in the London religious and intellectual world have met and heard Abdul Baha. People travelled long distances in Europe to see and speak to him. He addressed two vast Sunday audiences in the City Temple and St. John's, Westminster, besides countless other public meetings. In Paris where he is now staying he is also attracting the interest and keen sympathy of thinkers in the intellectual ranks.

It remains on his return later to his native East for the friends of Islam to pay a just and generous tribute to this brave worker in the cause of peace and unity and thus consolidate the work of true brotherhood really going on among people of different nations at the present time. Yours, etc., J. STANNARD.

An editorial of equal interest commenting upon the foregoing article appeared in the same issue. In quoting it, we italicize certain statements to which we would direct the attention of the friends of the Cause in the West:

#### THE RETURN OF ABBAS EFFENDI.

The letter from Mrs. J. Stannard, which we publish in another column today, recalls the fact that Abbas Effendi, the leader of the Bahai movement, is shortly expected to return to the country where he has spent such a large part of his time since the Young Turks released him from his long imprisonment at Acre. His presence here last year did not arouse the curiosity that such an interesting and commanding personality might have been expected to evoke. His venerable figure might have been observed by the initiated, a quietly amused spectator at aviation meetings and the like, or gently expounding his doctrines to a few eager disciples in the shady walks of Nouzha Gardens. But his doings attracted less public notice than those of comparatively unimportant officials and infinitely less than those of Farid Bey. Islam remained indifferent—if we disregard the early revilings of the local Moslem press—and the greater part of the Christian community, it is safe to say, was entirely ignorant of the fact that we had such a mighty teacher in our midst, a man whose followers are said to number over a million in Persia alone, and whose doctrines are spreading in America and elsewhere with astonishing rapidity. The indifference, or hostility, of Islam is the more remarkable since, as Mrs. Stannard observes, Abbas Effendi has probably "done more in Europe and America to remove obsolete intolerance against the Mohamedan faith than any reformer of our day." Bahaim tolerates all faiths, apparently believes in all faiths up to some point never very clearly defined; and it has done Islam the service of explaining to the Far West that Mohamedans are not merely the Mormons of another hemisphere. Tolerance so sublime as Abbas Effendi's is not easy to understand, even in the Twentieth Century, and though Mrs. Stannard tells us that the followers of every known religion were to be found in the Bahai circle we cannot help doubting whether any very orthodox Mohamedans—or Christians either, for that matter—were numbered among them. As far as Egypt is concerned, at all events, the new religion has made little perceptible progress and has met with nothing but indifference or active hostility from the representatives of the older faiths. The voice of the Eastern Tolstoy, with his doctrines of peace and good will, has been drowned in the present outburst of patriotism and militant religion, just as the Western Tolstoy was shouted down in Russia, just as the Master from



whom both derive their teaching, was shouted down by the patriot Pharisees of Jerusalem.

But to Christians, at all events, and English Christians in particular, Abbas Effendi's return on the present occasion should arouse a real interest. He returns from a remarkable visit to London and Paris, from conferences with the leaders of religious thought in England and France, from addressing vast audiences at the City Temple and elsewhere, on all of which occasions his personal triumph has been striking and complete. No one who has had the privilege of meeting and conversing with the Bahai leader can be surprised at this, and it needs but little imagination to be impressed by the dramatic picture of this venerable Oriental in his white robes speaking to crowded congregations of London "City men," expounding in the Persian language those "high ideals of love, charity and compassion," which, as Mrs. Stannard remarks, Western Christians have been too apt to regard as their own special prerogatives. Such scenes were reported at length by our London contemporaries and reproduced from time to time in these columns during last summer. *Yet we must frankly admit that to us this is the least attractive side of the Bahai movement. If Bahaism has found favour in the United States it cannot be forgotten that countless other "religions" have become popular there which would not have been taken seriously in any other country in the world. About the London meetings, also, there was a certain air of gush and self-advertisement—not on the part of Abbas Effendi, but on the part of his enlightened friends—which was quite patent to all who are familiar with that kind of religion which will listen to anything so long as it is unorthodox, new, sensational. We cannot help regretting the "lionizing" of Abbas Effendi. In the East his religion will find its true home and exercise its beneficent influence upon nations newly awakening to a sense of their unity and power. We can, then, the more heartily welcome him back to Egypt, fresh from achievements in the Western capitals which have afforded yet another proof of his remarkable personal and intellectual powers.*

The criticism of the 'lionizing' of Abdul-Baha should be received in the same kindly spirit in which it is made. In justice, however, to the friends in England, we quote the following extracts from a letter written by Mr. Tudor-Pole, of Bristol, to the STAR OF THE WEST:

Since Abdul-Baha arrived in England and especially since he was my guest here, I have had some special opportunities for communion which have proved of immense service to me and to others. There are one or two points of considerable moment that have been borne in upon me as a result and in communicating them to you it should be understood that I do so on my own initiative and that the suggestions I make are not at the direct suggestion of Abdul-Baha himself. He is a most remarkable figure in history and his love and wisdom are boundless, yet of course he is simply the servant of his Father who was undoubtedly a great Messenger of God, and Abdul-Baha claims no other distinction. \* \* \* There seems a tendency in America and elsewhere to focus too great attention on Abdul-Baha rather than upon the Manifestation Itself. \* \* \* Abdul-Baha, I can see, does not wish for references to himself save as the servant of God, the inspired exponent of his Father's great message. To idolise Abdul-Baha in exaggerated terms or forms is to delay the spread of the Bahai spirit of *Unity*. \* \* \* We are wonderfully blessed to have him among us, but imagination, exaggerated emphasis must not be laid upon his personality or the whole movement will suffer. This is a matter of supreme import.

In our opinion, this "lionizing" and "idolizing" of great souls is most natural. Hero worship and adoration of personalities seemed necessary and

inevitable during the childhood and youthful epochs of humanity just closing—for we are now entering upon the epoch of maturity for the race. “Following the Letter (a synonym for personality) rather than the Spirit,” has been recognized by mature souls of the past, as a weakness of humanity. Even today many sincere Christians fail to distinguish between Jesus (the man) and the Christ (Spirit) manifest in Him. To those who do understand this distinction, idolizing is as intolerable as it is to the one being idolized—for every Servant of God admonishes the attracted ones and followers to abstain therefrom. Repeatedly, Abdul-Baha firmly but kindly, manifests this quality of greatness.

We should not go to the other extreme, however, and recognize only the Spirit, ignoring the personality. To deny the personality, is to deny the purpose of creation and a reason for our existence in the image of God—the human form. Consider the Hidden Word: *“O Son of Man! In My Ancient Entity and in My Eternal Being was I hidden. I knew My Love in thee, therefore I created thee; upon thee I laid My Image, and to thee revealed My Beauty.”*

The Bahai Revelation clearly teaches the Oneness and Singleness of God, *i. e.*, the Manifested and the Secluded, the Personal and the Impersonal phases should be considered of equal importance—holding both before the inner sight in perfect balance. Equilibrium is a characteristic of maturity. Abdul-Baha has stated, that if it be the Will of God, he will visit America during the coming year. Let us begin now to “prepare the way” and help to make his “path straight” by becoming spiritually poised.

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## ORIENTAL-OCCIDENTAL UNITY.

BY CHARLES MASON REMEY.

The Orient can truly be said to be the Mother of the human race. From her heart went forth those great racial wave movements which have peopled the earth. In her mountain fastnesses the prophets communed with God and received His life-giving truth, which has been the inspiration of all mankind, and in her valleys and upon her plains civilization had its dawn.

The Occident can equally truly be said to be the son, or man-child of the Mother Orient. Both materially and spiritually the Occident has received its physical life and its religious inspiration from the Orient, the fruit of which is the present Occidental civilization.

During many centuries the peoples of the East and those of the West have been separated by barriers, racial, religious, geographic and political. So complete has been this segregation that these two halves of humanity have developed along different lines of thought, manners, and customs, until the very natures and characteristics of these peoples have become, in general, distinct and foreign one to the other.

Now in these latter days through the breaking down of the hitherto

existing material barriers, the Oriental and the Occidental peoples are being forced one upon the other. Through international relations, the increase of foreign commerce, and the travel and mingling of people, the Oriental and Occidental peoples are daily coming into closer relations upon the material plain of life. As yet this is but a superficial mingling, void of any basic unity.

Without any mutual trust, confidence, nor affinity for one another, the Oriental and Occidental peoples are at variance in almost every way. That which will solve this mighty problem is the spiritual confidence, trust, and mutual affinity, which the Bahai Faith is creating between Oriental and Occidental. Through the establishment of such practical institutions of service as will demonstrate this Spiritual unity, the greatest material and spiritual benefit to all humanity will be forthcoming, for springing from the spiritual stem will be all of those religious, political, social, and financial activities for which the Bahai Cause stands, and which will eventually unite in one people all the peoples of the world.

The Bahai Cause stands for spiritual unity manifested in every phase and activity of life. The Bab, BAHÁ'O'LLAH and Abdul-Baha stand pre-eminent as lovers and servants of humanity. Their mission was that of spiritual uniting and life giving, therefore their teachings have bearing and influence upon every phase and detail of life. With the fruition of this Cause the great Orient-Occident problem will be solved. Through this Bahai spiritual unity encompassing all peoples, Oriental and Occidental characteristics will so blend that a new and a *world type of men* will be evolved. One who will have within him not only the present existing virtues of both the East and the West, but also the highest possibilities of humanity which can only come to light as people unite and live according to the Divine Law applying in every phase of life.

The stages of development through which collective man passes are parallel and analagous to those through which he passes as an individual. Until the state of maturity is reached, individual man and woman are content to live apart one from the other. Each is developing his or her own mental and physical characteristics, and in general two different and distinct types, masculine and feminine are the result.

When maturity is reached the reason for the difference in the characteristics of man and woman becomes apparent. Affinity and union takes place between these differing natures through which a great change is produced in each. One supplies what the other lacks and two rounded out and more perfect lives is the result. More too, through this love union of man and woman the way is made for the birth of other human beings. When two parents are united by the bonds of an all around love it is a well known fact that their children come into this world under the highest possible auspices for both bodily and soul development, and in their natures are found the combined virtues of both parents magnified.

In this day the human race is reaching a stage of maturity. The Orient along *her* own characteristic lines, and the Occident along *his* own characteristic lines. Now their continued future development depends upon their uniting, not only physically but in every sense from the spiritual to the physical. These two halves of humanity, the Eastern one and the Western one, must unite and become as one in every respect, spiritual and material, in order that each may find its highest development. From this union will be forthcoming the future universal world type of man in whom will be combined all the human virtues and possibilities.

Such a union between the Eastern and Western peoples can never be accomplished upon any foundation other than a spiritual one. When the Occident and Orient meet on a common spiritual ground an intellectual and social unity in all of its forms and with all of its institutions will result.

By brute force, a man can dominate a woman, yet the while both are suffering although neither may be aware of this condition. In the perfect marriage neither the man nor the woman dominates the other. Through love they become as one soul in two bodies. So it must be between the Occident and the Orient. Many Oriental countries have been held by Occidental nations through force. This has not been conducive in any sense toward solving this world problem. Under such a regime both peoples, the dominant and the dominated, suffer from lack of unity one with the other. Each remains with its life force and possibilities undeveloped, pent up and suffering, for the lack of that expression which only the freedom of harmony can give.

In the coming epoch, of religious, racial and national unity, for which the Bahai Cause is paving the way, there will be no question of the "supremacy" of one people over the other. All peoples will be as members of one harmonious family, each working to protect and help the others. Under this order, which is the order of God's Kingdom, the highest civic and national institutions will be evolved, and under these auspices the masses of the people will attain to a very high state of spiritual, moral and physical development. Under such conditions humanity will attain to a state of civilization and advancement the greatness of which no one can now form any conception.

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I would like to testify to some of the fruits of the Bahai Cause along the line of Oriental-Occidental Brotherhood which it has been my privilege to find in distant lands among foreign peoples.

Between the Bahais of the East and those of the West exists the strongest tie. Since it was through the suffering, pain and trials of the Bahais of the Orient that this faith had its first growth and was brought to the West, the Western Bahais look toward their Eastern brothers and sisters with the deepest feeling of love and gratitude. The Western Bahais have in their souls a strong love for the Eastern Bahais and a burning desire to go to them, sharing with them all the so-called practical things of Western civilization.

Upon the other hand, in the growth of the Bahai Cause here in the West, the Oriental Bahais see the result of their labors for the believers here are their spiritual offspring. They see the fruit of their bloody persecution and great sufferings, and with open and joyful hearts they are anxious to receive into their very lives their Western brothers and sisters, learning from them, and in turn pouring out upon them all of that wealth of devotion, love and spiritual assurance which these people of the East have and which the people of the West need.

Among the Bahais, there is a practical demonstration of a combined religious and secular unity. Good works are not done under the name of "*charity*" nor "*philanthropy*." Rather it is "*reciprocation*" and "*interdependence*." Each gives what he has to give, and through the spirit of giving, and doing in loving service, his own nature unfolds and he receives himself, abundantly.

Particularly in the Orient the contrast between the Bahais and other people is very striking. There, the average Oriental and Occidental mingle without contacting, each remaining foreign to the other, but the opposite is the case with these very same people when they become touched by the Bahai spirit. Then we see them mingling and associating with one another as members of one family, having the same interests and desires, and united in the same works.

Among the Oriental Bahais I saw a love and a devotion to this Cause and its principles impossible to describe. It was beyond my comprehension to understand, yet I recognized it. In many countries and among people of every race and of every religion I found such a warm welcome and had such a spirit of friendship and devotion poured out upon me, simply because I was a Bahai, that I felt and saw the blending process at work, uniting the East and the West.

This is a force working independently of material conditions. I saw it working under all conditions and amid all surroundings from those of the half naked, uneducated man living in his hut, to those of the cultured man of wealth living in his palace. This spiritual love, which is of God, is the strongest power in the creation. Through its uniting force the fundamental foundation of accord and harmony is established in the world, upon which the Orient and the Occident are meeting. From this movement will appear as fruits, all of those social institutions, between the East and the West, which will materially demonstrate those truths which the Bahais now see and witness as spiritual realities.

The foundation of the Universal Civilization, the Millenium, the Golden Age, God's Kingdom upon earth, is now an accomplished fact. It rests upon God's Word revealed to man in these Latter-Days through the Bab, BAHÁ-'O'LLAH and Abdul-Baha. It is a growing foundation which is absorbing and refashioning, after the divine order, the individual souls who are attracted and who are arising to serve God and mankind in this the greatest of all Causes.

## TABLETS FROM ABDUL-BAHA.

(CONTINUED FROM PAGE SEVEN)

ture, philosophy, crafts and trades made wonderful progress during the mediæval ages in Andalusia and Bagdad.

Now is it possible that such an illustrious Personage be afflicted with epilepsy?

Relative to the Paradise explained by Mohammed in the Koran, such utterances are spiritual and are cast into the mould of words and figures of speech, for at that time people did not possess the capacity of comprehending spiritual significances. It is similar to that reference to His Highness Christ who, addressing His disciples said, "I shall not partake of the fruit of the vine any more until I reach the Kingdom of My Father." Now it is evident His Highness Christ did not mean material grapes, but it was a spiritual condition and a heavenly state which He interpreted as this fruit.

Now whatever is revealed in the Koran has the same import.

Regarding the Most Great Name, its influence, both in physical and spiritual affairs, is indisputable and certain.

In the last Tablet (to the Board of Council of New York), in which I have stated, "I am not Christ and am not eternal," the meaning is this, that I am not Christ and not the Eternal Lord! But I am Abdul-Baha. This is its real purport. Undoubtedly those souls who are under the shadow of the Blessed Cause, believing and assured, firm and steadfast, and living in accord with the Divine exhortations and advices, all of them are confirmed in the Everlasting Life.

Regarding the materializing of spirits through mediums: A person finding himself in a state of trance, or unconsciousness, is like one who sleeps; whatever he feels and sees he imagines to be matter and of material things, but in reality they are wholly immaterial. \* \* \*

O thou maid-servant of God! Arouse ye the people and make them cheerful through the glad-tidings of God, and quicken them through the spirit of gladness and heavenly rejoicing. The essence and foundation of all is to advance toward the Kingdom of ABHA and to be attracted by the Beauty of God. Whatever produces any influence in the world of existence is on account of the Love of God, which is the Spirit of Life and the cause of salvation.

Convey on behalf of Abdul-Baha wonderful ABHA greetings to the believers and the maid-servants of the Merciful.

Upon thee be Baha-el-ABHA! (Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, Sept. 29, 1908.

PORTRAITS OF ABDUL-BAHA for framing, printed from the plate used in the last issue of the STAR OF THE WEST, on heavy plate paper, size 9x12 in. —25 cents per copy, postpaid. Send postoffice money order, made payable to BAHAI NEWS SERVICE, P. O. Box 283, Chicago, Ill., U. S. A.



# STAR OF THE WEST

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## ASSEMBLIES IN THE OCCIDENT.

## AFRICA.

CAPE TOWN.—Regular meeting held on the 19th of every month at the home of (Mrs.) Agnes Cook, Gad's Hill, Avenue Pretoria, Sea Point.

## CANADA.

MONTREAL, QUE.—Weekly meeting held Friday evening at the residence of Mr. and Mrs. W. S. Maxwell, 716 Pine Avenue.

## ENGLAND.

LONDON, ENG.—Regular meeting of Assembly Friday, 8:15 p. m., at 10 Cheniston Gardens; Wright's Lane, Kensington, High Street Bahai Reading Room, 137A High Street, entrance from Wright's Lane.

## GERMANY.

STUTTGART, WURTEMBERG.—Regular meeting of Assembly Friday evening. Kanzel strasse 24P. ZUFFENHAUSEN.—At the home of Herrn und Frau F. Schweizer, Karl strasse 261.

## UNITED STATES OF AMERICA.

AKRON, OHIO.—Meetings every Thursday evening at the home of Mr. and Mrs. George Borst, 109 Bittman Street. Address of Secretary, Russell L. Brooker, 495 Elmwood Court.

BALTIMORE, MD.—Regular weekly meetings Tuesday evening at 629 West North Avenue, and Sunday evening at 516 Broadway. Residence of Secretary, 629 West North Avenue.

BANGOR, MICH.—Meetings are held at alternate homes the first and third Sundays of the month. Address, Mr. Byron S. Lane, R. F. D. 5.

BOSTON, MASS.—Meetings held Friday evening, at 7:45 p. m., at the Laughton Studios, Room 418, Pierce Building, corner Huntington Avenue and Dartmouth Street.

BUFFALO, N. Y.—Meetings every Sunday and Thursday evening at 494 Elmwood Avenue.

CHICAGO, ILL.—Regular weekly meeting, Sunday, 11 a. m., at Corinthian Hall, 17th floor Masonic Temple, State and Randolph Streets. Address of Assembly, P. O. Box 283. George Lesch, Secretary. Bahais coming to Chicago who wish to be met at the railroad station and be put into communication with the friends in this city, may address Mrs. Charles H. Greenleaf, 4855 Kenmore Avenue. Telephone Ravenswood 3025.

CINCINNATI, OHIO.—Meetings held Wednesday evening at the homes of the friends. Residence of Secretary, Mrs. Annie L. Parmerton, 543 Mitchell Avenue.

CLEVELAND, OHIO.—Regular weekly meeting of the Assembly Friday evenings, at the apartment of Dr. Pauline Barton-Peeke,

3606 Prospect Street; also Wednesday evenings at the home of Dr. and Mrs. C. M. Swingle, 2101 Prospect Avenue.

DENVER, COLO.—Regular meetings, Sunday, 3:30 p. m., at 4141 Xavier Street; Monday, 8 p. m., at 1608 Broadway, and group meetings Thursday afternoon at homes of the friends. G. Nathaniel Clark, Secretary, 4141 Xavier Street.

FRUITPORT, MICH.—Regular weekly meetings, Sunday, 2:30 p. m., at the home of Mr. and Mrs. Nels Peterson. Mrs. John Dermo, Secretary.

ITHACA, N. Y.—Regular meeting of Assembly, Friday evening at the residence of Dr. W. E. House, 241 South Cayuga Street.

KENOSHA, WIS.—Regular weekly meeting, Sunday, 10:30 a. m.; Sunday school, 9:30 a. m., at Gronquist Hall, 218 Park Street. Address of Assembly, Mr. Charles Carlson, Secretary, 418 Crate Street. Mrs. Anna Bohanan, Secretary, Women's Assembly.

LOS ANGELES, CAL.—F. B. Beckett, Secretary, R. F. D. 5, Box 225.

MUSKEGON, MICH.—Meetings held Wednesday afternoon at 52 Jackson Street. Mrs. Helene Bagg, Secretary.

NEWARK, N. J.—Regular weekly meeting of the Assembly Thursday evening, at the home of Mrs. F. Carré, 70 Haley Street.

NEW YORK, N. Y.—Regular weekly meetings, Sunday, 11 a. m., at Genealogical Hall, 226 West 58th Street.

OAKLAND, CAL.—Charles R. Lee, Secretary, 1523 Jackson Street, San Francisco. Mrs. Cordie Cline, Corresponding Secretary, 233 Griffith Avenue, San Mateo, Cal.

PHILADELPHIA, PA.—Miss Jessie E. Revell, Secretary, 1429 Mayfield Street.

PORTLAND, ORE.—Regular weekly meeting, Thursday, 7:30 p. m., at 501 Yamhill Street, Street, corner Fifteenth Street. Mrs. Nettie Nash, Secretary, Kenton Station.

SEATTLE, WASH.—Regular weekly meeting held at 2916 Beacon Avenue, South.

SPOKANE, WASH.—Regular weekly meeting held Friday evening at the home of Mr. and Mrs. A. C. Killius, 124 Fifth Avenue. Mrs. Isabella M. Campbell, Secretary, 1014 Fairview Avenue.

ST. PAUL, MINN.—Address of Secretary, Mr. Clement Woolson, 233 Arundel Street.

SUMNERDICK, VA.—Meeting on fourth Sunday; address, care Mrs. R. H. Duckett.

WASHINGTON, D. C.—Regular meetings Friday evening at 8:15; Sunday morning at 11:15, at 1219 Connecticut Avenue; Wednesday evening at 8:00, at 1937 Thirteenth Street, N. W. Mail address of Assembly, P. O. Box 192. Residence of Secretary, Mr. Joseph H. Hannan, 1252 Eighth Street, N. W.



# STAR OF THE WEST

Vol. II

Chicago (December 31, 1911) Sharaf

No. 16

## DISCOURSES BY ABDUL-BAHA.

GIVEN AT PARIS, FRANCE.

*October 17, 1911.*

I wish you to study the works of the Blessed Beauty and to live according to His teaching. The basis of the teaching of BAHÁ'O'LLAH is as follows: "Bear in your heart great love to all races on earth, to the end that unity may be established between them. Take an interest in everyone and find out how you can help them, so that all may see that your love is truly universal. Do the Will of God, do not only speak about it; the elect of God do this. People do much speaking to advance their own glory and to make themselves appear superior to their neighbors. But if you do the Will of God and do not blazon it abroad, then you will change the whole world. They who do most speak least.

Man must ever be thinking of drawing nearer to God.

Look at the Italians, they pretended to love humanity, yet they wished to seize Tripoli for their own advancement, not for the good of humanity.

I hope that you will some day be able to hinder such actions, and thus enable justice to reign everywhere. I hope you will be able to make all hearts pure and tender, all efforts sincere, so that everyone may work for the good of humanity. This is my prayer and desire.

*October 18.*

*The Relation between Thought and Action.*—You must not only think thoughts, but do actions. The reality of men is their thoughts and their spirits, not their material bodies. Man and animal with regard to matter are partners. The difference is that man has the power of thought.

Thoughts may be divided into two classes: 1. The world of thought alone. 2. The world of thought which expresses itself in action. For instance, philosophers belong to the first class, for they only *think* heavenly thoughts and do not do heavenly deeds. Whereas spiritual teachers belong to the second class, for they express their high and noble thoughts in actions as soon as they think them.

*Question:* If one refuses the Cause of BAHÁ'O'LLAH during his lifetime, may he hear of it after death?

Yes, he will hear of it in his next life, but through the mercy of God alone, not through his own ability.

*Question:* Are we not able, through love and faith, to make those on the other side hear of the Cause who had not heard of it while on earth?

Yes, surely sincere prayer always has its effect, and it has a great influ-

ence in the other world. We are never cut off from those who are there. The real and genuine influence is not in this world but in that other.

*Question:* In what condition is the soul before entering the body?

In a state of potentiality, possessing no consciousness as we understand it.

*Traveling.*—Traveling is a very good thing. It opens the eyes and broadens the horizon.

In the East one may behold vast and desert places where once lay peopled towns; this shows the Hand of Almighty God. History shows us how every nation which was against the Will of God has eventually been quite destroyed; and, accordingly, each nation which has listened to the Voice of God has prospered. When traveling one makes discoveries of strange things, *i. e.*, the Emperors of Rome ruled over many thousands of people and were famous and powerful, but now the Emperors are dead and their power has vanished. Whereas the Christians began by being a small band of eleven disciples following Christ and living after His teaching, now there are many Christians all over the world and Christ's influence shall never die.

*October 19.*

*On Healing.*—Healing comes from God. If the heavenly benediction be upon us while we are being healed, then only can we be truly healed. All depends upon God. Medicine is merely an outward form or means by which we obtain heavenly healing; without the Heavenly Benediction it is worth nothing. If man looks at the nature of the world around him, he will see that all created beings are dependent upon something, *i. e.*, man is dependent for his life upon the air which he breathes, likewise the animals which are upon the earth, and each created being is dependent for its life upon some material circumstances. Man, therefore, and all creatures are prisoners of nature. The sun must follow his law, the earth must follow his law of motion, the sea also hers. But, by the spiritual power of God, which, through His Bounty, He has bestowed upon men alone, man is enabled to defy the laws of nature in many and wonderful ways, *i. e.*, it is the law of nature that man should walk upon the earth, but he defies this law, for he sojourns upon the water and also flies, like the bird, through the air.

Through the wonderful spiritual power which God gives to man, man is enabled to reach the Kingdom of Heaven; but behold! man is not grateful and is careless of the great mercy which God has shown him.

*October 20.*

The sun shines upon the earth, giving light and warmth to all creatures. The Sun of Truth also shines, giving light and warmth to the souls of men. All existing creatures need the sun to shine upon them and develop them that they may grow. The souls of men also need the Sun of Truth to shine upon them, to educate and encourage them. Circumstances that benefit the body do not benefit the soul, and the soul of man is his reality, not his body, *i. e.*, there are some men who are perfected in material things and very backward

in the spiritual. Likewise many, who are at the bottom of the social and material ladder, are very much advanced spiritually.

Galien, a Greek Philosopher who died at the time when the Christian Religion was in its growth—and was not himself a Christian—wrote many books about material civilization and development. He states as his belief that Religion is the basis of all true civilization, that is to say that not only must the brain and gifts of a nation be educated, but also the moral character. The Christians, he points out, are an example to show the truth of this theory, for theirs was the basis upon which the largest and most prosperous civilization of the world had been founded and their morals were very high. They were taught not to fear death, and to love their neighbors as themselves and live only for the good of humanity, and only to think of doing good to mankind. If these principles had been carefully carried out by the followers of Jesus Christ, then there would be no need for the world to be reawakened. But winter fell upon the hearts of men, and God sent His prophets to shine upon them with the Spring of the Sun of righteousness that they may be again awakened and blossom forth and bear fruit. Because mankind has shut its ears to the Voice of God and has neglected His teachings, wars and tumults, unrest and misery have fallen upon them. Let us make every effort to reopen the hearts of men to the Will of God. I pray God to give you power to bring humanity beneath the rays of the Sun of Truth and Peace.

*October 23.*

When a man has found joy in one place he returns to that same place to find his joy again. When a man has found gold in a mine he will return again to that mine to find more gold; this is a natural law and shows forth the vital and spiritual powers which God has bestowed upon man, and the natural instinct which is born in him. The Great Light of the Spirit has ever arisen in the East, but it has shed forth its radiance into the West. And in the West has it found its greatest force of expansion.

The Christ rose like a star in the horizon of the East, but the Light of His influence has taken root more firmly in the West. This shows us how that the people of the West are very faithful in their hearts and they do not easily forget. The West is like a good plant. When the rain falls gently upon it to give it nourishment and the sun shines upon it to give it warmth, then does it blossom forth and bear good fruit.

It is a long time since the Sun of Righteousness has shed its Radiance upon the West, for the Face of God has been hidden by the sin and forgetfulness of man; but now, thanks be to God! the Sun shines forth in all its glory and the breath of the Holy Spirit is watchful over the nations. Let us pray to God that the light and refreshment may awaken the people and give them new life, that they shall find a second life and there shall be a new creation. Humanity shall put on a new garment and the Mercy of God will be showered upon the people. My earnest desire is that you will work for this

end, that you may be the cause of it. It is certain that the Flag of Divinity has been raised and the Sun of Righteousness of God appears upon the horizon. Be faithful and loving workers that you may be among the blest of God and receive the benefits of the Kingdom of ABHA.

*October 25.*

I regret that you have been kept waiting so long. Yet, I have waited so many years in prison before I could see you—surely you do not mind waiting a little to see me. Our hearts are always together and the Bounty of the Kingdom of ABHA binds our spirits in one. For have we not one aim, one desire and one prayer? Therefore we are always together.

Last night, when I returned home, I did not sleep. I lay awake thinking and I said to myself: "Here am I in Paris. O my God! what is Paris and who am I?" I never thought from the darkness of my prison that I should come here and be among you, for I was condemned to perpetual imprisonment. When I read the document which told me of my sentence, I said to the officials: "It is impossible!" And they were astonished. Then I said to them: "If Abdul-Hamid were immortal and I myself were immortal, then would it be possible for him to condemn me to be in prison forever, but as we are not immortal, then it is impossible. My spirit is free and that can no man imprison."

Now you see the powers of God, that I am no longer in prison, but here in Paris, talking with you. I am thankful to meet the spiritual friends and you also must be happy that God has allowed me to come among you. For who indeed would have thought it possible that I should be here talking in Paris?

#### FAREWELL WORDS TO EUROPE.

*December 1.*

I bid a loving farewell to the people of France and England. I am very much pleased with them. I counsel them that they may day by day strengthen the bond of love and amity to this end—that they may become the sympathetic embodiment of one nation—that they may extend themselves to a universal Brotherhood to guard and protect the interests and rights of all the nations of the East—that they may unfurl the Divine Banner of justice—that they may realize and treat each nation as a family composed of the individual children of God and may know that before the sight of God the rights of all are equal.

For all of us are the children of one Father. God is at peace with all His children: why should they engage in strife and warfare among themselves? God is showering down kindness; why should the inhabitants of this world exchange unkindness and cruelty?

*"Ye are all the leaves of one tree and the fruits of one branch."*

Beware! Beware! Lest ye offend any heart.

Beware! Beware! Lest ye hurt any soul.

Beware! Beware! Lest ye deal unkindly toward any person.

Beware! Beware! Lest ye be the cause of hopelessness to any creature.

## THE MASHRAK-EL-AZKAR IN AMERICA.

Through Zia Effendi, Chicago—Upon him be BAHA'O'LLAH!—to Claudia Stuart Coles, Washington, D. C.—Upon her be BAHA'O'LLAH!

HE IS GOD!

*O thou who art enkindled by the fire of the love of God!*

Verily, I have perused thy beautiful letter of wonderful composition, which proveth thy firmness, assurance and steadfastness in the faith; and thy singing the verses of holiness to thy Merciful Lord. Blessed art thou from this great gift. Joy be unto thee from this vast providence.

Know thou that the building of the Mashrak-el-Azkar is the greatest foundation in those regions. God said in the Koran, "It is those who believed in God, and the Last Day, shall build the Temples of God." It is incumbent upon thee and upon all, to put forth the best effort in these days, in building this glorious Temple; raising the tumult of commemorations therein, during the wing of the night, at dawn, and at eventide. It is incumbent upon ye (men and women) to be united, in this great Cause, so that ye may be confirmed by the Divine Bounty, and Merciful Spirit; become increased with energy and power; gain a recompense, and estimation. I implore God, and supplicate Him to make your feet firm in the straight path, and in the upright way.

(Signed) ABDUL-BAHA ABBAS.

The foregoing Tablet from our beloved Abdul-Baha reached me in London and I think will be as a glad clarion call to all in regard to the work of the Cause. Over and over in Tablets about the Mashrak-el-Azkar, Abdul-Baha has given to each soul a call to service for the glory of God. It is not Chicago, nor America, nor a group of believers, that are to be glorified by the Mashrak-el-Azkar, but the Living God, and when the Light of the Guidance of God says "it is incumbent upon ye, men and women, to be united in this great Cause," surely every soul who believes that the Day of God is here, will, as one body, arise for "this great service."

Abdul-Baha expects to attend the Convention to be held in Chicago during the coming spring-time. Unquestionably, he will dedicate the site of the Mashrak-el-Azkar at that time.

Through the guidance of God this site has been chosen, and Abdul-Baha's wish that there be room for ample grounds is being obeyed. He has said that "all shall unite." If those of us who call ourselves believers, for a few short weeks shall lay aside our own ideas of what seems to us best for the Cause and do that which Abdul-Baha says is the most important work at this time; if we can take the step outlined for us by him, believing, seeing, feeling, hearing and trusting in his wisdom; if in selflessness, humility and unity we serve together in earnest effort—his desires will be fulfilled and the site of the Mashrak-el-Azkar (The Dawning Place of the mentioning of God) found ready for his consecration. Every one has deep responsibility; no one human being knows in full the demands upon another soul; no one can judge the work of another—that is God's work; but each soul can, in humble faith, face squarely the words of Abdul-Baha in regard to what he says is "the most important work," and, in the measure of seeking, find light and hope and power that will be dynamic in its realization.

Prayerfully studying this Tablet in humility, in reverence, in faith, let us unite to work shoulder to shoulder as inspired atoms of one great tool with which Abdul-Baha can lay the foundation of the cause of Confirmation to the Cause. Then truly "will we become increased with energy and power; gain a recompense and estimation."

O Lord, make our feet firm in the straight path!

Claudia Stuart Coles.

# STAR OF THE WEST

[Continuing the BAHAI NEWS]

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## BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS	MONTH	NAME	FIRST DAYS
1st.....	Baha' ( <i>Splendor</i> ).....	Mar. 21	11th.....	Masheyat ( <i>Will</i> ).....	Sept. 27
2nd.....	Jalal ( <i>Glory</i> ).....	Apr. 9	12th.....	Elm ( <i>Knowledge</i> ).....	Oct. 16
3rd.....	Jamal ( <i>Beauty</i> ).....	Apr. 28	13th.....	Kudrat ( <i>Power</i> ).....	Nov. 4
4th.....	Azamat ( <i>Grandeur</i> ).....	May 17	14th.....	Kowl ( <i>Speech</i> ).....	Nov. 23
5th.....	Nur ( <i>Light</i> ).....	June 5	15th.....	Mass'ulik ( <i>Questions</i> ).....	Dec. 12
6th.....	Rahmat ( <i>Mercy</i> ).....	June 24	16th.....	Sharaf ( <i>Honor</i> ).....	Dec. 31
7th.....	Kalamat ( <i>Words</i> ).....	July 13	17th.....	Sultan ( <i>Sovereignty</i> ).....	Jan. 19
8th.....	Asma ( <i>Names</i> ).....	Aug. 1	18th.....	Mulk ( <i>Dominion</i> ).....	Feb. 7
9th.....	Kamal ( <i>Perfection</i> ).....	Aug. 20	Four intercalary days.		
10th.....	Eizzat ( <i>Might</i> ).....	Sept. 8	19th.....	Ola ( <i>Loftiness</i> ).....	Mar. 2
				( <i>Month of fasting.</i> )	

Vol. II

Chicago (December 31, 1911) Sharaf

No. 16

TO THE FRIENDS OF GOD AND THE MAIDSERVANTS OF THE MERCIFUL IN AMERICA:

HE IS GOD!

*O ye friends of God and the beloved maidservants of the True One!*

Abdul-Baha has the utmost longing to meet you, but now he is obliged to return to the East, for he has promised many friends and they having traveled a long way, will be disappointed if the meeting is not brought about. Therefore, he has returned to Egypt, and hopes that during the next spring no obstacle may arise, so that with infinite joy and fragrance he may hasten to America to meet the friends, to unfurl the banner of rejoicing, to spread the Glad-Tidings of the Kingdom of ABHA, to illumine the meetings and gatherings with the Rays of the Sun of Truth, to perfume the nostrils with the Fragrances of Holiness, to impart gladness and delight to the hearts, to attract the souls to the Realms of Might, to grant the outpouring of the Holy Spirit—so that in this nether world the congregation of the Righteous Ones may be firmly established.

Glad Tidings! Glad Tidings! The bounties of the Most Great Name are descending. Glad Tidings! Glad Tidings! The Lights of the Kingdom of ABHA are shining. Glad Tidings! Glad Tidings! The Doors of Heaven are opened and the call of the Kingdom is raised.

Upon you be Baha El-ABHA!

(Signed) ABDUL-BAHA ABBAS.

*TO THE AMERICAN BAHAIS:*

It was on the 7th of December that I left Abdul-Baha in Marseilles. My last request of him was to assist and confirm all the American Bahais in the accomplishment of great services. He said: "The American friends will be assisted and helped." For a moment he was silent. Then he raised his head and continued, saying: "All those who have unselfish motives, whose hearts are devoid of any personal interests, will be assisted in this Cause. They will be confirmed by the heavenly cohorts—rest thou assured."

Abdul-Baha was very much pleased with the result of his work in London and Paris. While leaving Europe physically, his spiritual presence will be the cause of great benediction for countless ages to come. During my stay in Paris, having been permitted to live in the same apartment with him, I daily witnessed the marvelous power of his love and active interest in all those who are concerned in the uplifting of the human race. His great power in imparting happiness to all those who are depressed or are passing through a period of trials and tests, cannot be measured by human criterion. This one power alone distinguishes him above all men, for, notwithstanding the complexity of problems that he must solve daily and the thousand and one details that he must attend to for them, yet he is always beaming and imparting happiness to all those who come in touch with him.

We are looking forward with great anticipation to his visit to America, which will be some time in the early part of the spring. It is now the opportune time for all the friends in America to arise with one purpose and with one aim to prepare the way in a practical manner.

The Persian-American Educational Society has taken definite steps for the arrangement of his visit to America and will deem it a pleasure and a privilege to assist the friends all over the country with practical suggestions. His presence in America will be one of the most significant events of the twentieth century and the effect of his words will be far reaching. He does not come to visit any sect or religion or nationality, but he comes to meet ninety million Americans whose open mindedness for truth and whose open heartedness for the highest ideals of life are well known all over the world. In Abdul-Baha we will see a representation of divine virtues and human perfections. He will come to us with the noblest thoughts of peace and brotherhood which have been crystallizing for ages in the Orient. He will represent to us the longings and the hopes of many million Bahais in the East. May we all be ready to stand firm in his presence. May we all be assisted to accomplish our duties. May we all be inspired to prepare the way for him. The time is short, the opportunities are many and it lies in our power to take part in this great spiritual work. The standard of truth will be raised, the signs of the Kingdom of ABHA will be spread, the wintry season of dogmas and superstitions will be changed into the balmy spring time, the highway of righteousness will be paved and men of all races and nations will walk therein,

singing the songs of the Kingdom and raising the voice of glorification toward the Supreme Concourse. Army of the Kingdom of ABHA, be prepared for review by the Supreme Commander!

*Mirza Ahmad Sohrab.*

TO THE BAHAI ASSEMBLIES OF AMERICA:

Dear Friends: According to all the information available at the present time and the personal knowledge of one of our members who has made a pilgrimage to Paris, Abdul-Baha's visit to America will be sometime in the early part of Spring. During the past few months, he has received many invitations from the prominent Peace Societies and National Organizations to address them while in America, and he has accepted the invitations—showing that his visit has a deep and great significance. It is suggested that the Bahai Assemblies of America send delegations to New York to greet Abdul-Baha. It is also suggested that the Assemblies need not officially designate any delegate or delegates, but as many of the friends of Abdul-Baha from each Assembly as desire to volunteer to pay this respect to him, may avail themselves of this opportunity and privilege. All such friends will be considered as the delegates from each Assembly. It is hoped that those who desire to take part in this delegation will announce their intention to the Persian-American Educational Society, McLachlen Building, 10th and G Sts., Washington, D. C., so that a list of their names might be available. These delegations should be ready, so that when the definite date of his departure from Egypt and arrival in New York is cabled to us, we may let them know at once, in order that they may start on their journey from different parts of the country and arrive at the appointed time in New York.

Hoping that this will be approved by the friends throughout America and will be carried out in the spirit of love of unity, we are

Your sincere servants in the Cause,

*Persian-American Educational Society.*

TO THE BAHAI ASSEMBLIES OF AMERICA:

Owing to the importance of the coming convention of Bahai Temple Unity because of the anticipated presence of Abdul-Baha, all assemblies are requested to make early preparations for sending delegates so that when the call is sent forth in February, at which time the place and date will be given, the least amount of time will be consumed in arranging for the care and comfort of the friends.

*The Executive Board of Bahai Temple Unity,  
Bernard M. Jacobsen, Secretary.*

"YE ARE ALL LEAVES OF ONE TREE!"

In speaking of Abdul-Baha's contemplated visit to America, Mirza Ahmad Sohrab says: "He does not come to visit any sect or religion or nationality, but he comes to meet ninety million Americans whose open-mindedness for



truth and whose open-heartedness for the highest ideals of life are well known all over the world.”

In this connection, the news notes from London and Boston, published in this issue, sound forth suggestions that should be considered by the Bahais—especially throughout America—in these days of “preparing the way” for the coming of Abdul-Baha. In a word: The friends should avoid all appearance of being a new religious sect by separating themselves from others in work or worship, for the cause has seemingly, yet unintentionally, developed in the West a condition\* akin to a sect—that which the Bahai Reformation does not represent.

#### ANNOUNCEMENT:

The consideration of the foregoing leads us to the announcement of our plans for the forthcoming Volume III of the STAR OF THE WEST—for it has been accused of being decidedly sectarian, and therefore not representative of the Bahai movement.

The criticism is well taken. In justice, however, it should be remembered that it began with little means but plenty of faith and much good will. This infant—if the simile is granted—came forth from non-existence into the court of existence naked but pure; it had to be nurtured; its cry was weak; its helplessness apparent to all. In the nature of things it was beloved by the “family” of friends, and apparently sectarian.

Notwithstanding this, Abdul-Baha—the Servant of God—has smiled upon its weakness, uttered words of encouragement for it, and admonished the friends to make it an object of their attention—words that sound with clarion tones to those who have ears to hear the call: “*O thou STAR OF THE WEST! Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon firmness, firmness, firmness!*”

In order to more fully represent the Bahai movement, and attract and hold the attention of all those interested in the brotherhood of man and the

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\*NOTE.—This can be explained and excused because of the embryonic condition of the Cause in the Occident, from 1893 A. D. to the present time (nineteen years)—a condition parallel to the Babi period of the Bahai Dispensation in the Orient, *i. e.*, from 1844 to 1863 A. D.

Fatherhood of God—whatever or wherever their religions, ethical, educational or humanitarian affiliations may be—it is our purpose to departmentize the contents of the STAR OF THE WEST, and present these lines of thought from a universal aspect in the light of the New Dispensation.

It is our purpose to make its pages regular magazine size, 7 x 10 inches; to increase the number of pages, to add more illustrations, and to clothe it with a suitable cover.

To do this it will be necessary to increase its subscription list from hundreds to thousands, as it will entail expense beyond our present means. We look to all friends to co-operate with us in this endeavor. *The Editors.*

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### "PREPARING THE WAY" IN CALIFORNIA.

BY ELLA GOODALL COOPER.

The friends in San Francisco and vicinity are still rejoicing over the continued good work done by Mrs. Getsinger and Dr. Fareed. New avenues are opening, more and more men are hearing the Message of Peace—men of every degree and character.

A glance at some of the different places in which they have spoken will give an idea of the universality of their work:

Dr. Fareed, after appearing before the Commonwealth Club (a body of business and professional men interested in good government), was asked to meet the Knights Templar in a body and to give them the Message. This led to his being made an honorary member of the Union League Club (a representative social club) and to several more meetings with the Knights Templar. Upon one of these occasions there were over eight hundred present. The same evening he was invited to dine with the Young Men's Christian Association.

At the Unitarian Church in Alameda, under the auspices of the Unitarian Club, both Dr. Fareed and Mrs. Getsinger spoke.

In San Francisco they were given a reception at the Sequoia Club. This club is composed mainly of literary and professional men and women interested in the arts. A few days later they were entertained at the Century Club (all women) and asked to speak on the subject of Persian poetry. The next week Mrs. Getsinger spoke before the Auxilliary of the Juvenile Court on the subject of "The Women of the East." She referred to the Bahai Movement and much interest was aroused.

The talk before the Jewish Women's Council was quite unique. Mrs. Getsinger proposed to entertain them with a "Persian Tea Party." A number of the friends took part representing the different Eastern types who met together in love and harmony under the influence of the Bahai Teachings. Dr. Fareed was introduced as the story teller called in to entertain the ladies while they sipped their tea (made in a samovar) and thus he had the opportunity of telling the wonderful story of the Movement to the audience which numbered nearly nine hundred. The ladies of the Council and their friends were delighted with this method of presenting it, and became very enthusiastic.

Across the bay, both appeared at the Oakland Club (a representative woman's club). Dr. Fareed spent one evening with a large group of intelligent and deeply interested Japanese, and another with the Oakland Chamber of Commerce, which was most satisfactory.

In Berkeley, both spoke to the Short Story Club, an interesting group of writers,

at the home of one of the friends, and Dr. Fareed has also come in contact with the president and several of the faculty of the State University.

At Santa Rosa a large meeting was arranged by the Saturday Morning Club, where many school teachers and a few clergymen listened to the Glad-Tidings.

At Mill Valley, the club house was secured and notices sent to all the residents in the village. This meeting was well attended and will, undoubtedly, lead to others.

Two days were spent at San Mateo with the Federation of Women's Clubs. Both Dr. Fareed and Mrs. Getsinger spoke to large audiences. They also made a trip across the bay to San Quentin, the State's prison. There they investigated prison conditions and talked with a number of the prisoners. Mrs. Getsinger is following it up in a practical way by interesting people in one or two cases who should justly come out on parole. Here seems to be a great field for work, especially as the attention of thinking men and women is turned nowadays to the subject of prison reform.

A series of nine lectures was given in San Francisco at the California Club on Sunday evenings, presenting the Bahai Reformation in detail, each evening being devoted to one phase of its history or teachings. These were well attended by a thoughtful, earnest representative audience. The same series is being repeated at the Bellevue Hotel on Thursday afternoons for the benefit of those who cannot attend the evening talks.

On Monday evenings, Mrs. Getsinger meets with a group at the home of one of the friends—from twenty to fifty persons attending.

Recently, an interesting visit was made to San Jose, and negotiations are pending for lectures to be given there. While on this trip they met an influential woman who resides at Palo Alto and a big meeting was quickly arranged for there—many students and members of the faculty of Stanford University attending.

Notwithstanding all this arduous work, both of these servants devoted themselves untiringly to the friends, serving them spiritually and physically, besides meeting many small groups in an informal, yet effective, way, and attending all the regular meetings on both sides of the bay.

Although Dr. Fareed has just been called to Egypt, Mrs. Getsinger will remain to continue the work so well begun.

We feel that California has been greatly blest by the presence of these two servants. Doors long closed are now opening in every direction and the members of both Assemblies have arisen with zeal to help in this spiritual "preparation" for the coming of Abdul-Baha.

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## NEWS ITEMS.

BOSTON, MASS.—Meetings are held on Friday evening, at 7:45 o'clock, at the Loughton Studios, Room 418, Pierce Building, corner Huntington Ave. and Dartmouth St.

Miss Ethel Clement, who was the Corresponding Secretary of the Boston Bahai Assembly, but who is now on her way to California, wrote as follows to the STAR OF THE WEST: "As you see, we have changed our time and place for weekly meetings. We felt that in having our main Assembly on Sunday mornings we were excluding all church-going people, of whatever religion or sect, from attending our meetings and receiving therein the inspiration of our message, and of losing their co-operation with us in spreading the Cause. We also wished to avoid all appearance of being a new religious sect, separating ourselves from others in worship. Constantly the message comes to us from Abdul-Baha to universalize our efforts—it was in our first Tablet from him—and we feel that this is a step in that direction."

LONDON, ENG.—The Spirit poured out through Abdul-Baha during his recent visit has been percolating through different groups and time is required before the great results, which are surely on the way, will become apparent. The difference that his visit seems to have made is the increased freedom that one feels for mixing with the people and co-operating with them in whatever efforts one finds them making, for any good purpose—not to trouble them about a new name nor disturb them in the position where they are, but rather to encourage and inspire them to greater humanitarian efforts; not to make a new sect and add to sectarian strife, but to leaven and raise the spirituality of all religious bodies and assisting all whom we find to be doing this. Is not this most truly the Bahai Mission of Unity?

Mr. Honore Jaxon, Miss Yandle and the writer have lately been much occupied in a movement started by us and some East Indians to bring the people of the East and West into closer social contact—especially, the some two thousand Indian students in London. The purpose is to improve their social position here, to create popular bonds of knowledge and friendship between them. Abdul-Baha, when here, expressed the greatest love and concern for the Indians sojourning among us and wanted us to do what we could for them.

*Arthur Cuthbert.*

Mr. and Mrs. Allen of Washington, D. C., have issued a booklet of children's prayers in Persian, with the compliments and greetings of their little son Roshan. Dr. Susan I. Moody, of Teheran, Persia, writes that on the Feast Day of Abdul-Baha, Nov. 26, 1911, she attended a meeting of 100 women and children and had the pleasure of distributing the first consignment sent by the little donor to the children of Persia. She says: "It is delighting the hearts of the children who have never before had a booklet of their own, and as it contains a facsimile prayer revealed for Roshan it is very precious to them."

The spirit manifested by the New York City Assembly in the fair which was held there on December 9th, for the benefit of the Mashrak-el-Azkar, was but another evidence of the unity of the friends in this undertaking. To the untiring efforts of Miss Nellie Hope Lloyd, Treasurer of the New York Assembly, combined with the hearty co-operation of the friends, was its success due. The proceeds amounted to \$175.00.

Dr. Ameen U. Fareed, on his way from California to Egypt, arrived in Chicago Dec. 24th and during his sojourn there was the guest of Rev. and Mrs. Joseph A. Milburn. On Thursday evening, Dec. 28th, he delivered an address on the Revelation of BAHÁ'U'LLAH before an appreciative audience at the Plymouth Congregational Church.

Tayereh Khanom passed to the Supreme Concourse on the evening of Dec. 15th, at Teheran, Persia. She had suffered much, but at the last was restful and perfectly conscious of the change.

## TABLET FROM ABDUL-BAHA.

HE IS GOD!

*O servant of the True One!*

What thou hadst written was known. It was a clear evidence of thy thoughtfulness and mindfulness in the Cause of the most Merciful One. I supplicate God that thou mayest at every moment advance in the grades of

divine love and devotion, spiritual attraction and merciful sentiments; and be benevolent and a comfort to both friends and strangers.

It is mentioned in the Gospel that a man called His Holiness, Christ, "Good Master." His Holiness said unto him, "Why callest thou Me good? None is good save One, that is God." So Abdul-Baha wishes a sin covering eye and conceals the people's faults as far as possible; for he considers himself incapable and deficient in the Servitude of the Lord. Therefore, being engaged in his own short-comings, he does not care about the sins of others, but always asks remission and forgiveness for them, and seeks bounty and grace in their behalf.

If a fault is committed by someone and I treat him with kindness, this is not on account of my negligence; but as I acknowledge my own short-comings and am cognizant of my own state, I do not show any opposition to others.

It is recorded in the Gospel that an adulteress was brought to the presence of Jesus Christ and confessed her sin. Those present asked Him why He did not command her to be stoned. He said, he who does not deserve a legal punishment, that is to say, "he that is without sin," may get up and stone the adulteress. All of them looking upon themselves found themselves sinful, and "went out one by one."

Now it is this condition which must always be had under consideration, otherwise the matter will be difficult. It is said in the Koran, "Hadst thou been severe and hard-hearted, they had surely separated themselves from about Thee." But the people must be just. If, notwithstanding their injustice, they receive favors, this will make them mindful and admonished. As to my short-comings in case of other persons who are firm, devoted and steadfast: I always acknowledge and confess my weakness and my failure and the beloved of God will certainly excuse. When a letter is received from them, I have done my best possible to send them an answer. Moreover writing letters has nothing to do with that pure, spiritual and divine love. Many persons in the blessed days (*i. e.*, in the time of the Blessed Perfection) were recipients of favors and had numerous long Tablets, but in this day wavered in such a manner that they did not hearken to or obey the divine commandments, and overlooked even the commands revealed in their own Tablets. Yet there are some other souls who have in this day not been addressed in the Day of the Blessed Perfection. This is from the Bounty of God; He grants to whomsoever He willeth. God is the possessor of Great Bounty.

The essential thing and the real nearness to God, is to be steadfast in the Religion of God, to serve His Cause and to be in Servitude at the Threshold of Unity. This is necessary.

Upon thee be greeting and praise! (*Signed*) ABDUL-BAHA ABBAS.

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### BAHAI WALL CALENDAR . . . . . *Price \$1.00*

The selling price of this calendar is \$1.00 postpaid to any address. The members are taking this way of making money for the Mashrak-el-Azkar fund. We earnestly hope that you will send us as large an order and at as early a date as possible.

The committee having the calendar in charge, expects to revise and send for an edition for 1913, which it is hoped will be better than this its first effort. During the year any suggestions and corrections or additions will be cheerfully received and the committee invites correspondence upon the same. Please send letters and orders to

HONOLULU BAHAI ASSEMBLY, P. O. Box 761, HONOLULU, TER. HAWAII.

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# STAR OF THE WEST

[ Continuing the BAHAI NEWS ]

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## TABLET FROM ABDUL-BAHA.

HE IS GOD!

*O thou Star of the West!*

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon firmness, firmness, firmness!

(Signed) ABDUL-BAHA ABBAS.

## BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS	MONTH	NAME	FIRST DAYS
1st.....	Baha' (Splendor).....	Mar. 21	11th.....	Masheyat (Will).....	Sept. 27
2nd.....	Jalal (Glory).....	Apr. 9	12th.....	Elm (Knowledge).....	Oct. 16
3rd.....	Jamal (Beauty).....	Apr. 28	13th.....	Kudrat (Power).....	Nov. 4
4th.....	Azamat (Grandeur).....	May 17	14th.....	Kowl (Speech).....	Nov. 23
5th.....	Nur (Light).....	June 5	15th.....	Mass'ult (Questions).....	Dec. 12
6th.....	Rahmat (Mercy).....	June 24	16th.....	Sharaf (Honor).....	Dec. 31
7th.....	Kalamat (Words).....	July 13	17th.....	Sultan (Sovereignty).....	Jan. 19
8th.....	Asma (Names).....	Aug. 1	18th.....	Mulk (Dominion).....	Feb. 7
9th.....	Kamal (Perfection).....	Aug. 20	Four intercalary days.		
10th.....	Ezzat (Might).....	Sept. 8	19th.....	Ola (Loftiness).....	Mar. 2
			(Month of fasting.)		

Vol. II

Chicago (January 19, 1912) Sultan

No. 17

## ALLIANCE SPIRITUALISTE OF PARIS RECEPTION TO ABDUL-BAHA ABBAS.

November 9, 1911.

SPEECH BY MONS. LOUIS LE LEU, GENERAL SECRETARY.

*Ladies and Gentlemen:*

Before the Master, Abdul-Baha, takes the chair, I wish to express to him in the name of our President and Founder, of the committee and the members of the Alliance Spiritualiste, our gratitude for the benevolence he has shown in accepting our invitation today.

Those who have assembled here to listen to you, Master, know already, by the fame which has preceded you, that you come from the Orient to give to the Occident that truth for which you have suffered after your illustrious Father and his precursor, the Bab.

I do not want to infringe upon the ground over which you are going to lead us, assisted by your devoted interpreter, Mons. Dreyfus, who has already given us a volume of great clearness on the principles and history of Bahaism.

By the sympathy which you have evoked here in Paris, as well as during your recent sojourn in London, you will recognize the heart of the Occident and Orient beating in unison under the influence of the same light.



The truth is One because humanity is One in the unity of universal life and in the Oneness of God. This truth is the basis of the Universal Religion and will be the salvation of the world, when the world will have understood its law—the law of Love, which is the only law of Peace, because it is the unique law of Equilibrium: the law of Justice.

You will recall to our minds, parched by an excess of analysis, the gentle way in which, in the figurative language of the East, our fathers, the prophets, gave us the teachings which have the most profoundly touched our hearts. Like them you will show us our social and individual happiness depending entirely upon the law of Love to which all must remain submitted.

Spiritualistic thought is multiple, but it is not One as it should be—it is divided against itself—and those very men who pretend to be the guardians of the infallible truth, show by their private and public actions that they have lost the meaning of the only law. The greater part of the materialism which is submerging us has sprung from their errors. A tree is judged by its fruit. But there is no night without its stars; on every deluge floats an ark of safety; and from death springs new life. So the antique and pure light has not disappeared. It still resides in the soul of the people. On all sides are hearths where its name is nourished, and our day will see the convergence of all these ardent flames towards their eternal home.

All this I have had the pleasure of expressing to you during the several interviews you have so kindly accorded me; and of voicing the general desire on the part of the Alliance Spiritualiste, that your followers, the Bahais of Paris, will consider our home their own and ourselves their twin brothers. I will never forget the exquisite sympathy with which you have personally honored me, translated by two phrases which will always remain a bond between us. "Here," you said, "is the true fraternity;" and to myself in particular you expressed this sentiment, whose faithful echo I return in full: "My heart and yours, my mind and yours, are one."

We have met then in the very heart of truth where it is impossible for those who know the road not to meet in the magnificent communion of Light and Love. The time is coming soon when the Orient and the Occident will understand and unite to inaugurate an epoch of regenerated humanity. Mankind will always guard the souvenir of those who have worked and suffered for it; in suffering for God—and your name, Master, will be blessed among those who have rendered this service.

ADDRESS BY ABDUL-BAHA.

I am very grateful for the words and sentiments expressed by the general secretary. I give thanks to God to find myself in Paris in such a spiritual assembly.

If we look at the atmosphere of this meeting, we see that the spirit floats in it, the bounties of God descend, the aid of the Holy Spirit is seen. Thanks to God, these hearts are endowed with spiritual sentiments; the vibrations of the soul make themselves felt.

The spirit is like the sea, this assembly like the waves—though they are numerous, they all come from the same sea; though they apparently have different forms and aspects, the unity of the spirit is manifest.

All the prophets and Divine Manifestations have come to educate men, in order that the unity of the human world may shine clearly and distinctly,

so that there remain no authority to the waves; that the authority be peculiar to the sea, for the spirit is like the sea and the bodies are like the waves.

It is said in the Gospels, "Jerusalem will come down out of heaven from God." This heavenly Jerusalem is not made of stone, of lime and of clay, but it is made of the divine teachings which shine among men by the power of the spirit. For a long time, the divine teachings had been forgotten, no trace remained of the light of the heavenly Jerusalem. When BAHÁ'O'LLAH manifested Himself from the Orient, the light of His divine teachings shone forth in Persia unto other parts of the world. This divine teaching is the heavenly Jerusalem which has again "come down out of heaven." Although that edifice had fallen to pieces, it is founded anew. The corporal and material forces ruled over the Orient; now the spiritual forces have taken their place.

Thanks to God, I see at Paris a respectable assembly which lives by the breath of the soul. Man is not man by the body, he is man by the spirit, for by the body he is the associate of the animal; that which distinguishes him is the spirit. As the sun illumines the earth, so the spirit illumines the body. It renders man celestial; gives him kindness by the breath of the Holy Spirit; makes him understand the reality of things; discovers all sciences; offers eternal life; unites the nations; joins the Orient and the Occident, and changes the human world into a divine world. Consequently, those who receive the bounties of the Spirit give life to others.

Now, you who are spiritual ought to be glad and joyful for the teachings of BAHÁ'O'LLAH, who is the founder of spirituality in this age. The teachings of BAHÁ'O'LLAH are only spiritual. One should seek the Truth, which is the cause of the manifestations of the spirit, for the spirit will not make itself felt by the senses, but it will manifest itself by the hidden faculties. Though the human body is sensitive, its spirit is hidden; it is the spirit which commands the body.

The spirit acts in two ways: One way is by instruments; that is, it sees with the eyes, it hears with the ears and speaks with the tongue. These instruments work by the spirit, which is their motor; though its senses are manifested by the body, they come from the faculty of the spirit. The other way is that of being and acting without instruments; as in dreams and visions, it sees without eyes, hears without ears, speaks without the tongue, walks without feet. All the faculties of the spirit are clear and distinct in the world of visions. Hence it is evident that the spirit acts in two ways: First, by the instruments of the body; second, without the instruments of the body.

Thus it is that one's body may be in the Occident and the spirit finds out the situation in the Orient, and it directs and conducts the affairs there. Therefore it is evident that the spirit is powerful and the body weak.

The body is like the crystal and the spirit is like the light. Though the crystal be extremely transparent, its brilliancy and splendor belong to the brightness of the light. To be luminous, the light does not need the crystal, but the crystal to be bright needs the light. Even so the spirit does not live by the body, but the body lives by the spirit.

If the body is mutilated, the spirit conserves always its greatness and power. For example: If the hand of a man is cut off, the spirit keeps its authority and sovereignty; if the eye becomes blind, the spirit remains clear sighted; but if the attributes of the spirit leave the body, immediately the

body becomes nothing. Thus it is affirmed that man is man only by the spirit and not by the body.

This spirit is one of the divine bounties, a manifestation of the Sun of Truth; but if the human spirit receive the breath of the Holy Spirit, then it is a pure spirit. The breath of the Holy Spirit is the divine teaching; in it the spirit finds eternal life. It is the heavenly light and illumines the human world by the divine qualities. Hence we must endeavor to act according to the teachings of BAHÁ'O'LLAH.

Let us endeavor from day to day to become more spiritual, to bring about the unity of the human world, to practice human equality, to diffuse the divine mercy, to show the love of God to all those who are on the earth, so that the spiritual faculties may shine in all their splendor; that no authority remain to the body, so that the spirit, which sustains and rules the human world, may form one being, one person. Differences and disputes will exist no longer. The divine Jerusalem will be founded universally. All men will be the inhabitants of the same kingdom and they will take their part in the divine bounties.

I thank God to find myself in your assembly and I am grateful for your spiritual sentiments. I pray God to increase your sentiments each day; to strengthen this union and accord, so that the prophecies of the Holy Scripture become visible, for this epoch will be great, this century will be divine; the traces of all the scriptures will be seen; the signs given by Christ will become manifest. It will be the great day of the Lord. Divine justice will shine. It will be the time of peace, of justice, of union and of happiness. I hope that at this epoch the corporal world will become the reflection and echo of the divine world. Such is our hope, and, thanks to God, we agree in this desire.

I ask God that you may live by the breath of the Holy Spirit, that you be united, that all the hearts be filled with the love of God, that your tongue pronounce often the Name of God, that your actions be spiritual, that your sentiments be like those of the inhabitants of the Kingdom, in order that the human light, which is the image of God, may shine brilliantly.

O God! Kind, generous, merciful; illumine this assembly with the light of Thy love; vivify these souls with the breath of the Holy Spirit, offer the heavenly lights and the great bounties, give us Thy help, show us spirituality, give us the light of a good conduct, give to the spirits infinite bounties and generosity.

O Creator! We are poor, give us of the treasure of the Kingdom; we are humble, glorify us in Thy Kingdom; we are homeless, protect us, shelter us; we are seekers, lead us by Thy limitless favors; we are silent, give us an eloquent tongue; we are weak, give us the strength of the Kingdom.

O Creator! He who pardons! Pardon our faults; grant us bounties; forgive us our sins, teach us divine politeness. Thou art the One who gives; Thou art the One who offers; Thou art kind!

NOTICE—The Bahai Assembly of Washington is publishing a new edition of the pamphlet entitled "Peace" which is a sketch of the history and teachings of the Bahai Movement. These pamphlets can be had in quantities at the following rates, which includes postage or expressage: 1,000 copies, \$15.00; 500 copies, \$8.00; 100 copies, \$2.00; 50 copies, \$1.25; 25 copies, \$0.75. Apply to The Bahai Assembly of Washington, P. O. Box 192, Washington, D. C.

## PROGRESS OF THE CAUSE IN GERMANY.

The Bahai meetings in Stuttgart are held as follows: Tuesday evening at Esslingen on the Neckar, at the home of Mr. and Mrs. Kueslin. Wednesday evening at Zuffenhausen, home of Mr. and Mrs. Schweizer, Karl Str. 26. Thursday evening, Wilhelm Str. 8. Friday evening, Canzelei Str. 24. Sunday evening, Wilhelm Str. 8.

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 TABLETS FROM ABDUL-BAHA TO THE FRIENDS IN STUTTGART.
 

---

Frau Maria Schweizer	Frl. Margarethe Döring
Frl. Louise Warnke	Frl. Julie Stäbler
Herrn Friedrich Schweizer	Frau Henrietta Kusterer
Frl. Anna Köstlin	Frau Anna Seifert
Frau Sofie Stäbler	Alma S. Knobloch
Herrn Emil Ruoff and son Erwin	

Upon them be the Glory of the Most Glorious!

HE IS GOD!

*O friends and maidservants of the Merciful!*

Thanks be to God! that you have been gathered together and celebrated the birthday of the Bab with much joy and amity and were engaged in remembering God.

From the rose-garden of that meeting a beautiful fragrance has reached to the nostrils of these friends, and the light of God's love hath shone; therefore, it was a cause of delighting the hearts of these friends. I ask God, by His infinite mercy, that such meetings may be held often.

Likewise, that the entertainment every nineteen days may become current among you; so that the friends and maidservants of the Merciful may be engaged in praising and remembering God and singing to Him, and may become the cause of guiding the people.

Upon you all be the Glory of the Most Glorious!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Yuhanna Dawud, August 15, 1911.

Through Mirza Yuhanna Dawud, London, to the maidservant of God, Margaret Döring, Stuttgart.

HE IS GOD!

*O daughter of the Kingdom!*

Your letter arrived, and its contents showed that Mr. Gregory, by visiting the blessed Tomb,\* hath received a new power, and obtained a new life. When he arrived at Stuttgart, although black of color, yet he shone as a bright light in the meeting of the friends. Verily, he hath greatly advanced in this journey, he received another life and obtained another power. When he returned, Gregory was quite another Gregory. He hath become a new creation. Reflect on the Grace of the Kingdom of ABHA and see how it enlightened such a person. It has made him spiritual, heavenly, divine and a manifestor of the graces of the world of humanity. This man shall progress.

Thank God that you esteem Miss Knobloch, because she was the cause of your guidance. With weeping and supplication I ask from the Kingdom of ABHA, that He may vouchsafe heavenly blessings upon your father, mother,

---

\*Tomb of BAHÁ'O'LLAH in Acca, Syria.

sisters and brothers; and graciously enlighten Frl. Schaffer, Frl. Andrassy and Frau. Kusterer with the Light of Guidance.

Convey my greetings to Herr Kruttner, and Herr Richard Bauerle. I supplicate to the Divine Glory, and ask for them bright hearts, merciful spirits, seeing eyes and hearing ears.

I ask God to make you a firm rooted, verdant and fruitful tree in the Paradise of ABHA. \* \* \*

Upon thee be the Glory of the Most Glorious!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Yuhanna Dawud, August 15, 1911.

Through Mirza Mohammed Yazdi, Alexandria, to the friends of God in Stuttgart.

Upon them be the Glory of God!

HE IS GOD!

*O my true friends!*

The friends on their return from Stuttgart are praising all the friends of the Merciful in that city, saying: Praise be to God! that the friends are in utmost attachment and are ignited by the Fire of the Love of God. They are occupied in naught but the Divine commemoration. And also the contents of your letter proved your great love.

It seems that the Light of the Sun of Truth will shine powerfully in Stuttgart and all over Germany; the Breath of the Holy Spirit will show forth a great result, and the Bounty of the Word of God will spread over all.

I give you the Glad-tidings that your advancement in the Divine Kingdom will be great and that the Doors of the Kingdom are opened to all the people of Germany.

Who will embrace it first? I hope that the called ones of Germany may become the chosen ones.

Therefore you should seek no rest; nay rather endeavor day and night to guide the people, to give sight to the blind, to give life to the dead and to grant Everlasting Life.

Upon you be the Glory of God!

December, 1911.

(Signed) ABDUL-BAHA ABBAS.

*To the STAR OF THE WEST:*

How infinite are the ways of God and how exalted are the prophecies of His Light that have dawned and illumined the whole world! (Matt. 24:27.) The Light—BAHA'O'LLAH—arose in the East and reflected in the West through His Teachings, which have illumined the region of America.

We, the German friends, are happy for the bounties of Providence, and give thanks that the divine Teachings were brought to us from that favored country. A leaf from the leaves\* of America was sent to us through the guidance of Abdul-Baha: Miss Alma S. Knobloch, of Washington, D. C., who gave us the wonderful Bahai Teachings in an incomparable way. Always giving what she had, never thinking of herself, making every sacrifice for the promotion of the Cause, she quietly endured many severe trials, and today we recognize the blessings we have received through her untiring efforts.

Through the Mercy of the Blessed Beauty† the Spiritual Breezes have been turned toward the German nation, for many Tablets and Messages have been received

\*Leaves—i. e., women.

†Blessed Beauty, i. e., BAHÁ'O'LLAH.

from our beloved Abdul-Baha; like spring showers, at first single drops; then stronger and faster, and finally like copious rain, through the Words and Glad-tidings to Stuttgart, by his messengers, Mirza Assad Ullah, Mirza Ahmad Sohrab, Lady Blomfield and Mrs. Earle.

We send herewith some of these Tablets.

Bahai greeting to all the friends, *Margarethe Döring, Librarian.*

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#### NEWS NOTES.

The work of spreading the Glad-tidings in Stuttgart is progressing. At the close of the year 1910, there was only one Bahai meeting; but now, at the close of 1911, we have meetings five times a week at four different places in this city and vicinity—the number of participants having increased considerably.

In May, 1911, we had the privilege of entertaining Mr. Louis G. Gregory, of Washington, D. C., who came to us from the presence of Abdul-Baha, throbbing with new life and light. A reception in his honor was held at 24 Canzelei Str. To the home of the Stäbler family in Stuttgart; to Mrs. and Miss Kaslin in Esslingen, and to Mr. and Mrs. Schweizer in Zuffenhausen, near Stuttgart, our honored guest came and told the assembled friends much that was interesting.

Many of us longed to visit our beloved Abdul-Baha in Acca or Egypt, but were unable to do so. Great was our rejoicing, when in August, we learned that he was in Thonon, Switzerland, and would be in London in September. Miss Alma Knobloch, Mr. and Mrs. Herrigel and Mr. Haiges hastened to London and passed many wonderful days there in the presence of Abdul-Baha. When he visited Paris in October, Mr. and Mrs. Eckstein and Mr. and Mrs. Häfner and their child went to receive the inspiration of meeting him and had the great joy of being photographed with him. From the 13th to the 16th of October, Miss Margarethe Döring remained with Abdul-Baha and had the honor of living in the house occupied by him; from the 19th to the 22nd, Miss Anna Kastlin, Miss Julie Stäbler and Mr. and Mrs. Schweizer were in Paris and during the three days of their visit were received six times in private audience.

Though our Master sojourned so near and we all longed for the blessing of his presence in Stuttgart, he was unable to come. He, therefore, sent a message to us through Lady Blomfield, Mrs. Earle, Mirza Assad Ullah and Mirza Ahmad Sohrab, and we were very happy during the visit of these precious souls—a period of three days, from Sunday, Dec. 4th, to Tuesday, the 7th. Our Persian brothers were the guests of Mr. and Mrs. Eckstein, while Mr. and Mrs. Herrigel entertained the ladies.

Sunday afternoon, at 4 o'clock, a meeting was held in the Bürger museum, where, after words of hearty welcome, Lady Blomfield delivered the Master's message to us in English. Mrs. Earle then translated it into German. It reads as follows:

*Rejoice! Rejoice! Because of the Glad-tidings! You have attained to the light of the Kingdom. The glory of the Sun of Truth penetrates all regions.*

*Rejoice! Rejoice! Glad-tidings I send unto you. The doors of the Kingdom are open. The heavenly manna has descended upon you.*

*Rejoice! Rejoice! There were many holy messengers sent into the world; they came one after another, and all diffused the breath of the Holy Spirit.*

*Praise God! Praise God! That you have turned your faces toward the Kingdom. The rays of the Sun of Truth are illuminating you.*

*Strive with heart and soul that the Heavenly Light may descend upon all people and that through it every heart may be enlightened and that the spirit of the human race may partake of Its glory. Work and strive until all regions of the world are bathed in this Light. Fear not when trouble overtakes you. You will be criticized; you will be persecuted; you will be cursed and reviled. Recall in those days what I tell you now: Your triumph will be sure; your hearts will be filled with the Glory of God, for the heavenly power will sustain you, and God will be with you. This is my message to you.*

On Sunday evening, at 8 o'clock, a reception and unity meeting was held at the home of Mr. and Mrs. Eckstein. On Monday evening another unity meeting was held, the Message from Abdul-Baha again read, and all the friends were filled with the spirit of oneness and inhaled the fragrance of the rose-garden of the Love of God. It was felt that the prayers of Abdul-Baha were being answered and that we were experiencing his spiritual presence,

We all pray God for His blessing and aid that the Cause may take deeper root.

*Frederich Schweizer.*



# STAR OF THE WEST

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## MISS LILLIAN KAPPES ARRIVES IN PERSIA.

*Letter received by Mr. D. D. Babcock, Seattle, Wash.*

FARMAN FARMAH, TEHERAN, PERSIA, Dec. 19, 1911.

*Dear brother in EL-ABHA:*

Praise God! through your unceasing, untiring efforts and assistance, it became possible for me to follow the behest of Abdul-Baha, to enjoy the blessed privilege of the visit to Thonon and finally to arrive in safety at my destination. Many conflicting reports started Miss Stewart and me off rather hurriedly in the effort to meet Abdul-Baha at the Race's Congress in London, though we eventually spent one month there in the daily hope of his arrival. After writing and cabling and much uncertainty, word came to Tammadon-ul-Molk, his interpreter, who was in the same house with us, and Miss Juliet Thompson, of New York, who lodged next door, to proceed to Geneva, Switzerland. In two days Miss Stewart and I were telegraphed for and proceeded to Thonon on the French side of Lake Geneva, the incomparable, doubly beautiful for his presence there. Ignorant of the point of our debarkation, I was admiring, from the lake steamer, an exquisite, ethereal looking range of mountains, rising as if from the heavenly deeps, and as our boat drew nearer, a sweet, peaceful looking village was disclosed at their very base—and to our great astonishment we found ourselves at Thonon. Though we did not know it, Abdul-Baha was at that moment abroad on the lake with M. and Mme. Dreyfus-Barney, Juliet Thompson, Mirza Raffie and several Orientals, and when, after resting, six hours later we were greeted and called to meet him, and I told him of what I called my dream mountains, those self-same hills now forming a background for him as he sat at the window of Mirza Assad 'Ullah's room, he said: "Sometimes the heart sees what the eyes cannot see." Then, "If it were not for the Cause of BAHÁ'O'LLAH we would never have met—never have known each other—you would not be here." We were there two days, and, with many to see him, our interviews were perforce short though both evenings, at dinner, we sat opposite him at the same table. The first evening he told several humorous stories, but the second all his talk was pointed to us and of the Kingdom. He iterated and reiterated: "I am sending you to Persia that you may serve in Persia, so that all the friends and all the people will praise you." That we must always be united in all things, to be no cause of discord, to love *all* the people alike. That we would meet many hardships and trials.

One of his last messages was to you, for when I told him about your unceasing efforts on my behalf and of the fire of your enthusiasm and courage, he sent his affectionate greetings to Mr. Babcock. To say to him he had done well—*very well indeed*—and that Abdul-Baha was pleased with him. After I gave him greetings from the Seattle Assembly, he said: "I will see you again in the Kingdom of Heaven." When I asked him to be healed physically and spiritually to serve in the Cause of God, he smiled and said, the while we sat at his feet: "God willing, you will be healed—you must keep your thoughts and heart pure." When he dismissed us he said he would see us again to say "good-bye." What he had said of you touched me as nothing else did and I wept and wept, for it was the Lord's "Well done, thou good and faithful servant." I thought I should be completely satisfied if he ever said that of me. It was to me the epitome of approval. Rejoice! Rejoice! that in this Glorious Day it has been said of you. May your goodness increase!

We went out with: "I am sending you forth as Jacob sent Joseph of old"—and I could say nothing but, "Ya Baha-ul-ABHA! Ya Baha-ul-ABHA!" he echoing it back and repeating while he held us fast at either hand going forward toward the doorway. And so we went forth.

In Vienna we awaited our trunks and Mirza Raffie who had been instructed to



# STAR OF THE WEST

Vol. II

Chicago (February 7, 1912) Mulk

No. 18

## AN ADDRESS ON TRUTH.

Delivered by Abdul-Baha on November 24, 1911, at the home of Mademoiselle Gastea, Paris, France.

All the divine prophets are the Manifestations of Truth. His Highness Moses declared the Truth. His Highness The Christ spread the Truth. His Highness Mohammed established the Truth. All the elect of God proclaimed the Truth. His Highness BAHÁ'Ó'LLAH unfurled the ensign of Truth. All the sanctified souls who have stepped into the arena of existence have been the lamps of Truth.

Truth is the oneness of the kingdom of humanity. Truth is love among the children of men. Truth is the proclamation of Justice. Truth is divine guidance. Truth is the virtues and perfections of the human world. Truth is equality between the people of all countries. Truth is the illumination of the realm of man.

All the prophets of God have been the heralds of Truth. All have been united and agreed on this principle. Every prophet predicted the coming of a successor and every successor acknowledged the Truth of the predecessor. Moses prophesied the coming of Christ. Christ acknowledged Moses. His Highness Christ foretold the appearance of Mohammed, and Mohammed accepted The Christ and Moses. When all these divine prophets were united with each other, why should we disagree? We are the followers of those holy souls. In the same manner that the prophets loved each other, we should follow their example, for we are all the servants of God and the Bounties of the Almighty are encircling every one.

God is in peace with all His children, why should we be engaged in war? God is kind to every one, why should we oppress each other? The foundation of divine religion is Love, Affinity and Concord. Praise God, that this cycle is the period of illumination! Minds have made great progress; intelligences have been unfolded; the means of unity and agreement are being brought about and communication between the races of men is rapidly being established. *Now* is the time that all of us may embrace the law of peace and treat each other with honesty and straightforwardness. Let the religious prejudices be wiped away. Let the law of racial supremacy be discountenanced. Let political expediences be done away with. Let the love of country be superseded by the love of the world. Let us all deal with each other with infinite kindness. We are all the servants at the one Divine Threshold. We are all receiving the rays of truth from the same Sun of Reality. We must all believe in all the prophets. We must all acknowledge the divine authority of all the heavenly

books. We must wash our hearts free of all human prejudices. We must *serve God*. We must propagate the oneness of the realm of humanity. We must be the cause of the appearance of the perfections in the world of man. We must not be like the beasts of prey. We must not allow carnage and bloodshed. We must regard the blood of men as sacred. We must not shed the holy blood of man for the paltry earth. We must all agree upon one fundamental principle. That principle is the *oneness of the kingdom of humanity*.

Consider ye! What things are transpiring now in Tripoli! How many fathers have become without sons! How many little children have become fatherless! How many kind and affectionate mothers are weeping for the death of their sons! How many women are lamenting and mourning over the cruel death of their beloved husbands! This sacred blood of humanity is shed for a piece of land! The beasts of prey never fight for this aim. Everyone is contented in his own place. The wolf is satisfied after receiving his share of life. The leopard will creep into his own lair after partaking of his food. The lion will crouch in his own jungle. No one intelligently or on purpose will ever entertain the desire to oppress another.

Alas! Alas! Although pitiless man brings under his dominion all the nests of humanity, yet he aspires for more. On the other hand, we easily realize that God has given to man divine intelligence, but he has become worse than the beasts of prey. The beasts of prey do not tear in pieces the members of their own species. No matter how ferocious a wolf may be, he cannot kill more than ten sheep in one night, but man is becoming the means of destroying hundreds of thousands of his fellow beings in one day. Now, be just! *How can this agree with reason? If a man kills his brother he is called a murderer; if he crimsones the battlefield with the blood of hundreds of thousands of innocent men, he is hailed as a great conqueror! If a man steals ten dollars from another he is considered to be a guilty thief, but if he has pillaged a large country he will be known in history as a patriot. If he destroys with fire one house he is accused of arson, but if he bombards a city with the fire of cannon he is called a victorious being. All these events connote the evils of human ignorance, the blood-thirstiness of the nature of man and the lack of faith. For if man believes in divine Justice he will not consent to the suffering of any soul and he will not allow the shedding of one drop of blood; nay, rather he will exert himself day and night to make one soul happy.*

Now, praise be to God, the signs of intelligence are becoming manifest among the people in some parts of the world. This is the dawning of the day-spring of the Most Great Peace. This is our hope: to spread the oneness of the realm of man, to destroy the foundation of hatred and animosity from among the people, to make manifest the Greatest Peace, so that the nations of the world may affiliate with each other and all the governments may strengthen between themselves the bonds of love and unity, the International Court of Arbitration may be established and all the world-wide problems and difficulties which arise between the nations may be adjudicated in that Universal Court.

The solving of these international problems depend upon the increase of the number of the lovers of Peace, and those who are devoted to the greater friendship of nations may add their power to the public opinion which revolves around the Peace of the World. Then, through the powerful demonstration of the people of peace and reconciliation, all the nations will be forced to accept the doctrine of Peace.

Love is illumination. Love is the cause of life. Hatred is conducive to death. Undoubtedly wise men prefer life to death, unity to discord, and will endeavor with heart and soul that these impenetrable dark clouds may vanish and the Sun of Reality may shine forth; this world may become another world; this mound of earth may be changed into a delectable paradise, the East and the West may embrace each other, the North and the South may clasp hands of true fellowship, so that the true, divine Love may become unveiled in the world of man. For to love man is to love God, and to be kind to the people is to serve God. Pray and exert yourselves with heart and soul so that you may become the means of creating love among the children of men. We hope that through your efforts religious, racial and political prejudices may pass away, and the tired world may receive peace and tranquillity.

You who have children know of a fact how beloved they are to you. Those who are bereaved of the meeting of their children because they are killed in fighting, are like unto you. Consider, what will be the mental agitation of a mother and a father when they look upon the body of their son steeped in blood! Will they have any more desire to live? Will they have any composure, any comfort? Those who are now at war in Tripoli are passing through agonies and their fathers and mothers are in a desperate mood.

God has created us to be loving and compassionate toward each other, and not draw the sword before each others' faces. We must adorn the gathering of love and peace, and not drill soldiers for the ranks of the army. We must organize courts of justice. God has given to us eyes so that we may look upon each other with the eyes of the Love of God. He has granted us hearts so that we may become attached to each other and not show enmity and rancour. Consider how God has been good to man! He has given him understanding, intelligence and sentiment so that he may exert these divine faculties in the path of love and not in the way of harm. We must supplicate God that He may confirm and assist us to become the embodiment of the perfections of man; not to extinguish the torch lighted by the Hand of Majesty; not to stop the downpouring of the Rain of Mercy; not to cut His green and verdant trees; not to prevent the descent of heavenly blessings, but to become confirmed in such wise as to adorn the realm of humanity, to illumine the East and the West, to create means of the interdependence of man, to destroy the basis of war and to become the cause of the affiliation of the hearts.

This is our hope! This is our utmost aspiration! We beg of God to assist us therein. His Highness BAHÁ'Ó'LLAH dawned from the horizon of

Persia and spread to all parts of the world the rays of the Most Great Guidance. He invited all to the Greatest Peace and gave advice to all, especially to Napoleon the Third, who was at that time Emperor of France. For fifty years He suffered everything in life so that by degrees the hearts became attracted to the Most Great Peace. Now, praise be to God, this light is continually spreading its benefits and ere long the Banner of the Most Great Peace shall become unfurled. We will exert ourselves day and night so that the world of man may become harmonized and the Sun of Truth and the Rays of Reality may enlighten the East and the West.

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### A GLIMPSE OF ABDUL-BAHA IN PARIS.

BY ALICE R. BEEDE.

After a morning talk given by Abdul-Baha at his apartment No. 4 Ave. de Camoens on October 15, 1911, all those present were invited that Sunday afternoon to meet him at four o'clock at 22 rue Seeden Rollin pre Saint Gernais (Seine) outside the walls of Paris, where a real Bahai settlement work is carried on by Mons. V. Ponsonaille and his good wife. They are poor people. He is employed as a collector for one of the large department stores in Paris. Having received the Message, he felt his work for the Cause of God was among the very poor children, waifs and those who had no parents; so with his wife, some years ago settled his home here and by going without their noon day meal (which to the French means much) they could give it to these little ones. They started in an old car where they met together to read the Tablets and hear the Word of BAHÁ'Ó'LLAH. It was not long before many came and it grew so that the clergy of many sects desired to have it consolidated under them. Mons. Ponsonaille did not consider this the way to serve best and he declined all these offers. At last, they grew so very jealous that they, with the help of the priests, took the car from him. The Bahai friends in Paris offered to build a place for his work and Mons. Ponsonaille told them if they would furnish him the boards and nails that he would build it himself, which he did, and it was here that we went, and after three months spent going around Paris every day, I assure you I had never seen such a dirty, miserable quarter.

After leaving the train on the main street, we walked down to the end of a narrow lane or street without sidewalks, on which doors opened to places where soldiers and women were drinking and screaming, while from the small windows bedclothes were hanging out, and women and children could be seen. It was with joy we at last saw a familiar face and Mous. De Scott, the artist, pointed to the small gate through which we passed and by the discarded car into a small board cabin about 20x25 feet. At one end was a raised platform and desk of rough boards. I can only say as my eyes fell first upon The Greatest Name hanging in a frame from this desk and I saw the crowd of

miserably poor, dear little ones gathered there, and as my ears caught the music of their voices (for they were singing), tears filled my eyes and a great lump choked me. Then I looked and saw we were but a half dozen who had come as guests, and all, like myself, were deeply affected. It was Madam Ponsonaille, a woman with a strong, kind and most intelligent face, who evidently had taught the children to sing and who with her whole heart was leading and keeping time for them, for they had no instrument. After the song Mons. Ponsonaille read a Tablet sent by the Master, for he called Abdul-Baha "The Master," and it is quite evident that they all know him as the Master. Mons. Ponsonaille, who has a delicate, most refined face—that of a gentleman in its fullest sense—talked for a time; they sang again, and then all their little heads were turned towards the entrance and it was evident that their hearts were full of expectancy and they longed to see the One who had promised to come to visit them. The oldest of these children were not over fifteen—from that down to babies in the arms—all ages and kinds, clothed cleanly in clothes that had no fit, or were misfits rather.

At last there was a silence. Then all arose to their feet as Abdul-Baha quickly entered and walked up the narrow center passage to the front and stood. Mons. Dreyfus-Barney and Tammadon-ul-Molk took their places on the side. Mons. Dreyfus-Barney acted as interpreter. Abdul-Baha said: "I am very glad to be here with you. I am very glad to see you all here. I love you very much. I have been in many beautiful houses, but this is more beautiful to me than any of the others, for the spirit of the love of BAHÁ'O'LLAH is here. You are all receiving the teachings of God and learning how to act and live and some day you will be great and wise for having learned the truth. I have seen many beautiful rich children, but to me you are more beautiful, and I love you all (as Christ loved little children) here. Monsieur and Madam Ponsonaille are your spiritual teachers. They give you food and understanding eternal of God, while your parents are giving you your material food and care for your bodies. You must love these good friends." Turning to Monsieur and Madam Ponsonaille, he said: "This is a great work you are doing for the love of God in this great day, through the power of BAHÁ'O'LLAH. Your station is great. Your names will go down through all the ages. Kings and Queens have never been talked of and remembered as you will be. You are workers in the Kingdom of ABHA and I am very happy and love you very much." Then with his head upturned and the palms of his hands upturned together, as if to receive in them the pouring down of the Holy Spirit, he chanted a prayer and blessing, and coming down from the small elevation, on which he was standing, to where the children were, all crowded close around him, and laying his hands caressingly upon some of their heads and taking the hands of others with a loving smile to all, with difficulty he passed down the aisle to the door. Near me were some rough boys whom

# STAR OF THE WEST

[Continuing the BAHAI NEWS]

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## TABLET FROM ABDUL-BAHA.

HE IS GOD!

*O thou Star of the West!*

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

## BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS	MONTH	NAME	FIRST DAYS
1st.....	Baha' ( <i>Splendor</i> ).....	Mar. 21	11th.....	Mashehat ( <i>Will</i> ).....	Sept. 27
2nd.....	Jalal ( <i>Glory</i> ).....	Apr. 9	12th.....	Elm ( <i>Knowledge</i> ).....	Oct. 16
3rd.....	Jamal ( <i>Beauty</i> ).....	Apr. 28	13th.....	Kudrat ( <i>Power</i> ).....	Nov. 4
4th.....	Azamat ( <i>Grandeur</i> ).....	May 17	14th.....	Kowl ( <i>Speech</i> ).....	Nov. 23
5th.....	Nur ( <i>Light</i> ).....	June 5	15th.....	Massa'ulk ( <i>Questions</i> ).....	Dec. 12
6th.....	Rahmat ( <i>Mercy</i> ).....	June 24	16th.....	Sharaf ( <i>Honor</i> ).....	Dec. 31
7th.....	Kalamat ( <i>Words</i> ).....	July 13	17th.....	Sultan ( <i>Sovereignty</i> ).....	Jan. 19
8th.....	Asma ( <i>Names</i> ).....	Aug. 1	18th.....	Mulk ( <i>Dominion</i> ).....	Feb. 7
9th.....	Kamal ( <i>Perfection</i> ).....	Aug. 20	Four intercalary days.		
10th.....	Elizzat ( <i>Might</i> ).....	Sept. 8	19th.....	Ola ( <i>Loftiness</i> ).....	Mar. 2
				( <i>Month of fasting.</i> )	

Vol. II

Chicago (February 7, 1912) Mulk

No. 18

TO THE BAHAI ASSEMBLIES OF NORTH AMERICA, AND ALL FRIENDS IN  
 THE CAUSE OF GOD,

GREETING:—

Bahai Temple Unity, by its Executive Board, announces and herewith calls the Fourth Annual Meeting of the Unity, to be held at the City of Chicago, Illinois, during the last six days of the Rizwan Feast—April 27th to May 2nd, inclusive, proximo, for conference and action upon the appointed reports, business and election of officers of the Unity.

We are assured that, God willing, this meeting will be blessed and inspired with the personal presence of the beloved Abdul-Baha Abbas, and that this will be the long-anticipated and memorable occasion of the consecration by this loving and faithful Center of the Covenant of the site of the first Mashrak-el-Azkar in the West.

This joyful consummation has been and will be made possible by the glad offerings of many men and women from all people and religions, civilizations and lands of the earth, who have been attracted to and unified in this object by the inspiring word and the unceasing service and the unbounded love of Abdul-Baha.

All friends in this Cause of God, who earnestly and sincerely seek, and will co-operate to promote a spiritual unity, concord and peace on earth, and to draw all men to the worship, in Spirit and in Truth, of the One God and Father of us all, are invited, without limitation or distinction, to unite with us in this universal object and occasion.

The established Bahai Assemblies in each city or local municipality of North America are, under our organization, entitled to, and are hereby notified to elect one representative and alternate, and the Bahai Assemblies in the Cities of New York (Borough of Manhattan), Chicago and Washington, will elect two representatives and alternates each, to serve for the term of one year. These representatives will constitute the delegates and representatives who will exercise the power of the Unity at this Annual Meeting, and will there elect its Officers and Executive Board of nine members, and constitute the working body of the Unity for the ensuing year.

In conjunction with this Unity of Representatives, the conference and co-operation of all friends everywhere, in the objects here stated, and service to the One and universal Cause of God, are welcome.

The several Bahai Assemblies are urged to hold their election of representatives early and to report their election promptly, and also to advise, after canvass of their several localities, the number of friends who may be expected to attend this memorable meeting, that adequate preparation may be made for assembly and lodging accommodations. Address Bernard M. Jacobsen, Secretary, 5338 Kenmore Avenue, Chicago, Ill.

Communications should be received on or before April 12, 1912.

Announcements will be sent to the several Assemblies and will appear in the columns of THE STAR OF THE WEST, advising representatives and visiting friends of the details of place, time and program of the several sessions of the meeting.

*Executive Board Bahai Temple Unity,*

*Bernard M. Jacobsen, Secretary.*

*Albert H. Hall, President.*

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**ANNOUNCEMENT:**

The main plot of land, 610x700 feet, upon which the Temple of the Mashrak-el-Azkar group is to stand, cost \$34,500, and interest at 6 per cent. The splendid efforts the friends have put forth have caused this interest to be paid to date, and \$24,500 to be paid upon the principal. There now remains the mortgage of \$10,000. If this could be paid before the expected arrival of Abdul-Baha at the next convention to be held in Chicago, April 27th-May 2nd (inclusive), we would better show that we have really anticipated his arrival, and perhaps he himself might lay the corner stone.

We believe there are several thousand Bahais in the United States. If two thousand were to send five dollars each by April 1st, this mortgage could be wholly wiped out and the way prepared for actual building operations. It

may be that some of the friends could send more, for even five dollars might cause hardship to some—but if every soul would send some offering—in proportion as God has prospered him (the widow's mite was the richest offering in the Temple), we believe this mortgage could be cancelled and His arrival would not find us asleep and our lamps without oil.

*Executive Board.*

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*VISIT OF REV. R. J. CAMPBELL TO AMERICA.*

A cablegram from Abdul-Baha, requesting the Bahais of America to show every courtesy to the Rev. R. J. Campbell, of The City Temple, London, while touring America, was responded to most heartily by the friends from the Atlantic to the Pacific, who made every effort to hear and greet him.

We pray that Mr. Campbell may go on preaching the gospel of the Christ Spirit, so well illustrated in his sermon delivered in the First Congregational Church at Pasadena, California—the western terminus of his trip. We are indebted to Mrs. Henrietta C. Wagner, of that city, for the extracts presented herewith. It was delivered Sunday morning, January 7th. He took for his text Deuteronomy 32:11, 12: “As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: So the Lord did lead him, and there was no strange god with him.”

“You remember, of course, that an eagle's nest is usually built on some ledge of rock high up among wild mountain crags, inaccessible—or all but inaccessible—either from above or below, except by the strong wing of these denizens of the upper air.

“The growing youngster cannot get away, nor does it want to get away. He is quite content to sit where he is and be fed. He has no ambition to soar upwards toward the sun or swoop down from its dizzy eminence into the dark valleys that lie so far beneath his feet.

“So what does the mother do? She knows her offspring ought not to stay there forever. It would be no kindness to let him do so.

“The first thing she does, therefore, is to tear up the nest. This alone is an uncomfortable proceeding, for the youngster who has hitherto occupied it.

“That is the first illusion in the elaborate metaphor which constitutes my text—‘As an eagle stirreth up her nest.’ You see now why she stirs it up—breaks it up, in fact. It is because its further tenancy would be a hindrance, an ignoble limitation, to the expanding life she has reared in it.

“What comes next? She does her best to show her young one what wings are for. She flies around him, hovers above him, circles ‘round and ‘round, before his eyes, in order to tempt him if possible to essay his own powers and quit the needless security of that little hole in the cliff that has hitherto constituted his world.

“But he will not move; he is frightened. He feels utterly wretched without that dirty old nest that he calls home—so he just holds on tight and sticks where he is.

“That is what is indicated in the text in the words, ‘she fluttereth over her young.’ But she soon gets tired of this. She finds it is of no use, for the fledgling will not stir.

“So she deliberately drops down beside him and pushes him off his support. Away he goes tumbling headlong into the awful void, shrieking and yelling and flapping the little wings he has never tried to use before.

“Nor are they much use to him now. He would be smashed to pieces for certain, but the mother has calculated quite well what to do.



"She spreads her wings at the moment of his fall, swoops down underneath him, catches him on her opened pinions and bears him up again to the spot he has left—or some other—and gives him time to recover his nerve before the next descent.

"She spreadeth abroad her wings, taketh them, beareth them on her wings.' Before long the young eaglet, growing bolder and stronger every day, knows enough to trust to his own and he does it.

"Henceforth the whole glorious world is open to him—not merely a square yard of rock—and he is equally at home in every part of it.

"The unknown Old Testament poet, who gave us this fine piece of description which we have been considering, was evidently well acquainted with the habits of the feathered creation, and had often watched this thrilling performance going on among those birds of prey which we not unfitly term the 'monarchs of the air.'"

He applied this, first, to the Children of Israel, who were indeed a chosen people, but not chosen in the sense that they came to regard themselves. They believed themselves to be the recipients of God's bounty and mercy to the exclusion of all other peoples. They were His people and all others were outside. As a matter of fact they were chosen to be the nest of the coming Christ and His heralds to all nations. What a glorious panorama unfolds itself before our eyes as we contemplate what they might have been if they had accepted His Message and given it to the world! Again, Israel insisted that Jerusalem was the Holy City and on Mount Zion alone, and in no other place, was God to be worshiped. The words of Jesus on this point were spoken to the woman of Samaria (St. John 4:21-24): "the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. \* \* \* But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth."

So God tore up the nest and scattered the young, but the time has come when He "taketh them, beareth them on His wings."

He then applied the text to the individual, in the following words:

"And to what a felicitous use he puts it! He compares the whole process to God's care of His children; particularly, of course, the children of Israel. Israel had had no easy time.

"You are like young eaglets fluttering their wings without dreaming of the heights and depths to which these wings will presently carry them. There is something greater in every Christ-like deed than its immediate object is worth. You instinctively acknowledge this and affirm it when you pay your tribute of honor and reverence to the strong man who stands aside when some ship is going down in order that some invalid woman may take his place in the lifeboat. From the merely utilitarian point of view it would be better to save the man, for he could be of more use in the world than the apparently helpless individual for whom he sacrifices his life. But somehow that is not how you measure the deed. You feel there is something deeper in it, something grander than the immediate occasion thereof.

"But our danger is that we lose sight of this. We trust material things as ends in themselves; we become conformed to this world; we battle hard for our ledge and our nest; full of dread lest the support should be taken from us.

"And then what does God do? He shatters your little bit of false security and flings you out upon the void.

"Before He does that, He flutters over you—that is, He presents your own spiritual possibilities to you in various forms.

"In the end He compels you to abandon your poor, narrow outlook and trust yourself to the ampler range of divine opportunity.

"Again and again you seem to be falling straight to destruction, your spiritual reserves are not strong enough to save you, your wings of faith are not strong enough to bear you up!

"But just when everything seems lost you find the broad pinions of God outspread beneath you and you are being borne heavenward again.

"You have even been the subject of some of God's mighty deliverances without realizing it.

"You have seen destruction rushing upon you, but—you know not how—it never reached you. It never hurt you. The very thing you have dreaded in sorrow has somehow turned out to be harmless.

"The wings of God have intervened and saved you from its menace. Will you not look at life with wiser eyes and see what it is that has so often come between you and impending evil?

"See who it is that has been teaching you the franchise of the soul. Rise, child of the highest, rise and soar! Eternity is before you."

## A GLIMPSE OF ABDUL-BAHA IN PARIS.

(CONTINUED FROM PAGE SEVEN)

I was often obliged to quiet before Abdul-Baha entered the hall. But after he came they never moved nor spoke and when he passed out they fell over each other in their great desire to have him take their hands.

Outside the door stood Mons. Ponsonaille, and Abdul-Baha, putting his hand inside his gown, took out many gold pieces and gave to him as he bade him good-bye. He walked down the street toward the carriage so quickly that our little party was at least twenty feet behind. Oh! what a sight. In every doorway and window were people—and such people! A very poor man held the carriage door open as Abdul-Baha entered with his little party, Mons. and Madam Dreyfus-Barney and Tammadon-ul-Molk. The crowd were fighting and calling names but a gendarme and Mons. De Scott protected us as we passed on safely.

So ended a never-to-be-forgotten day, having seen Abdul-Baha among the children of the poor of the streets of Paris and I thought again of the light I saw twice on Fridays in Acca and wondered if they were missing him and longing for his return and loving help. The thought comes to me now of what the world's poverty will be after his departure and to us who have been fed from his hand on the Bread of Life.

## MISS LILLIAN KAPPES ARRIVES IN PERSIA.

(CONTINUED FROM PAGE TWO)

meet and travel forward with us into Persia. After a few days there, we were delighted to meet Dr. Arastou Hakim, the brother of Lotfullah who started toward America with Ghodsia and who is now in London, Chua Ahmadoff and Hussein Ahmadoff, both of Tiflis, whom we had met in Thonon and who wished to join us. Chua Ahmadoff knew Russian as well as Persian and Turkish, so our travel was much facilitated and his kindness unremitting until our arrival in Baku. There we were entertained in the Bahai Hospice and met, during our two days' stay, hundreds of dear brothers coming and going all day.

Again in Resht and Khazvin, we were met and entertained and on our arrival here the excitement was great indeed. After the first week of almost incessant calling or meeting of friends at special gatherings, I began my work in the main boys'

school and took charge of the girls' school. By now the girls' school enrollment has reached about 150, and I am there from morning until about 4 p. m., excepting an hour or more just before noon that I give the highest class in the boys' school. The boys have had several years of English, so my work there is easier, but the girls' school was only started last spring and of the three classes of girls I teach only the highest has had instruction in English. But all are eager to learn—only we need more teachers from America. The native teachers here are lovely women but have never been educated themselves, except the directress who learned or studied fifteen years ago in the mission school here. So the work is seriously handicapped and my hands are full, indeed. But during the three months, or, rather, ten weeks, I have been here, we are slowly evolving into some show of system. Infinite patience is necessary. We have had endless beautiful gatherings among the believers. I keep saying how happy I am to be a woman, for I can meet freely both the men and women. So far have been in about fifty different homes, both Bahai and Mohammedan, and not only are Fridays and Sundays thus taken up, but sometimes every afternoon after school.

You cannot imagine how beloved Dr. Moody and Dr. Clock are. Dr. Clock had not been very well, but is now regaining her old strength. Miss Stewart has not yet arrived at a point, or, rather, conditions are not yet ready for work exclusively among the Bahais, but she has had two long cases of illness, one English and the other American, to nurse. Just now she herself is nearly recovered from a light attack of typhoid.

We are all rejoicing at the near prospect of Abdul-Baha's visit to America and hope he will also come to Persia. We are not at all worried about the crisis here and feel that all will be well with Persia, for He has said it. Please inform all the dear friends of these contents and give to all our hearty, loving Bahai greetings.

Always yours in His service,

LILLIAN KAPPES.

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#### OUR PERSIAN SECTION:

(1) Editor's explanation and apology for delay in issuing Persian sections of STAR OF THE WEST, and details of his trip to France; (2) photograph of Abdul-Baha; (3) recent Tablet to the American Bahais; (4) approaching visit of Abdul-Baha to America and his acceptance of invitations to speak in churches and other organizations; (5) photograph of Kenosha, Wis., Board of Consultation; (6) the Universal Races Congress and Abdul-Baha's Tablet to it; (7) effect of his visit to Europe and announcement of publication of his addresses in book form; (8) Abdul-Baha's address before L' Alliance Spirituelle in Paris; (9) address on "The Spiritual and Material Worlds"; (10) discourse on the future unity of Persia and England; (11) Tablet pertaining to the spread of the Cause in England; (12) photograph of the Baltimore Bahais; (13) discourse on the subject of the Aryan Race, and that the English and Persian peoples are from the same origin; (14) Abdul-Baha's farewell address to England and the nine principles of the Bahai Dispensation; (15) discourse on the future promotion of the Cause in France; (16) address on the subject of the "Return of the Manifestations of God" being like unto the return of the seasons of the year and the dawn of the sun from different points on the horizon; (17) address on "Words and Deeds."

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Miss Beatrice E. Lane, who translated the Bahai Message into Japanese, and among whom it has been well received, was married to Mr. Daisetz T. Suzuki, of Tokio, on December 12, 1911. The marriage took place at the United States Consulate, Yokohama, Japan. She is the daughter of Mrs. Emma E. Hahn, of New York City and Stamford, Conn.

موسوی مشرقی سعی توجیه کردند و لکن آنگنان که پرستش نقطه ایست  
 موسوی بنمودند و از شمس حقیقت غافل چون آن کوکب  
 نورانی از نقطه موسوی بطبع موسوی انتقال نمود محروم از شمس  
 آفتاب شدند و در آن نقطه موسوی محو و محروم ماندند  
 و همچنین عیسویان که پرستش نقطه عیسوی بنمودند چون  
 حقیقت در نقطه محمدی انتقال نمود محروم ماندند و بی نفوس  
 متعلقه که مفتون آفتاب بودند از حقیقت راد افق  
 محمدی مبرا گردیدند و چون آن کوکب لامع باقی  
 نقطه اولی انتقال نمود اهل حقیقت پرستش آفتاب  
 نمودند محروم گشتند و چون ترا اعظم از مطلع بهاء الله در بهشت  
 حرارت و اشراق پر نور آفاق انداخت نفوس جاهل  
 اهل بیان که محروم ترین طوائفند در نقطه نقطه اولی ماندند و از  
 فیض ابدی بهاء الله محروم گشتند و باو هم و از حیرت و شگفتی  
 کتاب از دواضحه کتاب محروم گشتند و حال آنکه نقطه اولی  
 بهر چه عبارت میفرماید که بخواب و بمانزل فی الکتاب  
 و حروف حی و و احد بیان که نفس مبارک نور ذم است  
 در یوم ظهور مبارک و آنحضرت بنشیند و این تا نگذشت که بر  
 باد و ویرا از شمس تعجب مانند ازین قوم محجوب ترین  
 طوائف عالمند زیرا در هیچ دور و کوری چنین خصوص حیرت  
 آتیه نبود حال بیانیه را بهانه نگذشت آن بی عرضه که مانند  
 حجر و در افروخته است از شمس حقیقت محروم ماندند و در ظلمت  
 اقامت مستغرقند و تمام دقایق و احوال را غایب و در حال غما  
 محروم بگذرانند تا آنکه در هیچ نقطه محجوب نمانند در شمس  
 حقیقت را میجویند از هر نقطه طلوع کند پرستش آفتاب میکنند  
 از هر مطلعی اشراق نماید در هر هدایت مستقیم و در نور و غایت  
 بحر منور دیده بینا دارند و گوش شنوا و استفیض از محبوبت  
 بکبری

خطابه مبارک در پاریس

جمع عالم در حلیت اقول کاملند جمیع ذکر میکنند که حق خیرند جمیع  
 مگویند صدق مقبول است و کذب مذموم اما فی حقیقت  
 عالم انانی است و حیات زلت عالم انانی در لهارا محو  
 کردن خوب است نه لهارا را شکستن هر بانی نفس است نه  
 بغض و عداوت عدل خوب است نه ظلم و حقت خوب است  
 نه نصرت و اذیت حسن اخلاق خوب است نه سوء اخلاق  
 نور مقبول است نه ظلمت عفو مرتان است نه جمل که  
 خوش است نه بخل توجیه خود را خوب است نه غفلت از حق  
 هدایت خوش است نه ضلالت و اشرار ذکرت

جمع انبیا در عالم قول می ماند عملی در میان نیست نفسی  
 بهوا و نفس خود مشغول است هر کس در فکر منفعت خود  
 ولو منقرت دیگران در آن باشد هر نفسی در فکر ثروت  
 خود است نه دیگران هر کس در فکر راحت و آسایش  
 خودش است نه سایرین نهایت آرزوی ناس  
 این است و سگشتن بر اینخوان دلی بهائیان نباید  
 چنین باشند بهائیان باید مبرا باشند باید عیث  
 بیش از قوشان باشد بغل رحمت عالمیات  
 باشند قول برادر کردار و اعمال خودشان اثبات  
 صداقت کنند اثبات امانت کنند فضایل عالم انانی  
 آشکار کنند نورانیت آسمانی را داغ کنند اعمال انانی زیاد  
 برآورد که من بهائی هستم تا بسبب ترقی عالم انانی شوند که  
 انسان با اعمال بهائی قیام در قیام خود هیچ قول لازم ندارد اعمال  
 است که چهار خرقه داد اعمال است که این مدونیت  
 را ترویج کرده اعمال است که این صنایع را آشکار کرده اعمال  
 است که انجیفات را نظار کرده اعمال است که عالم را مادی  
 را بنیان بر سرانند اگر چنانچه اعمال نبود اقوال بود اما فکر  
 بود این مدونیت مادی حاصل شود پس این قیام است  
 دل نمک که روحانیت به نظایر آیات است اعمال اهل  
 ملکوت است بسبب حیات فلوب بشود نه اقوال اعمال خیر  
 سبب مرت و جودان میشود فضایل انانی بسبب  
 نورانیت بشود پس شما باید شب و روز تفریح و لذت  
 بکنید و بخوانند دعا کنند و از خدا بخواهند که موقوف  
 باعمال شوید توجیه بخوانند مناجات کنند نماز کنند  
 بگویند بلکه عمل خیری از شما ظاهر شود هر فقیر را بسبب  
 غنا شوید هر قانع را دستگیر گردید هر مجرّم را  
 را بسبب سرور شوید هر بیمار را بسبب رحمت گردید  
 هر خائف را بسبب امنیت شوید هر بیچاره را بسبب  
 چاه گردید هر طری را بسبب و پناه باشید هر  
 بیسرومانی را بسبب و منزل باشید این  
 صفت بهائی اگر بآن موقوف شویم بهائی هستیم اگر  
 موقوف نشویم خدا نکرده بهائی نیستیم مرجع

چاه گردید هر طری را بسبب و پناه باشید هر  
 بیسرومانی را بسبب و منزل باشید این  
 صفت بهائی اگر بآن موقوف شویم بهائی هستیم اگر  
 موقوف نشویم خدا نکرده بهائی نیستیم مرجع

فی بحر نور فردانتیک و تبیین الی ملکوت صمدانیک  
 دستفرغین الی آفتق الطائف رب ان هو لا عباد  
 واما قد جمعت فی هذا الخلل الروحانی تبیین الی ملکوت  
 شفقین زارعتیک نجبین بنور مغفرتیک تمجیدین  
 کالجور بار یاج موبتیک متذللین الی ملکوت رحمانیک  
 رب ایدهم بسید العقی و انزل علیهم الرحمة من السماء  
 واجعلهم آیات تو حیدک و رایت تقدیرک بین الوری  
 و ترجع لیدمع بنور العرفان ساطعه بانوار الهدی بین  
 وبل الوفاء انک انت الکریم انک انت الریحم  
 و انک انت العزیز العظیم

خطابه مبارک در پاریس

آفتاب جهاناب استمرا طلوع و غروب و از این جهت که  
 ربیع و خریفی و فصل تابستان و زمستانی این دور  
 دائم است و از نورانی و آتیه عالم وجود تغیر ندارد و تبیین  
 بجوید چون موسم آید آفتاب فیض جدیدی نماید  
 حرارت و شعاع بتاید ابریشمان ببارد و نسیم جان  
 پدید آید و برگردد و چون نسیم بهار شکوفا گردد  
 و دشت و کمر و گمش و بگذارد شود اعتدال ربیعی  
 جلوه نماید جهان روح نماند و در جدید برآوردیم  
 چنین شمس حقیقت را طلوع و غروب و عالم جان و وجدان  
 را موسم ربیع و خریفی چون اشراق فرماید انوار بتاید  
 و حیات بخشد نسیم گمش عنایت بوزد و ابر رحمت  
 ببارد و حیات جدید بدید و در سیرج برانماید قیامت  
 کبری گردد طایفه عظمی رخ بگشاید حقیقت کائنات  
 بحکمت آید و درین در نفوس و در روح و عقول حصول  
 پذیرد جهان جهان دیگر گردد و عالم ان فی ان فیض جلیل  
 اکبر نصیب و افزاید و بعد از این بهار روحانی موسم  
 صیف آید و اشجار برثمر رسد و دانه طریق گردد یعنی ثمره  
 عالم ان ثمر آید و بتفصیل ناقتی می مژین شود بعد  
 موسم خریف روحانی آید مواهب ربیع الهی مانند  
 و آثار بهار ربانی مد بزدال نهند کمالیت رحمانی نقصان  
 بابد و علویت عالم ان فی مبطل گردد موسم  
 زمستان آید شدت برودت است طایفه کند محمود و کما

بخت نماید یا بس و حرمت رخ بگشاید غفلت احوال  
 کنند غفلت و ضلالت خیره برآوردند عالم جان و وجدان  
 انفس جهان محروم گردد و طبیب مشوم منقطع شود  
 دور نشی گردد دوباره هیچ نوزانی از افق طبیعت  
 کبری بدید و شمس حقیقت از افق اعتدال بتاید  
 و در دشت ابر گردد و قیافه اشراق جهان نماید که جهان  
 کائنات فیض ابدی بابد و انوار موهبت کبری  
 شرق و غرب را روشن نماید و جهان دل و جان  
 روضه رضوان گردد و فضایل عالم ان فی در قطب  
 افق خیره زند و علم هدایت کبری در افق اعلی موج  
 زند لهذا وقتی شمس حقیقت از افق موسم  
 اشراق کرد و فیض ناقتی بجای شد بعد از آن نقطه  
 غروب نمود از افق عیسوی اشراق کرد و بتفصیل  
 ابدیه جهان را ستان نمود و نفوس روح القدس و جسد  
 اسکان دید و حیات ابدیه بجای شد پس از طلوع  
 محمدری اشراق نمود و عالم اسکان را منور فرمود ظلمت بیلا  
 برانداخت عدل و انصاف خیره بر افراشت کس  
 از او سطع نقطه اولی طلوع کرد و عالم وجود را برایت  
 کبری زنده نمود انوار هدایت مبذول داشت در راه  
 حقیقت آشکار کرد حال نزا اعظم کوکبا اعلی  
 از افق موهبت کبری حضرت بهاء الله هزاره اشراق  
 بر افق نمود حشر جدید رخ نمود و شمس حقیقت  
 شرق منور گردید و انوار آفتاب در غرب منتشر شد بهاء  
 الهی در نهایت غفلت جهان فایز اسطر فیوضات ناقتی  
 نمود و در حکمت فوق العاده در عالم عقول و نفوس حصول  
 یافت وحدت عالم ان فی علم بر افراشت و در نهایت  
 وحدت در قطب افق سایه افکند بدایع و آثار  
 و حقایق و اسرار کائنات در این قرن بر صد قرن افزود  
 و جهان جلوه نمود که عقول اولی الالباب حیران گردید و عالم  
 نفوسی که ابراهیم حقیقت بودند و پرستش آفتاب نموده  
 و عاشق انوار بودند و چون شمس از افق موسم  
 مشتابه نمودند استغاضه از فیوضات الهیه  
 کردند و چون خیر حقیقت انتقال یافت عیسوی کرد  
 مشتابه آفتاب را در آن نقطه حقیقت نمودند و از طلوع

انداخت بهائیان را نهایت آرزو اجراء این تعالیم است  
 و بجان و دل میکوشند که جان خویش را فدای این مقصد  
 کنند تا نور آسمانی آفاق انسانی را روشن نمایند  
 بی نهایت مسرورم که در این محفل محترم باشما گفتگو نمایم و تا  
 رجاء دارم که این احسانات و جودانی من در زشتیها مقبول  
 گردد و در حق شما دعا نمایم که با عظم مواهب عالم انسانی  
 موفق و مؤید گردید

خطاب مبارک در پاریس بعد از مراجعت از لندن  
 شب شنبه ۱۴ شوال ۱۳۲۹ مطابق ۱۴ اکتوبر ۱۹۱۱

این دفعه دردم است که در مجمع اقبای پاریس آمدیم  
 الحمد لله می بینم که رویهای اقبای الهی روشن است  
 و کوششهاستوار است و قلوب آن بر محبت الهی متوجه  
 از این جهت قلب من مسرور است که الحمد لله در چنین شهر  
 و چنین مجلسی بر محبت الهی پیوسته ایم فی المحفل شهر پاریس  
 در نهایت نهایت ترقی نموده است و در جمیع شهر  
 بادیه بیخ و فلاح یافته بمنور نور رسیده است که مانند انوار  
 صور ناقصی مدیون در آن مراسم است حیف بود که  
 این بیکه از بر تو آفتاب حقیقی محروم ماند الحمد لله بر اهل  
 حقیقت بر این آئینه افتاد بلوری است در نهایت صفا  
 حیف بود که در این محبت در آن مشتعل شود گمشد  
 در نهایت طراوت حیف بود که در زشتیها اسطوخودوس  
 محروم ماند حال الحمد لله بر ملکوت بر او ببارد امید دارم  
 که در نهایت طراوت و لطافت آید شمع محبت آید  
 این بلور چنان آفرخته شود که شمعهاش با طواف برسد  
 غریب ملاحظه خواهد کرد که از انوار بهاء الله غرب شرق  
 میشود ابرجت پروردگار مبارک جمیع قلوب سبز محترم  
 میشود و ثبات الهی جمیع قلوب را حرکت می آورد و این  
 یک نفس روحانیست بلند الحمد لله بارقه جمیع الهی میدید این ملک  
 مثال انسانی بود که در نهایت جمال باشد لکن روح نداشته  
 باشد الحمد لله روح الهی در او میدید شد روز درود ترقی  
 خواهد کرد روزی خواهد آمد که از جمیع این هموار این قزاق این  
 دره اندازد یا بهاء الهی بلند شود حال تظفر آن است  
 آفتاب تان میدید شد لکن بعد از این صبح طلوع آفتاب

انداخت بهائیان را نهایت آرزو اجراء این تعالیم است  
 و بجان و دل میکوشند که جان خویش را فدای این مقصد  
 کنند تا نور آسمانی آفاق انسانی را روشن نمایند  
 بی نهایت مسرورم که در این محفل محترم باشما گفتگو نمایم و تا  
 رجاء دارم که این احسانات و جودانی من در زشتیها مقبول  
 گردد و در حق شما دعا نمایم که با عظم مواهب عالم انسانی  
 موفق و مؤید گردید

خطاب مبارک در پاریس بعد از مراجعت از لندن  
 شب شنبه ۱۴ شوال ۱۳۲۹ مطابق ۱۴ اکتوبر ۱۹۱۱

این دفعه دردم است که در مجمع اقبای پاریس آمدیم  
 الحمد لله می بینم که رویهای اقبای الهی روشن است  
 و کوششهاستوار است و قلوب آن بر محبت الهی متوجه  
 از این جهت قلب من مسرور است که الحمد لله در چنین شهر  
 و چنین مجلسی بر محبت الهی پیوسته ایم فی المحفل شهر پاریس  
 در نهایت نهایت ترقی نموده است و در جمیع شهر  
 بادیه بیخ و فلاح یافته بمنور نور رسیده است که مانند انوار  
 صور ناقصی مدیون در آن مراسم است حیف بود که  
 این بیکه از بر تو آفتاب حقیقی محروم ماند الحمد لله بر اهل  
 حقیقت بر این آئینه افتاد بلوری است در نهایت صفا  
 حیف بود که در این محبت در آن مشتعل شود گمشد  
 در نهایت طراوت حیف بود که در زشتیها اسطوخودوس  
 محروم ماند حال الحمد لله بر ملکوت بر او ببارد امید دارم  
 که در نهایت طراوت و لطافت آید شمع محبت آید  
 این بلور چنان آفرخته شود که شمعهاش با طواف برسد  
 غریب ملاحظه خواهد کرد که از انوار بهاء الله غرب شرق  
 میشود ابرجت پروردگار مبارک جمیع قلوب سبز محترم  
 میشود و ثبات الهی جمیع قلوب را حرکت می آورد و این  
 یک نفس روحانیست بلند الحمد لله بارقه جمیع الهی میدید این ملک  
 مثال انسانی بود که در نهایت جمال باشد لکن روح نداشته  
 باشد الحمد لله روح الهی در او میدید شد روز درود ترقی  
 خواهد کرد روزی خواهد آمد که از جمیع این هموار این قزاق این  
 دره اندازد یا بهاء الهی بلند شود حال تظفر آن است  
 آفتاب تان میدید شد لکن بعد از این صبح طلوع آفتاب

انوقت جمیع آفاق روشن میشود پاریس  
 چون مرکز بزرگی است من آرزویم این است که مرکز  
 استوحات رحمت شود جمیع بلاد فرنگ بنور پاریس روشن  
 شود همیشه از ابتدا تا بحال چنین واقع شده که نور الهی از  
 شرق با غروب تابیده لکن در غرب اشعه اش بیشتر بوده  
 از حضرت سبح روح جده از شرق طلعت بر تو نور پسند  
 بر غرب انداخت لکن نور ملکوت در غرب مستند  
 بیشتر بود حال نهم اسیرم چنان است که انوار بهاء الله  
 در غرب در نهایت جلو ظاهر شود و هر یک از شما مثل  
 شمع روشن شوید و مانند ستاره درخشان گردید  
 و هر یک از شما مثل نخل بر شوی شوید مواهب ملکوت  
 بهاء الله عظیم است بحر رحمت پروردگار پر موج است  
 الطاف الهی بی پایان است شرق و غرب را احاطه کرد  
 شما نظر با استعداد خود کنید اعتماد بر ملکوت الهی نمائید  
 زیرا ملکوت الهی ذره را آفتاب میکند قطره را دریا نمایان  
 ضعیف را قوی میکند جاہل را دانا نمایانید کور را بینا  
 لنگ را گویا نمایانید گمراه را راهشوار میکند این فیوضات  
 ملکوت الهی است لهذا شما اعتماد بر ملکوت الهی  
 داشته باشید بر لایت خود نظر نکنید از قبل ملاحظه  
 نمائید حضرت بطرس شخصی بود باسی گیر همین قسم  
 حواریین یکی تجارت بود دیگری جلال اینها بغیض الهی  
 بعنایت حضرت مسیح بر سر سلطنت ابدی نشستند  
 حیات ابدی یافتند از ملکوت الهی در حقیقت بدو  
 لایقایی یافتند نظر با استعداد خودشان نگردند مریم  
 مجد تیر زن بود اهل ن چون مشمول بالطف الهی شد  
 مریم مجد تیر شد و اما ابداً آباد از اقیانوس عزت ابدیه میگردد  
 خداوند فضلش بسیار است غایتش بسیار است  
 خزان قدرتش بر است انچه انکه با نهایت بخت بشما  
 می بخشد از غنایه اش کم نمیشود لهذا شما باید همه  
 بغایت الهی مطمئن باشید  
 اللهم یارب دجانی و معنی دستان است ملک بنفک  
 الذی احاط بالموجودات و در جنت التي سبق الممکنات  
 ان تنزل عین فی منه القیمة انوار جزیل مواهب  
 و اجتن یا الهی مشمولین بلخات عین رجائیک و خیرین





### جمعی از نفوس محترمه بهائیان شهر بالتیمور

خطاب مبارک در لندن در منزل سس گراپر جمعه ۱۳۲۹  
 ۱۳۲۹  
 المحترمه مجلسی در نهایت لطافت و کمال تشکیل شده قلوب  
 در نهایت نورانیت و متوجه بملکوت الهی است امید  
 دارم که آنچه مقصود کتب و نشر است در میان شما  
 پیدا شود. مظاہر الهی اول متعلین در مدو جین حقیقت شنیدند  
 چون عالم تاریک و ظلمانی گردد و غفلت پیدا شود خدا  
 یکت نفر الهی را میفرستد  
 حضرت موسی آمد در وقتیکه مسر تاریک بود و جهل و نادانی  
 احاطه نمود بود نفوس در نیت در جبهه توحش بودند و توحش  
 موسی معتم الهی بود تعلیم آیات ربانی کرد تا آنکه اسرائیل  
 را تربیت نمود از جهل و ذلت نجات داد و بنی اسرائیل را  
 عروج عزت رسانید در علوم و فنون ماهر گرد و مدینه تائیر  
 از برای آنان بنیاد نمود خزانة عالم ان فی میانه آنها  
 فتر کرد بعد کم کم ان آثار الهی محو شد و هودا هموس  
 شیطان غلبه نمود ظلمت عالم را احاطه کرد  
 بعد و بان صورت احدیت بلند شد شمس حقیقت  
 درخشید نفات روح القدس مید ابر رحمت

بارید انوار هدایت عالم را روشن کرد عالم یکت  
 لباس جدیدی پوشید خلق خلق جدید گردید وحدت  
 بشر اعلام شد این عالم بهشت برین تولید قبال مختلف  
 و شعوب متنوع متحد شدند .... بعد از این  
 مردم این نوامیس الهی را آموزش کردند این مصلحت  
 ربانی از صفحه قلوب محو شد تعلیم حقیقی نمائند ظلمت  
 غفلت و نادانی احاطه نمود  
 حال حضرت بهار الله آمد دان اساس اصلی را تجدید کرد  
 آن تعلیم الهی زمان سیح را دکان فضائل عالم انست  
 را دوبار ظاهر کرد نشسته گان را بر آب نمود و غافل  
 را بهوشیار مگرد و ما را محرم اسرار نمود و وحدت  
 عالم انرا اعلام مساوات بشر را نشر داد  
 پس شما جمیع باید بجان و دل بکشید و در ریاضت  
 جمیع بشر محبت زندگی کنید تا اتحاد کلی حاصل شود  
 نقیصات جا ملان نمائند و جمیع متحد گردند  
 والسلام



ریاست است قومی را نهایت آرزو شهرت است الحمد لله  
 آرزوی مراضی الهی و وحدت الهی است اینجا که اگر چه  
 شد ایم مقصود اتحاد عالم الهی و نور الهی را شری کنیم قلوب  
 انبیا را جذب کنیم لهذا شکر میکنیم خدا را که را بخیر است  
 عظیم امر خود موفی کرد و در حق همه شما دعا میکنم که شما را بجای  
 لشکر آسمانی بایستید علم وحدت آسمانی بخندید در حق  
 و غریب را در روشن نمایید و قلوب را ملو از محبت الهی  
 این است نهایت آرزوی من و از خدا میخواهم و یقین است  
 که تمام همین را میخواهید من چنان را شما را می دانم و از دست  
 و دولت انگلیس را می دانم باید خدا را شکر کنید که  
 آرزایید غنید اندر در شرق چه نگاه است و قنای کسی  
 بیاید اینجا چه قدر راضی است خدا شما را محفوظ کند

خطای مبارک در لاری در منزل سس کرا پرچ شنبه  
 ۲۰ رمضان ۱۳۲۹

خوش آمدید خوش آمدید انانی ایران بسیار  
 مسرورند از اینکه من آیدم اینجا این آمدن من اینجا ب  
 الفت بین ایران و انگلیس است ارتباط نام حاصل  
 میشود نتیجه بدیهه میرسد که برودی از افراد ایران جان  
 خود را برای انگلیس فدا میکنند همین طور انگلیس خود را  
 برای ایران فدا نماید لهذا نهایت مسرور را دارند یعنی بسیار  
 چگونه بیان کنم بهجت تاج این من راضی هستم من از خدا  
 میخواهم که این دولت را مانند برادر کند ارتباط بدیهه  
 رسد که ابدی باشد از اصل ملت ایران و انگلیس  
 یکی بودند از قبله ایران بودند در سواحل نهر ....

بودند بایران آمدند ایران را بر کردند بعد نفوس زیاد  
 شد از اینجا بقیعناز رفتند در اینجا زیاد شدند  
 بار و با هجرت کردند از ملت انگلیس در ایران هر دو برابر  
 لهذا در زبان انگلیسی بسیار الفاظ ایرانی است و این  
 دولت دارد که هر دو یکی بوده اند تا اینکه خدا جل جلاله  
 فراهم آوردن است که این دو بجات اصلی رجوع کنند  
 و یقین است که خواهد شد حضرت باب هفتم  
 سال پیش در سیه از ظاهر شد دلش رست از ظهور  
 مملکت داد و جان خودش را در سبیل الهی فدا کرد

خداوند متعال را ستود محبت الهی نمود بعد از آن سال  
 جمال مبارک ظاهر شدند اعلمم وحدت الهی کردند  
 جمیع ملل را دعوت فرمودند که با بنده اساس ایمان الهی است  
 تثبیت کنند اساس دین الهی یکی است تشریف الهی  
 یکی است جمیع انبیا برای تشریف نبوت شدند لهذا  
 هر ملتی بموجب مصالح الهی عمل نمود بحقیقت رسید تعالیم  
 الهی یکی است بنیان محبت الهی یکی است و این باب  
 وحدت و یگانگی بزرگ است جمال مبارک در این  
 سبیل خبی صدمات دیدند در جس زیر برنج رفتند  
 چوب و تازیانه خوردند بعد از آن نفی به بغداد رفتند  
 با وجود این ناظرالدین شاه کرام نگرفت آن شاه  
 مستبد کونشید تا جمال مبارک را اینجا فرستاد  
 و اتفاق عبدالحیدر در جس انداخت قطع فلک بختی  
 که مقصودش توان کرد هیچ نمایی تحمل یک ال نیکند جمال  
 مبارک تمام عمرش را صرف کردند تا آنکه وحدت بین  
 قلوب جمیع ملت تحقق یابد نوع انسان یکدیگر نهرمان  
 گردد نزاع نماند جدال نماند قتل نماند مجاز نماند  
 پیدا کنند حال ملاحظه نمایند که جمال مبارک چو فیض جان  
 نمودند چه راضی روشن کردند چه بی بی بر شرق و غرب  
 فرمودند بقوه روح القدس اعلمم وحدت نمودند  
 در این سبیل صدمات را تحمل کردند حال الحمد لله  
 تاج آن مشهود ماکه نفوس شرقی هستیم با شما در  
 روح و با یک توف به محبت نشسته ایم از الطاف  
 او مبطلم که جمیع شما را بگید مگر هر بان کند این ملت تحریر  
 انگلیس را فرزند دین دولت عادل را نمایند نمایند

همانته در روز است که الله الله انما ترس که در در خانه  
 ستر بول در نهایت روح و بجان ایامی دیگر جمال قدم بر سر  
 و بندر مملکت الهی با هموسری از انانی این شهر مشغول شد  
 از الطاف حضرت الهیانه که حق پاک استات شود و از فیض  
 ابر هایت این داشت که سار بر زخم کرد ای خداوند  
 همان این خاندان را بنی ابدی بخش و دین ستر مدی  
 کن و مبارک فرما توفی بخشند و دهند و هر بان ع

بروح است روح بحکم زنده نیست جسم روح زنده است  
 ملاحظه کنید هر قدر تا نفس پیدا کنیم روح بر غفلت و قوت  
 خود باقی است مثلاً دست انسان اگر قطع شود روح بقوت  
 و سلطنت خود باقی است چشم اگر کور شود روح بر بصیرت  
 برقرار است اما اگر فیوضات روح از جسم منقطع شود فوراً جسد  
 معدوم است پس ثابت شد که انسان بروح  
 انسان است در جسد این روح فیض از فیوضات  
 الهی است اثراتی از شمس حقیقت است ولی این  
 روح انسانی اگر توفیق نبغات روح القدس شود آنوقت  
 روح حقیقی گردد و نبغات روح القدس تعالیم الهی است  
 آنوقت حیات ابدی یابند نورانیت آسمانی جوید عالم  
 انبیا را ببغضائل رحمانی مشهور نماید پس باید که پیشتر  
 بموجب تعالیم بهاء الله عمل کنیم روز بروز سعی کنیم که در  
 ترسیم نورانی تر گردیم و بوحده عالم انانی خدمت  
 کنیم مساوات بشری را بجری داریم حجت الهی را پیشتر  
 نماییم حجت الله را بر جمیع من علی الارض عرضه داریم تا قوت  
 در نهایت جلوه ظهور نماید اجماع را حکی نماید روح حاکمان  
 گردد آنوقت عالم بشر عبارت از یک نفس شمرده شود  
 و وحدت عالم انانی جلوه نماید اختلاف و نزاع را  
 حکی نماید اورشلیم الهی تأسیس تمام باید جمیع برادران  
 ملکوت شوند و از فیوضات الهی بهره و نصیب برند حال  
 من شد که میگویم خدا را که در هیچ شما حاضر است و از احاسات  
 روحانی شما منوعم و دعا میکنم که روز بروز این احاسات  
 زیاد تر گردد و این اتحاد و اتفاق بیشتر شود تا آنچه در کتب  
 انبیا اخبار داده شد ظاهر و آشکار گردد زیرا این عصر عصر عظیم  
 است و این قرن قرن ربانی جمیع آنچه در کتب مذکور است  
 آشکارا ظاهر شود آنچه حضرت مسیح فرموده علامتش  
 کشف شد یوم یوم ربیب جلیل است عدل الهی  
 عاقبت جلوه نماید این عصر عصر اصلاح است این  
 عصر اتحاد و دخیج است در این عصر امید است که عالم  
 ناسوتی انکسار است عالم لاموتی شود امید چنین  
 و الهی در این آرزو متفق هستیم از خدا خواهیم که جمیع  
 نبغات روح القدس زنده باشند متفق باشند

چشم از محبت آسمانی باشد انسان بزرگ  
 خدا مشغول گردد اعمالمان روحانیان باشد  
 احسانمان احاسات ملکوتیان باشد تا نورانی  
 که مثال الهی است تلویح و ساطع گردد  
 خداوند ما را بر ما کریم این جمیع را بشمع محبت روشن نما  
 و این نفوس را نبغات روح القدس زنده کن  
 انوار آسمانی ببخش و موهبت کبری ببدول دار نماید  
 غنیه برسان و کمالات روحانیه ارزانی فرما چه ما را  
 نبوی روشن کن و دلها را بفیوضات ناقصه غبطه  
 بخش نما ارواح را بارت کبری و نفوس را بپوشش  
 کفایتی بنما  
 ای پروردگار فقیرانیم کنج ملکوت ارزانی نما ذلیلانم در ملکوت  
 عزیز فرما بی سروسایانم در پناست مجاد و اودی و طایبان  
 بالطاق بی پایان رهبری نما سکتانیم نطق فیض بخش  
 بی قوتیم قدرت ملکوت احسان فرما پروردگار ما را از  
 گناه حفظ ببخش عطا بده گناه ساز ما را آداب  
 رحمانی بیاموز توئی در بند توئی بخشنده توئی مهربان

۱۹ رمضان ۱۳۲۹

خطابه مبارک در لندن در منزل مس کراپر چهارشنبه  
 الحمد لله خوب جمعی است بسیار بسیار نورانی است  
 روحانی است آسمانی است چرخ گردون گمین چنین  
 لغز خوش و زیباستی صورتی در زیر دارد آنچه در باطنی  
 یعنی آنچه در عالم باطن یک انعکاسی در موجود دارد  
 حالا الحمد لله این مجلس ماصورت ملاء اعلی است مثل  
 آفتاب روشن است و این همه شد که عالم اعلی عالم  
 محبت است در ملاء اعلی اتحاد و اتفاق است در ملاء  
 اعلی مقصود مقصود در رحمانی است الحمد لله انجام همای  
 طور است لهذا اگر بگویم این جمیع آسمانی است راست  
 است چرا که هیچ مقصودی جز رضای خدا ندارد پس جمیع  
 من علی الارض در عقب هوا و هووس داند قومی را  
 نهایت آرزو ثروت و مال است قومی سلطنت  
 آرزو غلبه بر اعدا است قومی سلطنت آرزو  
 راحت و تسکین جسم است قومی سلطنت آرزو

نیت که اگر فارسی آن خطابه ای نورانی در کتاب چاپ شده است  
شود انمار عظیمه ذلتی خیمه خواهد داشت و ما در این موقع چند  
از آن خطابه را بدست آوردیم بنشر بپردازیم ولی این شایسته  
خود واد است و خطره از دریا

خطابه حضرت من السلام الله در مجلس اتحاد روحانی  
رو پنجشنبه دوازدهم بعد از ظهر ۹ نوامبر ۱۹۱۱  
مطابق ۱۸ ذی قعدة ۱۳۲۹ در پاریس شد روح

آقایان محترم از فرمایشات رئیس و احاسات  
ایشان نهایت ممنونیت دارم و تشکر میکنم خدا را که در پاریس  
در پیوند روحانی حاضر شدیم و آنگاه فضای این مجلس را نظر  
حقیقت نظر کنیم بروج متواج است فیوضات آسمانی غل  
است تا نیت روح القدس شود است انهدن  
قلوب با احاسات روحانیه فاشند در آنها اهتر از است

روح موجود بروج بمنزله در است این هیچ بمنزله امواج  
هر چند متغیرند اما بجفت از یک در است و هر چند ظاهر  
مختلف البصوره اشکال لکن وحدت روح جلوه دارد  
جمع انبیا و جمیع ملأ هر مقدس الهی بجمعه تربیت نرسیده اند  
تا وحدت عالم انی ظاهر و آشکار جلوه نماید امواج را

حکمی نمایند حکم را بدیاد باشد زیرا روح مانند در است  
و اجسام مانند امواج در اینجیل میفرماید که او در شلم از آسمان  
نازل میشود چنانکه رئیس گفتند این ما در شلم آسمانی هستیم  
لنگ و آهنگ و گل نیست آن تعلیم الهی است که بقوه  
روح درین نشر جلوه نماید چون مدتی بود که تعلیم الهی فراموش

شد بود تورات است او در شلم آسمانی را اثری نمائند بود لهذا  
هباء الله از شرق ظاهر شد او در شلم آسمانی که عبارت از  
تعلیم الهیه است در ایران و کسایر اقطار جلوه نمود و این  
معلوم است که او در شلم الهی تعلیم الهی است که از آسمان  
نازل میشود هر چند این او در شلم که ازین واقعه بود و با  
تأسیس شد قوای جسمانی و قوای مادی غلبه یافته

بود حال در شرق قوای روحانیه غالب است و الحمد لله در  
پاریس جمع مختصری می بینیم که آنها بنفست روح زند اند  
انسان بجهت ان نیت ان بروج ان ان است  
زیرا در جسمانیات انسان با حیوان شریک است

نماید روح است که حقایق اشیاء را کشف کند روح  
است که انیمه آثار ظاهر نموند روح است که همه علوم را  
تألیس کرد روح است که حیات ابدی بخشد روح است  
که کل مخلقه را شایسته نماید روح است که شرق و غرب را  
کند روح است که عالم ان نیز عالم برائی نماید لهذا انما  
است فیض از حق روح هستند بچات عالمه حیات  
الحمد لله شما که در عالم روح مستفیض هستید البته از تعلیم هباء الله  
که مؤسس روحانیات است سر درو متغیر ذیرا تعلیم  
هباء الله روحانی است اول تحری حقیقت است تحری

حقیقت بسبب ظهور روح است زیرا روح بقوای محسوسه  
احساس نشود ولی بقوای باطنیه ظاهر و آشکار گردد هر چند  
جسم ان محسوس است ولی در حش نهان و حاکم  
بر جسد است روح را در تعریف است نمایی بواسطه  
آلات و ادوات یعنی بچشم می بیند بگوشتش نمی بیند  
زبان میگوید هر چند این آلات در کارند ولی حاکم روح  
هر چند این قوای از جسد ظاهر لکن بقوه روح است و اما

تعریف دیگر بدون آلات است در عالم رویا بدون  
چشم می بیند بدون گوش می شنود بدون زبان  
میگوید بدون حرکت پاسیر میکند جمیع قوای روحانی  
بدون واسطه جسم در عالم رویا ظاهر و آشکار است  
پس معلوم شد که الا برای روح دو تعریف است یکی که توسط  
بواسطه آلات اجسام مانند چشم و گوش و غیره و یکی که توسط  
بدون آلات و همچنین جسم در خواب است ولی روح  
حالات شرق را کشف میکند و در اینجا تدبیر نیست  
اسو بر نماید پس ثابت و محقق میشود که روح عظیم است

در جسم نسبت بروج حشر جسم مانند بطور است و روح  
مانند نور هر چند بطور در نهایت صفاست و ناظرو  
جلوه بطور بعضی نور است نور محتاج به بطور نیست  
روشن است لکن بطور محتاج به نور است تا روشن  
شود همین طور روح محتاج به جسم نیست جسم محتاج

است که در عالم روحانیات انسان با حیوان شریک است  
زیرا در جسمانیات انسان با حیوان شریک است  
زیرا در جسمانیات انسان با حیوان شریک است  
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زیرا در جسمانیات انسان با حیوان شریک است

نماند دشمنی نه بیند و بدخواهی نثرند <sup>جمع من علی الارض</sup> بجمع من علی الارض  
 را دوست انگارند و اغیار را بار دارند و یکانه را آشتی نثرند  
 بقدری متعبد نباشند بیکدیگر از بهر نزدیکی اگر از گردن انبوم متعبد  
 درگاه کبریا نفسی است که چاهم و فاجستد و اعدا را در عطا بزدل  
 در حق تسبیح بجا رسد دستگیر شود و بر خشم خود را بار آورد  
 این است و صفای جمال مبارک این است نصایح هم  
 اعظم ای یاران عزیز جهان در جنگ و جدال است  
 دنوع انسان در نهایت خصوصیت و دیال ظلمت جفا حاط  
 نمود و نورانیت و فانیان گشته جمع ملل و اقوام عالم  
 جنگ تر نمود و با یکدیگر جنگ گسترز میانند بنیان  
 بزرگست که زیر و زبر است بزرگان خاندان است  
 که بی سر سامان است در هر ملی بزرگان بزرگ نفس  
 در میان حرب و جدال آفته بحرب و خون است  
 و خیر سعادت و حیات سکون و سرگون سردان کردار  
 نمایند و بخواه برتری افتخار کنند و بقتله بگریز مباد نمایند  
 یکی گوید که من شش بر رقاب آمتی آمتی و دیگری گوید ملک  
 با خاک یکسان ساختم و یکی گوید من بنیاد دوتی بر بنداختم  
 این است مدار فر و مبادت بین نوع بشر در جنگ و جدال  
 دوستی و راستی مذموم و دشمنی و حق پرستی مقدس میاید  
 و صلح و محبت و سلام این جمال مبارک است که در خط  
 امکان خیمه زن و اقوام را دعوت نماید  
 کس ای یاران الهی قدر این آیین نازنین بدانید که  
 آن حرکت و سلوک فرماید و سبیل مستقیم و نهج قیام  
 و تحقق بنماید آهنگ ملکوت کنید و تعالیم و وصایای رب  
 و دود نشتر نماید تا جهان جهان دیگر شود و عالم ظلمانی بشود  
 و جد مرن خلق حیات نان جوید بهر نفسی نفسی  
 حیات ابدیه طلبید این زندگانی عالم فانی در انداختنی  
 نمی گردد و این عزت و ثروت و راحت و خوشی خاکد  
 عنقریب زائل و فانی شود خلق را بخند آید و نفوس  
 برودش و سلوک مژ اعلی دعوت کنید تیمان را بر  
 هر بان گردید و بچارگان را بپای و پناه شوید فقیرانرا کم  
 غنا گردید و در ایشان را در مان و مشقا معین بهر غلظتی

دشمنی نه بیند و بدخواهی نثرند <sup>جمع من علی الارض</sup> بجمع من علی الارض  
 را دوست انگارند و اغیار را بار دارند و یکانه را آشتی نثرند  
 بقدری متعبد نباشند بیکدیگر از بهر نزدیکی اگر از گردن انبوم متعبد  
 درگاه کبریا نفسی است که چاهم و فاجستد و اعدا را در عطا بزدل  
 در حق تسبیح بجا رسد دستگیر شود و بر خشم خود را بار آورد  
 این است و صفای جمال مبارک این است نصایح هم  
 اعظم ای یاران عزیز جهان در جنگ و جدال است  
 دنوع انسان در نهایت خصوصیت و دیال ظلمت جفا حاط  
 نمود و نورانیت و فانیان گشته جمع ملل و اقوام عالم  
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 در میان حرب و جدال آفته بحرب و خون است  
 و خیر سعادت و حیات سکون و سرگون سردان کردار  
 نمایند و بخواه برتری افتخار کنند و بقتله بگریز مباد نمایند  
 یکی گوید که من شش بر رقاب آمتی آمتی و دیگری گوید ملک  
 با خاک یکسان ساختم و یکی گوید من بنیاد دوتی بر بنداختم  
 این است مدار فر و مبادت بین نوع بشر در جنگ و جدال  
 دوستی و راستی مذموم و دشمنی و حق پرستی مقدس میاید  
 و صلح و محبت و سلام این جمال مبارک است که در خط  
 امکان خیمه زن و اقوام را دعوت نماید  
 کس ای یاران الهی قدر این آیین نازنین بدانید که  
 آن حرکت و سلوک فرماید و سبیل مستقیم و نهج قیام  
 و تحقق بنماید آهنگ ملکوت کنید و تعالیم و وصایای رب  
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 نمی گردد و این عزت و ثروت و راحت و خوشی خاکد  
 عنقریب زائل و فانی شود خلق را بخند آید و نفوس  
 برودش و سلوک مژ اعلی دعوت کنید تیمان را بر  
 هر بان گردید و بچارگان را بپای و پناه شوید فقیرانرا کم  
 غنا گردید و در ایشان را در مان و مشقا معین بهر غلظتی

خطابه‌ای حضرت عبداله با در سواد انگلیس  
 و مملکت فرانسه

کلمات الهی مانند جوی است که درارض قابل افشانند  
 شد و بعد از آن بناء حکمت اکب یاری کرد و شمس  
 حقیقت بنالوار طبع نماید و سه فایات بوزد انوقت  
 ان جوب در نهایت طراوت کو لطافت ارباب  
 نمایند و برک دستگونه شربار آردند لهذا خطابه‌ای  
 حضرت من السلهانه در شهرهای متعدد اردوب نمایست  
 ابعیت را دارد و الوار در حاش در گردن و اعصار  
 قلوب بر مرد و انجا را فرزند را روشن و درخشنه  
 نماید و ذرات و تحصیل آن بر دو اقان رموز ادیان  
 و غیره و ان شوق و غروب لذت و واجب  
 اوقا یک حضرت مولی الوری باشد اهر خطابه‌ای رودخانه  
 اراه نمودند خباب لایمزاله اسدانه و آیمیر باقر خان  
 علیم بهاء الله الهی میخوانند نویسنده دختر نمودند  
 و از طرف دیگر سه نفرند نویسنده انگلیسی ترجمه آنها  
 را ایت میکنند  
 از فرار معلوم کتیه و اوفیه در لندن تشکیل شد و حل  
 شغول حرج و تعدیل ان خطابه‌ها هستند در کتاب  
 بیان انگلیسی بزودی چاپ افش کرد و ما را شایسته

و از سبب اختلاف و تناقض با عدل است علت ماس  
نوع بشر است و چون بخت ناری سرور نمائی و ملاحظ کن  
که نزع و نبات و گل و دریا حین پیوسته است و جمیع شکر  
نمود دلیل بر آن است که  
زاد و گشت آن تربیت دهمان کاملی انبات شده است  
و چون پریشان و بی ترتیب است پس نمائی دلیل بر آن است  
که از تربیت دهمان ماهر محروم و کیا و به خود روی است  
پس واضح شد که الفت و التیام دلیل بر تربیت مبنی  
حقیقی است و تفرق و تشتت بر آن و تشتت و دوری  
از تربیت الهی

اگر معترضی اعتراض نماید که طوائف و اهرم شعوب مدخل عالم  
را آداب و رسوم و اذواق و طبایع و اخلاق مختلف الکفار  
و عقول و آراء تباین با وجود این چگونه وحدت حقیقی جلوه  
نماید و اتحاد تام بین بشر حاصل گردد گوئیم اختلاف بدو  
قسم است یک اختلاف سبب اندام است و آن  
نیز اختلاف مدخل تنازع و شوب و تبارزه که مکرر را میخوانند  
و خاتمان بر این اندازند و راحت و آسایش سبب کنند  
و خوشنوازی و در زندگی آغاز نمایند و اختلاف دیگر که بخت  
از تنوع است آن عین کمال و سبب ظهور موهبت و ذوالکمال  
ملاحظه نماید که گاهی حدائق هر چند مختلف الشوع و متفاوت  
الذوق و مختلف التصور و الاشیاء کاند ولی چون از یک سبب  
نوشته و از یک باد نشو و نما نمایند و از حرارت و ضیاء  
یک شمس پرورش نمایند آن تنوع و اختلاف سبب  
از یاد جلوه و رونق گیرد که در چون بهمت جامع که نفوذ  
کلمه الله است حاصل گردد این اختلاف آداب و رسوم  
و عادات و الکفار و الذکر و طبایع سبب تربیت عالم است  
کرد و هم چنین این تنوع و اختلاف چون تفاوت و تنوع  
فطری خلقی اعضا و اجزای متوجه در تحت نفوذ سلطان  
روح است و روح در جمیع اعضا و اجزا سرایان دارد و در  
عروق و شریان حکمران است این اختلاف و تنوع موهبت  
ایلاف و محبت است و این کثرت اعظم قوه وحدت  
اگر حدیقه را نگه و دریا حین و شکوفه و انبار و اوراق و انچه  
و اسرار از یک نوع و یک لون و یک ترکیب و یک

ترتیب باشد بهیچ وجه لطافت و جلالتی ندارد و لکن چون  
از حیثیت الوان و اذواق و از نوار و انما رنگ و نالون باشد  
هر یکی سبب تربیت و جلوه سبب الوان گردد و حدیقه انچه  
شود و در نهایت لطافت و طراوت و جلالت جلوه  
نماید و هم چنین تفاوت و تنوع انکار و اشکال و ارباب  
و طبایع و اخلاق عالم انسانی چون در ظل قوه واحد نفوذ  
کلمه وحدانیت باشد در نهایت عظمت و جلال و عظمت  
و کمال ظاهر و آشکار شود ایوم جود قوه کلمه کلمه الله که غیظ  
بر حقایق اشیا است عقل و انکار و قلوب و در اوج عالم  
انسانی را در ظل شجره واحد جمع نتواند اوست نافذ در ظل  
اشیا و اوست محرک نفوس و اوست ضابط  
درابطه در عالم انسانی الحمد لله ایوم نورانیت کلمه الله بر  
جمیع آفاق اشراق نموده و از هر فرق و طوائف مدخل شعوب  
و قبائل در ظل کلمه دارد و در نهایت ایلاف و جمع متحد  
و متفقند

ای اهل عالم طلوع شمس خفیف کف نورانیت عالم است  
و ظهور رحمانیت در انجمن نبی اکرم نبویه و ثمر منور و سوسنا  
مقدسه بر فیض موفور رحمت صرف است و موهبت  
بخت و نورانیت جهان و همانان ایلاف و التیام است  
و محبت و ارتباط بلکه رحمانیت و کمالی و اذکار و کمالی و کمالی  
با جمیع من علی الارض در نهایت کمال و کمالی و کمالی و کمالی  
مبارک میفرماید همه باید آید و برگشت یک است و فر  
عالم وجود و یک شجر و جمیع نفوس بمنزله اوراق  
و انهار و انمار شبیه فرمودند لهذا باید جمیع شجر و برگ  
و شکوفه و ثمر در نهایت طراوت باشند و حصول این  
لطافت و جلالت منوط بارتباط و الفت است  
پس باید یکدیگر را در نهایت قوت نگهداری نمایند و در  
جادوئی طلبند پس اجای الهی باید در عالم وجود رحمت  
و محبت و دود کردند و موهبت یک غیب و مشهود نظر  
بعضیان و طغیان نمایند و نگاه بظلم و عدوان نکنند نظر  
را پاک نمایند و نوع بشر ابرکت و شکوفه و ثمر شجر  
ایجاد است همه کنند همیشه یابن نگه باشند که فخری  
نفسی رسانند و محبت و مودت و اغائی نبغی



اعضاء محترم کمیته محفل روحانی بهائی کنوشه علیم بهاء الله الاهی

کنگره نژادهای عالم در لندن  
 کنگره نژادهای عالم که در ماه جولای سال گذشته در لندن  
 تشکیل یافت یکی از بزرگترین مسائل تاریخی این زمان است  
 و آثار و نفوذ روحانی آن بر مردم و امور ایام ظاهر و پدید خواهد  
 گشت زیرا اول آنجن جهان فرمود و اول بهیئت جامعه  
 نبی نوع انسان لوح مبارکی بقلم حضرت عبدالهیا برای  
 آن موقع حاضر و برای حاضرین قرائت کردید و ترجمه آن  
 در کتاب خطابه های مستحکین حجاب و در آفاق غربت  
 یافته پس از آنکه بر شمس کنگره نوشته شدن لوح  
 مبارک را با دلائل و براهین باختر فرستادند و حال محفل  
 شسته کین محترم در این صفحات درج می نمایم :-

هواته

ای اهل عالم چون در هیچ عالم سیر و سیاحت ننماید آنچه  
 معمور است از آثار الفت و محبت است و آنچه مظهر  
 از نایب بعضی و عدالت با وجود این عالم بشر متنبه نشود  
 و از این خواب غفلت بیدار گردد باز در فکر اختلاف

و نزاع و جدال افتد که صف جنگ بسیارید و در میدان  
 جدال و قتال جولان کند و هم چنین ملاحظه در کون و فاع  
 وجود و عدم نماید که هر کائناتی از کائنات مرکب از اجزا  
 متنوعه متعدد است و وجود هر شئی فرع ترکیب است  
 یعنی چون با ایجاد الهی در بین عناصر بسیط ترکیبی واقع گردد  
 از هر ترکیبی کائناتی تشکیل شود جمیع موجودات برای تنوع  
 و چون در آن ترکیب اختلال حاصل گردد و تحلیل شود و از  
 اجزا گردد آن کائنات معدوم شود یعنی انعدام هر شئی عبارت  
 از تحلیل و تفویض اجزاست پس هر الفت در سبب  
 در بین عناصر بسبب حیات است و اختلاف و تحلیل و تفویض  
 بسبب مات با لجه تجاذب و توافق اشیا بسبب  
 حصول ثمره و تانسج مستفید است و تناقض و تجاذب  
 اشیا بسبب القاب و الضحلال است از تانسج  
 و تجاذب جمیع کائنات ذی حیات مثل نبات و حیوان  
 و انسان تحقیق باید و از تجاذب و تانسج انحلال حاصل گردد  
 و از انحلال رخ بگشاید لهذا آنچه بسبب ایستاد و تجاذب  
 و اتحاد بین عموم بشر است حیات عالم انسانی است

مرقوم نمود و دید که از سبیلان آزادید از این  
 خبر سرور شدیم از آزادی روحانی چه بهتر و انصاف  
 لهذا از استماع تعلیم بهاء الله نهایت سرور حاصل کردید  
 و دوست حقیقی بن شدید و علیک بهاء الله ع  
 از طرف دیگر یکی از پیرو فرامی یونیورسیتی کلی که در  
 سویلر انجمن مبارک شرف شده بود شایسته آن شد  
 که در خود آن در انجمن عظیم محلی تشکیل نماید که جمیع  
 عقیده و دانشندان حاضر شد کوشش به بیانات  
 حکمت آئین الهی بدهند و حضرت من ابلغ الله در این  
 باب میفرماید :- "من تاسن تحببنا فانه  
 مرا بر طرفه میبرد براند و بگوید که ان شاء الله بحسب  
 صوابد یدر شام بعدی نمایم که در راه مارچ توجه باز یک  
 نمایم و از شما بسیار ممنون و راضی هستم که در محبت  
 ثابت قدم هستی و فراموشش نمودی".  
 هم چنین انجمن های عرب که در نیویورک و ستن  
 هزاران میسرند و جرات یونس و هنگی دارند دعوت  
 نامه فرستادند که مایل دست لای بر آید که در نیویورک  
 از آخرین عقب نیفتد بعد از این انجمن چون نهان  
 در فکر ملاقات حضرت عبدالبهاء هستند چنانچه  
 میفرماید :- "با انجمن ژاپنیها از قبل من نهایت  
 محبت داشتی و ابلاغ دارید و بگوید که الحمد لله کوب  
 عزت ابدیه شرف اشراف نمود و بر کوش در افاق  
 غرب در طلوع است و همیشه از شرق انوار آسمانی  
 بغرب بر تو انداخته حال نیز چنین شد است امید  
 چنان است که شرقیان قدر این الطاف آسمانی را  
 بداندند".  
 دیگر آنکه یکی از زنان بسیار عالمه نجیه که از اول خاندان  
 امریکه محبوب و خانه بزرگ قهرمانندش در نیویورک  
 مرکز رفت و آمد بزرگان و دانشمندان و معلمان است  
 در نهایت افتخار حضرت عبدالبهاء را دعوت  
 گرفته که ایام توقف در این شهر بیت اول محل خود  
 فرض نمایند و با نوازه وجود مستور فرمایند و چنانچه در  
 لوح ذیل نازل دعوت اقبول :-

بسم الله الرحمن الرحیم  
 شکر کن که بخدمت فائده ملکوت الله موفق شدی  
 و ترویج دین الله متوید گشتی مطمئن باش که روح القدس  
 ظهیر و نصیر تو است و عدل شمار قبول نمودم ع  
 از خرج این دفاع که باقتضای نظر فارین گذرانیدیم انها  
 قابل نخواهند شد که امروز ارض پاک امریکه و جمیع  
 طبقات برای انجمن باشی و آب یاری حاضر گشته و در  
 دهقان ملکوت در این باستان داخل خواهند شد  
 مدح فرماید چگونگی جمیع ذوق چه انجمن های صلح و اقتصاد  
 چه اداره حکومت چه کائس چه اساتذ کلید بر  
 طالب امر گشته اند که از ماه تا قبل دعوت نامه گرفته  
 و در تهیه و تدارک پذیرائی هستند و منفعت نیست که بر  
 عقد این دعوت های اتم افزون گردد و بجلوه ایشان  
 هیئت جامعه بهائیان امریکه در هر نوع خدمات و جان  
 نثاری کوناهای نخواهند نمود و در این میدان اساتذ  
 گوی سبقت خواهند بود و در هر شهری محافل بر پا خواهند  
 نمود و جمیع یکدل و یک فکر مشتاق زیارت حضرت  
 سرالاه اکرم هستند و حضرت مولی الوری قدس انوار  
 هم برب رات آسمانی سرور و مخطوط فرموده اند قوله تعالی  
 "ایده است حقیقی نامه انجمن مدح خط کردید و در انجمن  
 نهایت سرور حاصل شد بسیار مشتاق ملاقات  
 یار انم ان شاء الله در بهار آئیند بآن اقلیم میشتابم  
 از الطاف حق ترا عون و غایت طیم و ترا دوست دارم  
 چون حاضر شوم مدح خط خواهی نمود که عبدالبهاء چه قدر باریان  
 از انجا که بود و حضرت عبدالبهاء طلب بخشش ناس  
 فهم این دین عمومی یک برصد خواهد شد لهذا اجاء الهی  
 قرار داد اند که قریب پنجاه هزار کتابچه های کوچک تحفه  
 که مخصوص ان موقع در باب امر الله نوشته شده چاپ شده  
 میآید در میان طالبین انشاء دهند تا هر کس از تعلیم  
 دین الله بقدر کفایت آگاهی پیدا نمود و از جام لبریز  
 بیانات الهی بیات مد

که ظلمت شدید حرب و قتال در آسمان و از کجا احاطه  
 نموده و بخار منقوس بغض و عداوت آفاق را تاریک کرد  
 الحمد لله ان انجن مانند شمعها افزوده اند و مانند ستاره  
 درخشانند امید جان است که نورانیت صلح و سلام و روح  
 حُب و وفا قشما و لو بتدریج این ظلمت را از جهان بزداید  
 و آفاق روشن شود حضرت بهاء الله بجهت حصول این  
 موهبت بکری نصف سال پیش اساس این بنیان را  
 بگذاشت و چهل سال و کسری قبل از این مقصد خود  
 را بملوک بگماشت حال باید این تخم پاک را که کاشته  
 در خاک است آب یاری نمود الحمد لله ان یار است  
 موافق و همغانی با هم هستند لهذا دعوت ان نفوس  
 محترمه بسبب سرور من شد دانش و الله در بهار با کمال  
 اشتیاق باصفیات شستام و خواهرش دارم که احترام  
 قلبیه و محبت و حدانیه مرا قبول فرمائید ع  
 همین انجن در این اواخر محفل عظیم منعقد نمود و متکلمین غزاهند  
 حضور هزاران نفوس در باب صلح عالم و مذمت خونریزی  
 های دولت ابدی و دایمی و طریقه صلح و عفو و ای جانور  
 ادا نمودند . این انجن عکس مبارک که ماضی شد بود  
 و مخصوص برای آنها فرستاده بودند در نهایت سرور  
 دریافت نمود و بر این عطیه بکری افتخار کردند  
 انجن دیگر که از حضرت مولی الوری دعوت گرفته انجن صلح  
 بین ملل و دول است که رئیس افتخاری آن پوزیدیلان  
 نفیس رئیس دولت جمهوری امریکا است و لوح مبارک  
 پذیرای نازل گردید :-  
 نیویورک حضرت رئیس محبت صلح بین ملل و دول  
 شخص محترما مقاصد خیریه انتخاب فی الحقیقه سزاوارست  
 است و ما را نیز مقاصد چنین که عالم صلح و کبر در قطب عالم  
 موج زند و خیمه وحدت عالم ان فی بر شوق و غلب  
 سایه اخذ نورانیت الیه جهان را روشن نماید  
 و ظلمت عداوت و کین از روی زمین برافند از دعوت  
 شما بسیار ممنون شدم ولی حال السباب مجرّه باشد  
 حرکت بترق است در بهار آیند محض ملاقا است  
 دوستان حقیقی بخاطر مبارک امریکه خواهم آمد

با خیر و از الطاف حق مقاصد خیریه شما را تأیید و نهایت  
 احترامات مرا در حق خویش قبول فرمائید عبدالمودع  
 هم چنین گفتار من صلح بین المللی است که موهبتی که شرح دادم  
 باب در شمار دهم این جریده درج گردید و الواج مبارک  
 که بانفخا رئیس فلسفی بود چاپ نمود و علیه خصوصی  
 گرفته که حضرت مولی الوری در ماهی که موعود گفتار من  
 میمان عزیز باشند و ان جمع صلح و یان را به ادا وظایف  
 سرور و متعز نمایند . اینکه از جهت انجن های صلح امریکه  
 که شش ماه از خوار نمایان نمودیم ولی طلب مردم با این  
 لغایت ننمود حاکم شهر بترق که رسماً مرکز میباشند  
 را دعوت گرفته که چون در آن شهر وارد گردند احترامات  
 فائز بجای آرد و چون این شخص محترم لوح مبارک را  
 دریافت نمود بقدری سرور گردید که در جرائد اعلام نمود  
 که حضرت عبدالبهاء دعوت او را قبول فرموده اند  
 و چون عکس مبارک باو رسید فی الفور عکس خود را  
 بحضور فرستاد و لوح مبارک را به او قرار ذیل است  
 حفزه دلی محترم بترق . هوالله . ای ذات محترم  
 نامه مبارک ملاحظه گردید معافی دلیل جلیل بر نوایای  
 صاف و قریب و لذت آمیز و ممنون شدم و از نهایت  
 اشتیاق خواستم که فوراً بامریکه شستام ولی به  
 مجرّه مقتضی رفتن بترق بود لهذا در بهار آیند عزم  
 جزم دارم که محض ملاقات یاران حقیقی بامریکه  
 سفر نمایم و چون بترق رسم ابته مدحه امر و الله  
 ان حضرت خواهد شد و یجان ددل احترام شما را  
 دارم عبدالبهاء ع  
 اماکنش که ابواب های خود را الحمد لله باز نموده اند  
 تا بحال از چندین شهر دعوت نامه پذیرفته اند و در  
 حضرت مولی الوری را یکی از بركات سماوی می دانند  
 در اینصورت صلح یکی از الواج مبارک که بانفخا کریمتی در  
 نیویورک نازل شد گفتار من میمانم :-  
 بترق . ادگان سوان و یرز . هوالله . ایطال حقیقت  
 نامه شما رسید دعوت بکلیه های متحد ملاقات نمود  
 و از الطاف الیه توفیق مبطلیم که موفقی سفر امریکه



باجستی پروانس غانم امریکه کردید . اجای ایرانی که  
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 اصغونی آفای لایزال باقرخان آفای لایزال زعفران الله خات  
 و آفای تمدن الملک و لا خرو بوند . کس از درود  
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 اجای الهی آنچه دید و شنید تعریف نمود و بیغاهای حضرت  
 مولی الوری را رسانید و از انجا به شهرهای بسن  
 بوری و فتریل و شیکاگو و فیلادلفیا و اتانتیکستی  
 سفر نمود و آنچه که لازم و واجب بود بتائیدات ملکوت  
 ای با انجام رسانید و در هفتم ماه ژانویه به واسنتون رسید  
 لهذا ایام سفر به فرانسه و المان و جهت سفر باطراف  
 امریکه فقط به دو ماه رسید  
 آنچه که از بیانات شفاهی والواج مبارک حضرت عبد  
 معلوم میشود در اول بهار افق امریکه از شمس جمال  
 روشن و متورخ ظاهر گشت و بنا بر این یار و خیار در نهایت  
 انتظار هستند غده از انجمن های صلح و کفایت  
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 از شهرها در جمیع عظیم آنها خطاب های ملکوتی ادا فرمایند  
 و حال این مقام را به ختم رسانیده به درج بعضی خطاب های  
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 مشغول میگردد

امریکه اجای الهی و امامان عظیم بهاء الله علیه  
 هوالله ای اجای الهی و کثیران عزیز حق عبد الهدایان  
 اشتیاق ملاقات ولی مجبور مراجعت شرق هستم زیرا  
 بجم غفیری وعد نمودم که با آنان ملاقات کنم و آنان از  
 راه دور می آیند و اگر ملاقات حاصل نشود مأیوس  
 میگردد لهذا مراجعت به صبر میشود و امید دارم که در بهار  
 موافقی حاصل نشود تا به نهایت روح و ریجان محض  
 ملاقات یاران با هم یکجا بشنایم تا اسباب سروری  
 فراهم آید و شب رات ملکوت ای احاطه کند محافل  
 و جمیع بغیض شمس حقیقت روشن گردد و در میان  
 به نجات قدس معطر شود دلها شور و دلها آید و جاها

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 از شهرها در جمیع عظیم آنها خطاب های ملکوتی ادا فرمایند  
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 حضرت مولی الوری و اخبارات متفرقه که با دار رسیده است  
 مشغول میگردد

سفر حضرت عبدالبهاء بامریکه و دعوت  
 انجمن های صلح و جمعیت و کفایت

از انجا که سفر حضرت عبدالبهاء در اروپا دائره  
 افکار بخوبی راد مسائل شرقیه توسعه داد و بزرگان  
 بزرگ از ازماء دلال تعلیم الهی نوشیدند و به حقایق ادیان  
 پی بردند لهذا بهوشیاران و فلسفه و ادبیات  
 انجمن ها و کیش های ایالات متحد از اظهار این  
 قوه روحانی در شش درجرت افتاد و از خواص  
 غفلت بدار شده این مسئله را معجزه می شنیدند  
 چون بدرجه متعین گردید که در این بهار انان افتاب  
 سماء حقیقت از آسمان این مملکت طالع خواهد شد  
 بدون تلف نمودن وقت در نهایت افتخار و مباهات  
 غریب دعوت به حضور مبارک دست دادند و والواج  
 عظیم الشانی که با فتح بعضی از آنها نازل شده  
 محض اطلاع قارئین و عبرت ناظرین در این جریده  
 درج مینمایم . لوح اول با فتح راجع به نیویورک است  
 رئیس این انجمن مستر کارنگی میونسپر شهر است  
 که تا بحال دیست میون دولدر در طرف شرقی عالم است  
 اتفاق نمود و با ارسال میون دولدر برای بنای  
 صلح بین الملل داد :-  
 حضرت رئیس انجمن صلح نیویورک و اعضای محترم

هوالله ای انجمن مقدس و جنود آسمانی هر دم که مقاصد عالی  
 و علوی است شما بنما خطایک جان و وجدان بوجد  
 آید و بسبب سرور و امید داری کرد که در این روز

عم و در همان ایام لوح مبارکی در این باب نازل شد که قطعه  
از اثر او در این مقام نقل نمائیم :- "نازه شما وصول یافت و از  
مضمون واضح گردید که در تجدید حق با شماست و قانع ایران  
سویان روح است و آتش سوزان دلی امید بعوث  
و عنایت رب مجید است و عاقبت جمید است کلمه  
احزان شود روزی گلستان غم مخور " و فی الحقیقه اخبار است  
ایران امروز بغیر از ناامیدی اثر دیگری ندارد خاکش  
بخسرو کلمه احزان کریمه و دعای این دور افتادگان  
از وطن آنکه بزودی گلستان تمدن گردد  
ایا میگوئید نویسنده این سطور در پاریس بود یا ستره دگر  
که یکی از نفوس محترمه و از کشیش های مشهور و متنفذین  
ماهر است به حضور مبارک شرف شد و چنان منجرب  
گردید که در نهایت خنوع خواهش نمود که دعوت او را  
قبول فرمود و در ریشه او در حضور اعضای آن خطبه ادا  
فرمایند لهذا برای پاسه و اگر اقبال در روز یکشنبه  
در کیش او حاضر گشتند و شب دو هزار نفر در اینجا حاضر  
شدند بودند و حضرت من الله بانه خطبه بسیار غرا و فصیح  
اداء نمودند و از استماع آن بیانات روحانیة قلوب  
حاضر در مادیات شغف و سرور پرور شدند و در آخر خطبه  
مناجات عربی در حق آن جمع فرمودند چنان حالتی باین  
حیر روی داد که از شدت فرح بی اختیار گریان گردید و دیگر  
الهی را بجای آورد که بچشم خود طغیای جمال بمثال را دید  
و بگوش آیات تقی و الهی را شنید به چنین در اتم  
اقامت در پاریس در حضور چندین انجمن های مشهور مثل  
جمعیت روحانیون و تنوذهایا و غیره خطبه ادا فرمودند  
و شب های جمعه در منزل مشیة دوس در انفسوس یا غیا  
جمع شده به حضور مبارک شرف گشته و به کلمات در  
گوشش میدادند . ایرانیان مقیم پاریس از هر ذوق و طبع  
ادما بحضور مبارک شرف شده در کث فیضات نمیدادند  
و اغلب اوقات چند نفری از آنها سر نهاده ام حاضر  
بودند . پس از آنکه هفت روز بسیار روحانی در حضور او  
گذرانید و قلب را از مملوایات ایرانیان و دوستات  
شادمان نمود اذن رجعت بامر یکت غایت فرمودند

قبل از سفر پاریس این عجب لکھان چنان بود که از کجا  
از غنیمت بجا نباشد شوق شوق نمود و از دست هله جمال  
نور را یاران فیضی خواهم بود و باین جهت اسوار است  
را بنوعی ترتیب داده که اگر چندین ماه هم طول بکشد ضرری  
و آرد نمی شد ولی امر مبارک بر رجعت قرار گرفت  
اولا امر فرمودند که قبل از رجعت بامر یکت سفری با امان  
در خدمت جناب لایزاله السلامه و لیدی بلوم فیلدوس  
ارل بنمایند لهذا در نهایت سرور و فرح این وقت غنیمت  
شمره عازم استوالات شدیم در ایستگاه  
آهین جمعی از یاران سخن خوش اندکی حاضر بودند و پس از  
احوال پرسای جناب لایزاله السلامه و این عجب در خانه  
مسترا گشتین و لیدی بلوم فیلدوس ارل در منزل  
مسترا هر یک روان شدیم . بجای کسی که در مدت اقامت  
سه روز متعقد گردید از حد اصف خارج و استعمال  
و جذب با هیایان مافوق شرح دیان تحت الفت  
سرور و انبساط روحانیت و ایمانی که از آنها ظاهر شد  
باعث حیرت و عبرت بود گویا هر یک از آن اجبای  
الهی در مادیات علمی و ملکوت الهی زندگی نمیدادند روح  
و ریجانتان مغری بود انسان محزون از دست ملک  
جمال آنها سرور میگردد چه دل و چه هله در سر داشتند  
ما را شیفه صفات ملکوتی خود نموند و عاشق اخلاق  
اسمانی خود کردند سفر آلمان و ملاقات یاران سبب کرد  
قلوب و انبساط روح ما گفت و پس از آنکه در خدمت  
لایزاله السلامه رجعت به ما رسیدیم نمودیم در راه و تولد  
ملوینا در حضور مبارک رسیدیم و بقدر قوه و قبح سفر را  
عرض نمودیم لوحی نازل شد که بیانات ذیل در آن  
محتوی :- "لایزاله السلامه و لایزاله الحمد در نهایت است  
از شما رجعت نمودند و بآن بستایش شما و اجبای  
استکبارت بخودند امید چنان است که الکانت  
جنت الرضوان گردد زیرا استعدادش ان شایسته  
پس از آنکه در روز در پاریس رسیدیم ما ندیم در هفت ماه دسبر  
حضرت من الله بانه بخشی پرتقال عازم اسکندریه  
و این عجب پاریس رجعت نمود در هفتم از بندر مادی

و بایاران اطراف عالم دست دهم بکشد بر این غلظت  
 جنگ و جدال در میان ملل و ادیان رفع گردد و لایق  
 صلح عام بگوشش ساکنین فردوس اعلا رسد خداوند  
 در این نوم مبارک این دستمه بهائیان را محض انجام این  
 خدمت عظیم انتخاب نموده و آنها را به صعود با نیت عیالی  
 دعوت نمود دیگر وقت دومی و چهارم بسته به جانشین  
 است و پنج و شش تمام منوط به اتحادی عرضی است  
 در باره یس از طبع آفتاب تا نصف شب در خانه مبارک  
 بروی امروزی و فقیر و غنی و عالم و نادان باز بود هر کس  
 وقت البلب کرد صدائی شنید و بر نفسی یک قدم جلو آمد  
 حق ده قدم باور دیگر شد خدا سفاخران در حضور  
 مبارکش منت کشند و انگار دست عقی و نفی خود را  
 نمون چنان در گردان خارج شدند یک روز فرمودند  
 شنیدی آنکی دیشم خدمت بد نمودی که هر کس در غن بر  
 برندی این امر گردید بعضی میکنند اقلی فرانسه بی دین  
 هستند خوب است بایند بر بند چکان دستمه بسته  
 آنکه از دغان با مرالله نمایند حال که این قانع معجز  
 اخیر را دیدی بان خطه واسعه مراجعت کن و ناسر  
 مملکت الهی بخوان مانند ارباب جوش و شل سعه ناسر  
 را شن باش خفگان را بیدار نما و خاندن را بپوش  
 الحاده انالی امریکه نمیدند و بجنوات امر موقوف دان  
 اس یکدیگر از جانشین در طریق دین آله خیالی و عرضی  
 دیگر ندارند آنها در سماء معرفت نفس چون ستاره های  
 روشن المی الابد در حق آن خواهند بود  
 بر روز از دست نیست المی و از آن مردم تحصیل آموخته  
 دانستند در حضور مبارک داخل نشد برف تعاقب  
 می گشتند و سایرین در دو تالار برزخ نشسته تا آنکه  
 سلطان ایفا از اطاق مخصوص خود بیرون آنکه کنگر  
 از جنای خود برنجواستند تا آنکه اذن نشستن میگفتند  
 و بعد جارات در جانی مانند لؤلؤ مملکت از م مبارک  
 برای احتضار جاری میگردد و نجاب ستر در نفوس است

نجم با شرف از سوی ترجمه نمود حضرت مولی الموری انشرفی در بیت  
 بنجم با شرف سسوالدی فرمودند و مدیر جریده شرعی بیان کرد  
 بسیار فتوح و تحریص نمودند و بر نبات و استقامت  
 بمری دلات کردند تا اینکه بسبب این در صفت بتدریج در  
 آن توسعه یابد و در تقویم حقیقت در حق کجاست و در ایضا  
 نفوس سعی بلیغ نماید و تعریفی شود و صلح عموم را بر  
 اساس متین بگذارد آنوقت آیاتی بود که تزلزل سیاسی  
 و جنگهای خوفاست باین عثمانی داشتند بود و بر روز  
 جواز فراموش این اخبارات را انصاف درج نمیداد خوب  
 خدا بها از این کشتار بسیار بخودان میزدند و در خطابه  
 خود دلسوزی بحال عثمانی میفرمودند و این سبب توجیه این  
 بود زیرا میکنند مکر همین دولت نبود که چهل سال این  
 وجود مطهر را در جسد نگاه داشت ولی اگر درست تعین  
 نمایند مقصود طرفداری عدالت و نصفت حقیقی بود و این  
 در همان آیات اوضا و بیکی ایران رو به اغتشاش جدید  
 بود و دولت روس در عزل ستر شستر امریکی التماس فرستاد  
 جواز در جنگ هیا مهو و غوغائی در سر داشتند و چون بر روز  
 صبح این اخبارات مدعش در حضور ترجمه میشد خزان غیری  
 روسی میداد تبسمی جمیع ایرانیان که در حضور بودند میگویند  
 یارایان محبت میفرمود که بشکارت و شسته کرد دولت  
 وقت باید مانند شهدا بشکرم آنچه کردند اغراض  
 شخصی را کنار گذارند متحد و متفق شوند در ترقی احوال است  
 ملی بکشند نه نفی تزدیر و در روی را کنار گذارند ولی آنها  
 که بر نفس خود برست بود و بر غرض و بواسطه این صفات  
 رذیله امروز کار بدینجا کشید است اگر ملل عالم توخو شوند  
 شما حاصل جو بایشید اگر آنها نپذیرند شما هم هر کردید اگر  
 آنها زنان و اطفال بی گناه مانند جلدان بی رحم سر میزد  
 شما تا در هیچ تمدن حقیقی سعی کنید هر چند جهان است  
 تاریک و ظلمانی است شما در نشر انوارسطه چند نمائید  
 فتح و ظفر الهی با شماست بخارج و فلاح ابدی با شماست  
 تا شیدات مملکت خواهد رسید آیات عدل و داد  
 ظاهر خواهد شد طرق دعوت و اخوت صاف خواهد شد

در این موقع غم از تجاربات خود برای شتر کین و قارین کم  
 محرم بیان خواهد نمود که شتر بدوی گلهای رنگارنگ شکفت  
 ابی بشام در افتادگان برسد و نسیم روح بخش جزیره  
 صفراء دلهای غمزه و پشمر را جوانی از سر کشد و در روز  
 قبل از حرکت از دانشنگین یاران این شهر بدر می  
 و اطلاع میرخص آنکه محبت و قدر دانی خود را نسبت با اظهار  
 دارند صفاتی بسیار روحانی و با جلال و فهم آورده تا در  
 آن جمع با او خدا حافظی نمود اظهارات شفقت و رحمت  
 نسبت با و بیان نمایند. شب بود و تالدر بزرگی بگل  
 و لاله و جابهای برق و حکم های ایران دار یک مرتبه  
 شده بود. بهجیت زیادی از زن و مرد با وجو روشن  
 و قلبهای منور حاضر بودند. یکی از یاران بدون اظهار  
 مطلبی مشایخ را گرفته و بدون هیچ آگاهی و انتظار  
 در آرد این جمع داخل نمایند. به محض ورود بی پردن به  
 مطلب و نگاه نمودن در وجوه آن همه اجاب انضاء بدن  
 مرز از ادبی اختیار انگ داشتند و دیدم جریان گردید  
 فی الحقیقه بحث زیاد کنند و او را در بحر افتاد  
 چشم فروغ نمودند و از هر جهت احسانات دوستی  
 و لگانی خود را به بیانات خاصانه اظهار کردند این صفات  
 غیر تر قبه چنان موثر واقع شد که لسان از شرح آن  
 قاصر و فی الحقیقه معنی در پس پرده این صفات کمون  
 زیرا آنجی که این امر در میان ایران دار یک ایجاد نمود  
 این یکی از آثار رنگبوی دشمن اوست باری چون  
 بکصور مبارک رسید شرح از این صفات بیان نمود  
 و لوح روحانی دین خط مبارک در این باب نازل گردید  
 دانشنگین اجای الهی و امام رحمن علیهم و علیهم الباء ابای  
 هو الله ای اجای الهی از قرار مسوع در وقت دواع  
 لایمزا احمد سهراب محفل عظیمی آراستید و نهایت  
 رعایت را بجزی داشتید چون تشکیل آن محفل  
 دلیل جلیل بر انجذاب قلوب یاران داشت لب  
 روح و ریحان گردید از الطاف جمال مبارک اجر جزیل  
 مقرر است ع ع

با خسته و خسته از آنکه دارد گشتی گردد چنان شنید شد که حضرت  
 عبدالبهاء بزودی در فکر سفر به سر هستند لهذا جمع ایام  
 و بیانی همان نوع که در باطوفانی بود دل در اضطراب  
 و پیش بود که مبادا مرکز بیثباتی قبل از ورود او به ملک  
 فرانسه دواع فرمایند. باری چون بندرگاه فرانسه را  
 در رسید اگر دید یک سر و عظمی و فوج بزرگی دست داد  
 و بعضی آنکه از گشتی بیرون آمدن فی الفور فکرانی به ادا  
 داشته نمود و راه آهین گرفته خادم پارسی شد در  
 ایستگاه منتظران را از راه آمدن امام دانشتر حاضر بود و در  
 اینجا کاسه گرفته بطرف ایام تمامان مخصوص حضرت  
 من الله که ارواح الغایات الفداء روان شدند و امام  
 شعی که در بیت مبارک ملذقات نمود حضرت ایام را  
 اسلحه علیه الباء الله بود و بعد از معافه و احوال پرسشی  
 در حین که در باب وقایع امر الله در امریک حجت نمودم  
 در اطاق باز شد و بهیکل مقدس حضرت مولی الوثی  
 با نهایت جلد و روحانیت همید اگر دید و دست  
 عظمت بگری به بیانات رحمت و رأفت معطوف  
 گردید نسیم هر گاهی به مرور آمد و قلب بزرگ و خرم  
 آفتاب سما حقیقت طالع بود و ظلمت و تاریکی  
 نابود گردید باران فضل و عطای بارید و ساحت دل  
 رنگ جنت غبار شد بدین گستان ابی بود  
 آمد و جبر و طاقت از دست بر بود بجز جوهر کرم برون  
 و درخشش آمد و در رشت اهورا در ساحل وجود حرکت  
 بر آستی میگوید که انش شب سر و فوج بود و موب و شغف  
 و طب زیرا چون ماهی بسته پس از نه سال تمام  
 حیات رسید و چون نفس گرسنه بر سر سفره طعام  
 الهی نشست اگر ضعیف بود قوی گردید و اگر غیر بود از  
 گنج لایفی بهره وافر برد و ارجان امید است که از اثر  
 این زیارت تا عمر در جد است در خدمت یاران  
 بخویشم و تا حیات در بدن باقی است در این سیمه بضا  
 شعی نمایم دست از هر چیز کشید نباید است  
 ملکوت سبحان و توفیق عالم ابی قانع کردیم و شب در بزم

این جرمیده بر حسب تاریخ هائی هر نوزده روز چاپ و توزیع میکرد در در نهایت آنرا ادى در سائل يك گامى بزرگ و جدت  
ايمان و ترقیات عصر و دانش اعلوم و فنون و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان  
و توسعه حق تعالی این دین عظمی بود نه نشد و مسالمت میفکرمو افق سبک ادا است قبول و نشر خواهد کردید

عذر مدرس

عذر مدیر  
 قریب سه ماه است که بواسطه سفر مدیر پیارسون  
 از رجعت باطراف امریکای مشغولات حرکت از محلی  
 تکل دیگر جاب و نشر این خرید به تعطیل افتاد و از جهت  
 بسبب نا اتمیدی و انتظار یاران و از جهت دیگر موث  
 خجالت و نشر ساری این ادان کردید که چنانچه باید

از عهده خدمت بر نیامده است و در انجام تکالیف معینه  
 فقدان و دشواری حاصل گردید است و در ضمن این  
 اعلان گردید که مدیر پس از وصول تنگراف حضرت  
 عبدالبهاء در شرف حرکت پیارسون در شرفی حضرت  
 مبارک است. لهذا در یازدهم ماه نوامبر از بندر گاه  
 نیو یورک عازم شده در ۲۴ وارد بندر مادرزانه گردید

از عهد خدمت بر نیاید است و در انجام تکالیف معینه  
فقدانی و کشتی حاصل گردید است <sup>علی</sup> در <sup>مهر</sup> آخر  
اعلان گردید که مدیر پس از وصول تلگراف حضرت  
عبد الهیاء در ظرف حرکت بپارسی و شرفیابی حضور  
مبارک است. لهذا در یازدهم ماه نو بر اندیشه گاه  
نیلوهرک عازم شده در ۲۲ وارد بندر نادران گردید



لحماء عبد

حَبِّهِ أَفَكَرَ مَا لِعَصَاةٍ وَلَعَانَ وَسَبَّيْ لَوْ بِه عَصَا عِظْمٍ  
 مَا تَقَارَفْتُمْ إِلَّا طِرَافُ الْمَرْءِ فَقَالَ الْأَعْيُنُ أَذَاعِيهِ الرِّجَالُ  
 وَفَعِيَ كَالْمَرْءِ فِي الْمَلِكِ لِيُجِيرَ مِنَ الرَّاحَةِ الْفَتَى الْفَتَى الْعَبْدُ  
 مِنْ حُلَاةِ الْبَلَدِ مَضَى مِنْ مَكَاكِهِ عَصَا عِظْمٍ  
 بِدَمٍ كَذِبٍ الْخَوْرُ الْخَوْرُ وَطَلَسَ عُنْدَنَا وَأَنَا الْفَتَى الْكُورِي

عمر بن الخطاب رضي الله عنه عبد البهاء كوربارسين حد شده است





# STAR OF THE WEST

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## ASSEMBLIES IN THE OCCIDENT.

## AFRICA.

CAPE TOWN.—Regular meeting held on the 19th of every month at the home of (Mrs.) Agnes Cook, Gad's Hill, Avenue Pretoria, Sea Point.

## CANADA.

MONTREAL, QUE.—Weekly meeting held Friday evening at the residence of Mr. and Mrs. W. S. Maxwell, 716 Pine Avenue.

## ENGLAND.

LONDON, ENG.—Regular meeting of Assembly Friday, 8:15 p. m., at 10 Cheniston Gardens; Wright's Lane, Kensington, High Street Bahai Reading Room, 137A High Street, entrance from Wright's Lane.

## GERMANY.

STUTTGART, WURTEMBERG.—Regular meeting of Assembly Friday evening. Kanzlei strasse 24P. ZUPFENHAUSEN.—At the home of Herrn und Frau F. Schweizer, Karl strasse 26I.

## UNITED STATES OF AMERICA.

AKRON, OHIO.—Meetings every Thursday evening at the home of Mr. and Mrs. George Borst, 109 Bittman Street. Address of Secretary, Russell L. Brooker, 495 Elmwood Court.

BALTIMORE, MD.—Regular weekly meeting Tuesday evening, 8 p. m., at 629 West North Avenue. Residence of Secretary, 629 West North Avenue.

BANGOR, MICH.—Meetings are held at alternate homes the first and third Sundays of the month. Address, Mr. Byron S. Lane, R. F. D. 5.

BOSTON, MASS.—Meetings held Friday evening, at 7:45 p. m., at the Loughton Studios, Room 418, Pierce Building, corner Huntington Avenue and Dartmouth Street.

BUFFALO, N. Y.—Meetings every Sunday and Thursday evening at 494 Elmwood Avenue.

CHICAGO, ILL.—Regular weekly meeting, Sunday, 11 a. m., at Corinthian Hall, 17th floor Masonic Temple, State and Randolph Streets. Address of Assembly, P. O. Box 288. George Lesch, Secretary. Bahais coming to Chicago who wish to be met at the railroad station and be put into communication with the friends in this city, may address Mrs. Charles H. Greenleaf, 4855 Kenmore Avenue. Telephone Ravenswood 3025.

CINCINNATI, OHIO.—Meetings held Wednesday evening at the homes of the friends. Residence of Secretary, Mrs. Annie L. Parmer-ton, 543 Mitchell Avenue.

CLEVELAND, OHIO.—Regular weekly meeting of the Assembly Friday evenings, at the apartment of Dr. Pauline Barton-Peeke, 3606 Prospect Street; also Wednesday evenings at the home of Dr. and Mrs. C. M. Swingle, 2101 Prospect Avenue.

DENVER, COLO.—Regular meeting Friday, 2:30 p. m., at 1851 Sherman St. Tuesday, 2:30 p. m., at 4141 Xavier St. Nathaniel Clark, Secretary.

FRUITPORT, MICH.—Regular weekly meetings, Sunday, 2:30 p. m., at the home of Mr. and Mrs. Nels Peterson. Mrs. John Dermo, Secretary.

ITHACA, N. Y.—Regular meeting of Assembly, Friday evening at the residence of Dr. W. E. House, 241 South Cayuga Street.

JERSEY CITY, N. J.—Meetings held Sunday evenings at Odd Fellows Hall, Bergen Square. F. G. Hale, Secretary, 440 Fairmont Avenue.

KENOSHA, WIS.—Regular weekly meeting, Sunday, 10:30 a. m.; Sunday school, 9:30 a. m., at Gronquist Hall, 218 Park Street. Address of Assembly, Mr. Charles Carlson, Secretary, 418 Crate Street. Mrs. Anna Bohanan, Secretary, Women's Assembly.

LOS ANGELES, CAL.—F. B. Beckett, Secretary, R. F. D. 5, Box 225.

MUSKEGON, MICH.—Meetings held Wednesday afternoon at 52 Jackson Street. Mrs. Helene Bagg, Secretary.

NEWARK, N. J.—Regular weekly meeting of the Assembly Thursday evening, at the home of Mrs. F. Carré, 70 Haley Street.

NEW YORK, N. Y.—Regular weekly meeting, Sunday, 11 a. m., at Genealogical Hall, 226 West 58th Street.

OAKLAND, CAL.—Charles R. Lee, Secretary, 1523 Jackson Street, San Francisco. Mrs. Cordie Cline, Corresponding Secretary, 233 Griffith Avenue, San Mateo, Cal.

PHILADELPHIA, PA.—Meetings held on Friday and Sunday evenings, Room 5, 1325 Columbia Ave. Miss Jessie E. Revell, Secretary, 1429 Mayfield Street.

PITTSBURGH, PA.—Meetings Friday evenings. Mr. Hilbert E. Dahl, Secretary, 506 Duquesne Avenue, Edgewood Park.

PORTLAND, ARE.—Regular weekly meeting, Thursday, 7:30 p. m., at 501 Yamhill Street, Street, corner Fifteenth Street. Mrs. Nettie Nash, Secretary, Kenton Station.

SEATTLE, WASH.—Regular weekly meeting held at 2916 Beacon Avenue, South, and study class in office of Dr. C. F. Lathrop, 213 People's Bank Building, on Tuesday evening, at 8 p. m.

SPOKANE, WASH.—Regular weekly meeting held Friday evening at the home of Mr. and Mrs. A. C. Killius, 124 Fifth Avenue. Mrs. Isabella M. Campbell, Secretary, 1014 Fairview Avenue.

ST. PAUL, MINN.—Address of Secretary, Mr. Clement Woolson, 233 Arundel Street.

SUMERDUCK, VA.—Meeting on fourth Sunday; address, care Mrs. R. H. Duckett.

WASHINGTON, D. C.—Regular meetings Friday evening at 8:15; Sunday morning at 11:15, at 1219 Connecticut Avenue; Wednesday evening at 8:00, at 1937 Thirteenth Street, N. W. Mail address of Assembly, P. O. Box 192. Residence of Secretary, Mr. Joseph H. Hannen, 1252 Eighth Street, N. W.

Secretaries are requested to see that their Assembly is correctly represented.



# STAR OF THE WEST

Vol. II

Chicago (March 2, 1912) Ola

No. 19

## AIMS AND AMBITIONS OF BAHAIS.

*Spoken by Abdul-Baha in Paris, November 6th, 1911.*

- I. Pity and good-will towards all mankind.
- II. The rendering of service to humanity.
- III. To guide and enlighten hearts.
- IV. Each member must try to be kind to everyone and to show forth great affection towards every living soul.
- V. Humility towards God and constant prayer to Him so as to be enabled to grow daily "Nearer God."
- VI. Always in every word and action to be faithful and sincere, so that each member may be known to the world as embodying the qualities of Sincerity, Faith, Kindness, Love, Generosity and Bravery. That we may be detached from all that is not God, attracted by the Heavenly Breath, divine beings—so that the world may know that a Bahai is a *perfect* being.

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## SOME TEACHINGS OF ABDUL-BAHA ABBAS.

*From Discourses given in London and Paris.*

These are wonderful days! We see an Eastern guest received with love and courtesy in the West. I have been drawn here, in spite of my ill health, by the magnet of your love and sympathy.

Some years ago an ambassador was sent from Persia to London where he stayed five years. (His name was Abdul Hassan Khan.) When he returned to Persia they asked him to tell them about the English people. He answered: "I do not know the English people. Although I have been in London five years, I have only met the people of the Court." This man was a great man in Persia, and sent to England by princes, and yet he did not know the people, although he lived among them five years. Now I, a prisoner, come to England for the first time, and although my visit is so short, I have already met many dear friends and I can say I know the people. Those I have met are true souls working for peace and unity. Think of this subject: What a difference there is between this time we are living in now, and seventy years ago! Think of the progress! the progress toward unity and peace!

It is God's will that the differences between nations should disappear. Those who help the Cause of Unity on, are doing God's work. Unity is the Divine Bounty of this brilliant century. Praise be to God, there are many societies and many meetings held for Unity. Hatred is not so much the cause

of separation now as it used to be; the cause of disunion now is mostly prejudice.

---

Heaven has blessed this day. It was said that London should be a place for a great proclamation of the Message. I was tired when I boarded the steamer, but when I reached London and beheld the faces of the believers, my fatigue left me. Your great love refreshes me. I am very pleased with the English believers.

The feeling that existed between the East and the West is changing in the Light of BAHÁ'Ó'LLAH'S teaching. It used to be that if a Westerner drank from the cup of an Easterner the cup would be thought polluted, and the Easterner would break it. Now it is, with believers, that when a Westerner dines with an Easterner, the vessels and the plates that he has used are kept apart and revered in his memory.

One day some soldiers came to the house of a believer and asked for one of his guests to be brought to them, that they might take him to his execution, according to their warrant. The host gave himself up in his guest's place and was killed in his stead. This is an instance of true brotherly love.

---

Be kind to all strangers. Those who come from all parts of the world, make them feel at home. Speak to those from Turkey, Japan, Persia, China, all countries, find out where they live, ask if you can be of service to them. The English are so polite and conventional that to Easterners they often seem cold. You must forget conventionality when you speak with them, they are not accustomed to these ways.

When you see a foreigner, perhaps you think he is a thief, or even a murderer; you think you must be careful. Don't think of yourself. Even if what you suspect be true, still go out of your way to be kind to them—it will help them to become better.

Let those who meet you know without your saying so that you are a Bahai. You must manifest the most sincere love for all. Your hearts must burn with love for all. Let the people see that you are filled with universal love. If you meet a Persian, talk with him without ceremony, ask where he lives and try to help him. Likewise speak to all strangers who seem lonely and give them your willing service. Be loving to them, Turks, Arabs, Indians, Chinese, Americans, Japanese—all. If they are poor, help them with money; if they are sad, comfort them; if they are distraught, quiet them; till all the world shall see that you have in truth the universal love. It is all very well for you to say that you agree with all this, that it is good—but you must put it into practice.

---

The "reality" of man is thought—not his material body. Although man is part of the animal creation, he possesses a power of thought superior to the rest of the created beings. If his thought is directed continually towards

heavenly subjects, he becomes saintly ; if, on the other hand, his thought does not soar above things of this world, he is little better than an animal.

Thought is of two kinds :

- (a) Thought that belongs entirely to the world of thought.
- (b) Thought that results in action.

The thoughts of our Lord Jesus Christ belonged to a high spiritual world, but he also brought them into the world of action.

Some men and women have exalted thoughts, but if they do not realize them in the world of action, they are useless. The power of thought is dependent on manifestation in the world of action.

Nevertheless in the world of progress and evolution thought has an effect, even if it is not always expressed in action. To this class of thought the majority of philosophers give expression ; their thoughts are above their actions, too high for them to live up to themselves. The difference between philosophers and spiritual teachers is this : Spiritual teachers follow their own teaching, bring down into the world of action their spiritual conceptions and ideals, whereas mere philosophers do not. We often find philosophers emphasize the importance of Justice, while in their private lives they are most unjust (Alexander and Aristotle). This state is impossible with spiritual teachers. No man can separate himself from his thought.

---

In order to bring about a state of peace and unity three things are necessary :

- (a) To know. (b) To have the intention. (c) To put into practice.

Unity is good. To *know* this is not sufficient. You must *intend* to promote it, you must *work* for it. Knowledge is a good thing, but it is only the first step. If knowledge is alone it is stationary. These meetings teach us that Unity is good, and that suppression (slavery under the yoke of traditions and prejudices) is the cause of disunion. To know this is not enough. All knowledge is good, but it can bear no fruit but by action. It is well to know that riches are good, but that knowledge will not make a man rich ; he must work, he must put his knowledge into practice. We hope the people will realize and know that Unity is good, and we also hope that they will not be content to stand still in that knowledge. Do not only say that Unity, Love and Brotherhood are good ; you must work for their realization.

The Czar of Russia promoted The Hague Peace Conference and proposed the decrease in armament for all nations. In this Conference it was proved that Peace was beneficial to all countries, and war destroyed trade, etc. The Czar made a very good speech, though after it was over he, himself, was the first to declare war (against Japan).

Knowledge is not enough. We hope by the Love of God we shall put it into practice. A spiritual universal force is needed for this. Meetings are good for engendering spiritual force. To know that to reach a state of per-

fection is possible is good, to march forward on the path is better. We know that to help the poor and to be merciful is good and pleases God, but knowledge alone does not feed the starving man, nor can the poor be warmed by knowledge or words, in the bitter winter.

---

The magnet of your love brought me here. My hope is that the Divine Light may shine here, and that the Heavenly Star of BAHA'O'LLAH may strengthen you, so that you may be the cause of the Oneness of Humanity, that you may help to make the darkness of superstition and prejudice disappear and unite all creeds and all nations.

We have had wars and disputes for over 6,000 years. Even if we look on this state of affairs as an experiment, surely it is sufficient, surely it is time to stop. This is a brilliant century. Eyes are open now to the Beauty of the Oneness of Humanity, of Love and Brotherhood. The darkness of suppression will disappear and the Light of Unity will shine. We cannot bring Love and Unity to pass only by talk. Knowledge is not enough. Wealth, science, education are good, we know that, but we must also work and study.

Knowledge is the first step; Resolve, the second step; Action, the fulfilment, is the third step. To make a building, first of all one must make a plan, then one must have the power (money) to build, then, after all these preparations, one can build. One forms a Society of Unity—that is good—but meetings and talk are not enough. In Egypt these meetings take place, there is only talk and no result. These meetings here in London are good, the knowledge and the intention are good, but how can there be a result without action? Today the force for Unity is the Holy Spirit of BAHA'O'LLAH. He manifested this Spirit of Unity. BAHA'O'LLAH brings East and West together. Go back, search history, you will not find a precedent for this.

---

The Universal Races Congress was good. The result of it was intended to be the furtherance and progress of Unity among all nations, a better international understanding. The purpose was good. The causes of disputes among different nations are always due to one of the following classes of prejudices:

- |                       |                                     |
|-----------------------|-------------------------------------|
| (a) Racial, language. | (c) Personal.                       |
| (b) Theological.      | (d) "Beliefs," customs, traditions. |

It requires a *universal* active force to overcome these differences. A small lamp could light a room, a larger could light a whole house, a larger still could shine through the city, but the sun is needed to light the whole world. A small disease needs a small remedy, but a disease which pervades the whole body needs a very strong remedy.

The differences in languages cause disunion between nations. There must be one universal language. The diversity in Faiths is also a cause of separation. The true foundation of all Faiths must be established, the outer differences abolished. There must be a Oneness of Faith. To end all these dif-

ferences is a very hard task. The whole world is sick—this is a very bad illness to cure.

---

The world is wrong, just because people talk too much and do not carry out their ideals. If action took the place of words, the world would change very soon. A man who does good and does not talk about it is perfect. The man who does very little good and magnifies it in his speech, is not good. If I love you, you know it, I need not tell you all the time; on the other hand, if I did not love you, you would know it also, and you would not believe me if I said I did love you a thousand times. People speak too much because they seek fame, because they wish to be thought better than their brethren. Those who do most good say the least about it.

Look at the Italians for instance. They speak a great deal about humanitarianism and socialism, and yet see how disgracefully they have behaved towards the Turks. But why should we blame them? I hope you will always avoid tyranny and oppression, and that you will always uphold and practice justice towards all men and keep your hearts pure. That is what I expect of you.

---

The great causes of separation among the people are:

- |                |                  |                            |
|----------------|------------------|----------------------------|
| (a) Racial.    | (c) Religious.   | (e) Personal.              |
| (b) Political. | (d) Traditional. | (f) Commercial prejudices. |

BAHA'O'LLAH has abolished these. None can say that this is not good. Anyone who denies this is ignorant. God has created the world as one—the boundaries are marked out by man. God has not divided the lands. Each man has his house and meadow; horses and dogs do not divide the fields into shares. That is why BAHA'O'LLAH says: "Let not a man glory in this, that he loves his country, let him rather glory in this, that he loves his kind." All are one family, one race. All are human beings. Differences as to partition of lands should not be the cause of separation among the people. One of the great reasons of separation is color. Look how this prejudice has power in America, for instance. See how they hate one another! Think over this. Animals do not quarrel because of their color! Surely man should not, who is so much higher in creation. What ignorance exists! White doves do not quarrel with other doves that are blue, because of their color but white men fight with dark colored men. This racial prejudice is the worst of all.

All are one. In the Old Testament it says that God created man like unto His own image. In the Koran it says: "There is no difference in the creation of God!" Think well. God has created all, cares for all, and all are under His protection. The policy of God is better than our policy. We are not as wise as He.

---

Disease is of two kinds: (a) Material (b) Spiritual. For instance, a cut of the hand; if you pray for the cut to be healed, and do not stop it bleeding, you will not do much good, this needs a material remedy.

Sometimes if the nervous system is paralyzed through fear, a spiritual remedy is necessary. Madness, incurable otherwise, can be cured through prayer, but an abscess cannot be cured by prayer alone. Extreme cases need prayer. It often happens that sorrow makes one ill. That can be cured by spiritual means. Blindness is physical, not spiritual. They say our Lord cured blindness; it was blindness of the soul. ("They have eyes and see not, ears they have and hear not.") He brought on spiritual awakening.

---

All healing is of God. There are two classes of causes for illness: (a) Material, (b) Spiritual. If the sickness is of the body, a material remedy is needed; if of the soul, then a spiritual remedy.

All is in God's hands. Aristotle made a special study of the digestion, but he died of a gastronomic malady. Avisen was a specialist of the heart, but he died of heart disease. Dinradi (?) was a thorax specialist—he died of consumption. God is the only all powerful doctor.

Kings have all the power the world and man can give them, yet sometimes God shows them their feebleness and dependence on Him by allowing them to be in need of a very little thing. The elephant, the largest animal and the strongest, is troubled most of all by the fly. The lion has a worm that troubles him greatly. If man looks at nature he will see that all that exists is captive. All are dependent. Man, to begin with the highest of all created beings, is dependent on a great many things for his life. The first is air; a few moments without air would be sufficient to kill him. Then he is dependent on water, food, clothing, warmth and many things. See how he is surrounded by dangers of all sorts and illnesses. It is the same with all created beings, animals, plants; look how much is necessary to their existence! All that exists is feeble, poor, captive. The freedom of man depends alone on his spiritual power. All that exists are prisoners of nature. Consider the sun, that enormous, powerful globe around which we travel, even he cannot escape the law of nature—he cannot move out of his course or shade his radiance—and again the sea cannot escape, she has no will of her own. Only man is enabled by Divine Power to control, in a small degree, the laws of nature. It is the natural law for man to live on land, yet he sails on the sea. It is natural for man to rest on terra firma, yet he flies. It is natural for a man to walk no faster than three or four miles an hour—he makes himself engines which take him sixty or more miles an hour. It is natural for a man to be able to speak with another at a distance of ten yards, but he makes himself the telephone and telegraph with which he can speak and send messages to a distance of a hundred, of a thousand and more miles. In these cases nature is the prisoner of man.

Look what great power God has given man and yet how sad it is that so much ignorance still remains.

I hope you will always be the cause of revealing the Divine Light to the people and that the power of the Spirit will lead you into the Kingdom of God.

# STAR OF THE WEST

[Continuing the BAHAI NEWS]

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## TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon firmness, firmness, firmness!

(Signed) ABDUL-BAHA ABBAS.

## BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS
1st.....	Baha' ( <i>Splendor</i> ).....	Mar. 21
2nd.....	Jalal ( <i>Glory</i> ).....	Apr. 9
3rd.....	Jamal ( <i>Beauty</i> ).....	Apr. 28
4th.....	Azamat ( <i>Grandeur</i> ).....	May 17
5th.....	Nur ( <i>Light</i> ).....	June 5
6th.....	Rahmat ( <i>Mercy</i> ).....	June 24
7th.....	Kalamat ( <i>Words</i> ).....	July 13
8th.....	Asma ( <i>Names</i> ).....	Aug. 1
9th.....	Kamal ( <i>Perfection</i> ).....	Aug. 20
10th.....	Elizzat ( <i>Might</i> ).....	Sept. 8

MONTH	NAME	FIRST DAYS
11th.....	Masheyat ( <i>Will</i> ).....	Sept. 27
12th.....	Elm ( <i>Knowledge</i> ).....	Oct. 16
13th.....	Kudrat ( <i>Power</i> ).....	Nov. 4
14th.....	Kowl ( <i>Speech</i> ).....	Nov. 23
15th.....	Massa'ulk ( <i>Questions</i> ).....	Dec. 12
16th.....	Sharaf ( <i>Honor</i> ).....	Dec. 31
17th.....	Sultan ( <i>Sovereignty</i> ).....	Jan. 19
18th.....	Mulk ( <i>Dominion</i> ).....	Feb. 7
Four intercalary days.		
19th.....	Ola ( <i>Loftiness</i> ).....	Mar. 2
(Month of fasting.)		

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No. 19

## ANNOUNCEMENT:

The delegates and visiting friends attending the Mashrak-el-Azkar Convention are invited, by the Chicago Bahai Assembly, to join them in the celebration of the Rizwan Feast Saturday evening, April 27th, and also the unity meeting of the Chicago Assembly and the Bahai Temple Unity Sunday morning, April 28th, at 10:30 A. M.

## OUR PERSIAN SECTION:

(1) The spread of the Cause in Russia; (2) translation of an article in a Russian publication, named *Bakou*, on the history of the Bahai Movement; (3) editor's comment on above article; (4) the departure of Taere Khanoum; (5) photograph of the young Persian Bahai students in the Presbyterian College at Beyruth, Syria; (6) historical article concerning the movements of Abdul Baha while in Egypt; (7) poetry celebrating the return of Abdul Baha from Europe to Egypt.

ساعت بعد در محله سیدی جابر رمله نزول اجلال فرمودند  
 بعضی اجانب زیارت خاک پای مبارک شریف شدند و بپایان جان فزانه تنگدانا از مرسیبیا بمکه و اسکندریه  
 پیرانس "کرندیک" محله شش سابق اندر گشت منزل حیات بیع یانیم و سرور دشکورت شدم عبارت تنگدان  
 و نجاده و گستان گردید و سافین و مجاورین با عظم محبت  
 رب العالمین فائز و متوفی شدند  
 روز پنجشنبه پانزدهم شعبان باران نافذ و قدرت کامله  
 غرم توبه بارو با صا در گردید و طرف مغرب اجاه و اجاه  
 و آیات و دواع نازل و کل را رخص فرمودند و در جلیان از  
 شعبان ۱۳۲۹ موافق یازدهم اگست ۱۹۱۱ بعد از یک  
 از نظر گذشته قدرت شوکت و اقتدار از جهول به بسیار  
 انگله اسکندریه شدند و ناله جانفزا می اعلی این بستان  
 اقدس احلی را بجوش جان در مان ایل و جدان رسانید  
 قوله تعالی جل بانه :- "ان یا قاضی القدرس فاحضره  
 ابقا فی ملاه الاعلی فسیان بری الاهی"

پنجشنبه ۲۴ شعبان موافق نوزدهم اگست زیارت  
 این خبر روح پرور ایام تشریف بخود را یاد آورد و محل نگرینت  
 در اسکندریه و مجلس روحانیت و محبت برپا نمودند آیات  
 شکر ترین کردند و ساجات و تقوی و ناری بنگار اثر  
 اثر رس اندزد و تنگدانا حدود ثانی و ثانی و فاعوض شدند  
 سیصد و چهل شش روز شش جمال بزرگوار در کمال تابش  
 و اشراق نور بخش بر سر و عیالات بدیع مبدل فرمودند  
 و در دپورت بعد تا درود با اسکندریه ۳۳ روز ۰ و در دره  
 اسکندریه تا درود بمکه ۲۵ روز ۰ و در بعزیه الزینت  
 مصر تا مراجعت برمه ۵۳ روز ۰ و در برمه اسکندریه  
 تا توجبه بارو با ۱۳ روز

قریب سه ساعت بعد از ظهر معات انوار جمال می کمال  
 عرشه واپور "سیکال" که بخوبی و پاک و نظیف مشهور  
 کمپانیه مساجری معروف است احاط نمود و ساعت  
 چهار بعد از ظهر بطرف مرسیبیا حرکت و قلوب و قلوب  
 بهی بمت اوقات و ناظر داشت حضرت آقایان  
 همیز اسد الله اصفهانی آقا میرزا باقر خان شیرازی کایر  
 حسین آقا سیلانی همیز اشعاع آقا سیلانی و حضرت  
 با عظم مواهب کامیاب در رکاب ملک ارفاق آذون  
 و متفر و سافز شدند کل یاران از فرقت و بهران  
 و نالان و پریشان و بحقیقت جان و وجدان و کمال روح  
 و ریحان حمد و شکر محبوب عالمیان و در زبان و مونس جان  
 و روان اگر صد هزار جان بر ایگان ایثار داریم باز چهل و شش  
 و بعضی از اعضا را بجهت سزاوار است قیام و اقدام ننهند ایما  
 و شش و حیل و تحریک و فتنه فتنین بی انصاف و استبداد  
 رای و ظلم و ستم حکومت مستبد و حیدر و القدر و سختی  
 سین اخیر و ظهورات قدرت الهیه و محقق حقائق بگویند  
 و اراد نافذ برای اهل انصاف اعظم حجت خواهد بود چه  
 خیالات موهوم و افکار مذمومه داشتند الان حق  
 حل ذکره غالب و نافذ و اعداء خائب و خاسر شدند  
 از جن حرکت واپور کل منظر چشم براه سر دیش بشارت  
 درود و محبت وجود اقدس مقصود بودیم و حمد و شکر

انوار انوار بقلل میرزا محمود در قانی در محبت حضرت عبدالها به سر  
 دیر و دلدارا اله از اروپا : آنگاه از اروپا دیر و دلدارا  
 شمس رخ در بار کن و غریب طلوع کرده مغرب طلوع شمس رخ در بار  
 یوسف حبیبی باز به سر آمد باز به سر آمد یوسف حبیبی  
 مشکین و فابازند افیم مصر : باز شد اقامت مسکن شاه و فابا  
 شمس فضل عطا با خفصه شکر گشته زبونی با شمس رضی و عطا  
 شرق زبونی با شمس رضی و عطا : گشته زبونی با شمس رضی و عطا  
 بار گشت با قیاس با شمس : قیامت از قیامت با شمس گشت با  
 آلف حق در دند و زلفی : زلفی هوی است و آلف حق در دند  
 جنت ایل و لاشمی از لکوی است : شیمی از لکوی است جنت ایل و لاشمی  
 ز عظم باهی از اور آفاق موج : از اور آفاق موج ز عظم باهی  
 ندای حق بر طاعت بخودش : شد ز عظم باهی ندای حق بر طاعت  
 بنگی و اوصلا بر عالم زن : بر همه عالم زن بنگی و اوصلا  
 در جم بر باجو و فاکتور است : فحوق فاکتور است در جم بر باجو  
 و از نفق و فاداد دل بندگی : واداد دل بندگی و از نفق و فاداد  
 از محمد و عطا دل در شرف نام : دل در شرف و عطا دل در شرف  
 در جم بر باجو و فاکتور است : بخش ز جود گاهی در جم بر باجو  
 با کف احسان تا جانان انجم : جان وین انجم و باک پاک زانما  
 تا کمال اندر شاد و خند برین : شود در خند برین تا کمال اندر شاد  
 بردرت آبی ذوالعطا : آنگاه محمود ایاز  
 آنگاه محمود ایاز بردرت آبی ذوالعطا





علم ختم نمی شود باید سفاها را علی اتصال ظاهر کردند  
 و در هر زمان مقتضای آن چه که هر قدر نفوس حریص  
 نمایند چشمتان بهتر باشد و در اندیش میگردند  
 بیان را برای مردم این زمان مینویسم تا اینکه وعده قرآن  
 که تا وندیس باید حقیقت داشت باشد و خلق  
 باید بخدا نزدیک شوند از فوق و بخود دست بکشند  
 بس است تا بحال بندگان موهومات نمودید من خودم  
 که شمارا حاضر نمایم غریب است که وجود افعلی ظاهر  
 خواهد شد .  
 قاریان معارف فوق باید به تحقیق برسند که این عبارت  
 بواسطه اشغالی روزنامه نگار نوشته شد و در بعضی نکات  
 بکار رفته و لکنی دایره اطلعات سهو نموده است و باید  
 در اینم باقی از آن مقاله مفصل تر است در شان آیت الله  
 مبنی و انوقت عقیده خود را در تعقیب پاره از مطالب آن  
 اظهار نمایم .  
 وفات امیر القاسم طاهر خانم  
 در این ایام خبر جانوسزی که امیر القاسم طاهر بخشن الهی را  
 بخدا تها العبداء در شب شنبه ۱۳۴۹ هجری قمری از این عالم  
 تران ملکوت قدس جانان پرواز نمودند اینجاست



عکس نمایندگان و اساتید مجلس شورای اسلامی که در مدرسه بیروت مشغول تحصیل علم بودند

دولتین می افتاد کمال از ادبیت با وسع دادند رگ زانوی  
 بعضی را بر میدید اینها اول شدای این امر بودند بعد از این  
 باب با صفهان رفت و چون حاکم این شهر از اهل تحقیق بود او را  
 دعوت به منزل خود کرد باب گیسال در خانه آن حاکم ماند چون  
 وفات نمود و بعد از آنکه در مدینه این خاص مجتهدین بود باب  
 بدولت رسید کرد در انوقت باب گفتی بشا نوشت  
 و خواجش کرد که او را بطهران بطلبید چون نخواست این  
 کتاب بسبب شود که او را در صفهان نگه داشتند در طهران هم  
 در حضورش با علما و طرف شود و حقیقت خود را با آنها  
 ثابت نماید و در آن کتاب افکند نمود که اگر من سوخته فدی  
 خودم افن میدهم که مرا بکشید و چون شاه از اهل تحقیق  
 و طالب مطالب روحانی بود احتمال داشت که با او  
 باب راضی شود و لکن وزیر اعظم که دست راست شاه  
 بود راضی نگردید و شب ه عرض کرد که آمدن باب بطهران  
 بسبب افتش شهر میشود و علما از محاکمه با او تخیر خواهند  
 شد و همچنین ذکر ایمان آوردن آن قاضی شد و  
 و جانب بسبب یکی که در سبق پیش باب رفته و ایمان  
 آوردن بود نمون بجای طاعت آورد تا آنکه با اندیشه او بحرف  
 وزیر راضی شد و حکم داد که باب را در قلعه ماکو که در شمال  
 ایران واقع است برن جسد نماید جز باب در ایران  
 مثل سبیل جاری میشد و افشا حکم از ادضاع شک بودند  
 از شنیدن این مطالب یک وجد و سروری در قلوب آن  
 حاصل میگشت و همه منتظر میشدند که این باب وضع نمیشود  
 بفرساید به لهندا هم آنها طرفداران باب شدند  
 از زبانی ایرانیان خیلی کم اتفاق افتاد است که در امور  
 عمومی و ملی حرکتی نمایند چو حکم آنها همیشه در میان دیوانه  
 بودند و غیر از امور آن مخصوصی نداشتند و خودشان بجز این  
 عالم دیگر نگذاشته اند نهایت ترقی آنها یک دکان خواندن بود  
 ابدا از معنای او هم چیزی ندانستند فقط لغزش را میخواندند  
 از میان این قسم زنان یک نفر زن که دختر حاجی قاضی  
 و لقب بقره العین بود قیام نمود و این دختر بسیار جمید و عاقل  
 و کامل بود پدر و شوهرش هم از مجتهدین بودند و این زن  
 در کمال استقامت و شجاعت داشت از راه ایمان بیاب نمود  
 و در میان مردم اعلان کرد و چادر را از سر بر انداخت و با  
 کمال جرئت و جسارت در میان مردم رفته رفته میداد  
 و شربت و مژنه میداد که غریب ملکات را ازین ظلم

نخ با خترت  
 و ازین فسق و فجور خدش شد و بواسطه  
 تعلیمات باب مشهور و مشهور خواهد گردید قره العین از ظلم  
 بر زنان ایران و ولایت شد حرف میزد که این نوع ظلم است  
 که بر آنها وارد میشود و با وضع حالیکه هست اگر این زن  
 تا ابد آباد کند و نکوایند گردید باید زنان از قید این  
 ظلم و جور خدش شوند و باید آنها را از این اسیر بیرون  
 داد باید جمیع مردم بحکم داری با آنها نگاه کنند باید این  
 کلهای بی تربیت را باغبانی و پرستاری کرد و قره العین  
 عمر خودش را بر پرورش این مطالب عالیه صرف میکرد تا یکی  
 آخر اندر در دست دولت ظاهر شد در ازین  
 شاه ایران محمد شاه وفات کرد و ناصر الدین شاه  
 تخت نشست در زمان او جو رجاء و ادبیت زیاد حرف  
 یعنی که مخصوصی بقره العین قاضی بایان قریب داد و تا مدت  
 در سال ملک ایران یک بار بیرون میدان حرب بود  
 و متصل جنگها میشد از جمله الی شش ماه جنگ  
 ایران با خون آلود شد و از آن خونها تا بحال هویداست  
 این خونریزی بسیار در قلوب بایان اثر نمود ولی ازین  
 قتل و غارت تعدادشان کم نمی شد بلکه روز بروز زیاد  
 میشدند و این خونریزی با سبب شد که در ماکو یک  
 دکان مؤمنین پیدا شدند جنگ ما ز در این دکان  
 طبری که در اینجا تقریباً سیصد مرد زن و بچه بود و دست  
 بیست و در مقابل قشون دولت ایستادگی کردند و در  
 ملاحین نزدی شهادت شد ظلم و ستم اطراف دولتیان  
 بود و شجاعت و نجافت از طرف بایان در این جنگ  
 با سبب رفته ماکو بود و در ایک دفعه به تبریز آوردند و در  
 علما اسئوال و جواب نمودند ولی از کیفیت این مجلس  
 اطلاع نداریم اما انقدر میدانم در آن محفل نتوانستند  
 کفری بیاب ثابت کنند لهذا او را دیوانه تعبیر میکنند  
 باب در قلعه با مؤمنین خود در سال و در سالی داشت و بعضی  
 از دوستان او را زیارت میکردند و جزو خونریزی داد  
 را با دحض میکردند ولی باب با کلمات عالیات خود  
 آنها را ساکت میفرمود و میگفت که ما ملولیم باید مردم  
 از روی غشم ای ما بملکوت الهی داخل شوند لهذا ما  
 باید با کمال شوق و اشتیاق باشیم تا از خون نامرات  
 غایب حاصل شود باب کتاب بسیار از این قاعده  
 نوشت در آن کتاب میفرماید هیچ امری از امور

نسخه با خضر

خالوش پرستار او شد و او را با خودش به سفرهای تجاری میبرد  
ولی او چندان تجارت مایل نشد و چون غفلتش پیشانی  
مطالب غایبه فلسفه بود لهذا به شهر که محل تجارتش بود  
کرد بگره زلفت از زمان در اینجا علمی شیخی را بدور  
جانب فاسد کاظم جمع شد از او درس میگرفتند  
طریقت شیخی این بود که مردم بشارت میدادند که غریبا  
حضرت مهدی اظهار امر خواهد نمود و مردم را برای ظهور  
او حاضر میکردند تا با کمال محبت او را قبول نمایند میرزا  
محمد اندک زمانی با شیخان مراده نمود و در میان آنها با حاکمین  
بزرگوار آشناسد و بعد از آنکه ایشان از آقای بابت شیخ  
ملا حسین بزرگوار اول من آشن کردید حاجین در اول  
شد بود که قائم مقام فاسد کاظم است و میرزا شاهرخ  
در کرا ماند بعد مراجعت بوطن خویش که نشانی از او نمود  
و مدتی نگذشت که خبر وفات فاسد کاظم فشر شد و قد  
حسین بزرگوار جبارت از آنکه که آقای قائم مقام فاسد  
کاظم را بنماید لهذا بزرگوار میرزا شاهرخ باب آمد که از  
پیشرفت فطرب اسلام از او سؤال و مصلحت نماید  
این مقامات باب با او اظهار نمود که من از احباب خدا  
بهستم و مهدی موعودم من الشیخی هستم که مردم از وی  
خود را میکشیدند من مردم را برادره نجاست هدایت  
میکند من برای مردم معلم روحانی و امام هستم خداوند عالم  
با او سخن رحمت و قدرت خود را ظاهر نماید من باب  
بهستم که افکار گفته و موهوم را می شکستم و در وی زمین مکتوت  
الهی برپا میکنم وقت آن است که بنی فیدری را بیدارم و دقت  
آن است که دست را بر سر ملای غلام بلند کنم چونکه  
وین خدا را پایمال و خراب کردند و اصل حقیقت را پوشیدند  
و دین را السباب ترش السباب دنیوی خود را نشاند  
قرار دادند رسید از و دیگر باید از دست حاکم ظالم  
خداوند شویم و قلوب را از آلودگی آب گل و موهومات  
پاک کنیم تا حاجین بزرگوار از نیکیات پاک خلی تعجب  
شد و دید با ورنیکرد که این کلمات باید مال این جوان  
باشد و لکن نقل شیرین باب و اسمان حسنه او چونکه  
قبل او ایستناخت و احترامات خلقی مذکوره نیست  
با داشتند میدادند او را و او را بر سر تکیه کرد و بکمال

و الواح های او را زیارت نمودن نموده  
که این جوان در هیچ کجای علمی تحصیل نکرد است بطور بار خفقت  
و با غفلت نقل و تقریر و تحریر نماید و فتنه باب اول بود  
و با او نشان داد با مکرر شد و بدعت کرد که با جان  
و دل در این امر جدید خدمت نماید در ترقی برخی  
مثل برخی منتشر میشود لهذا این خبر باب همگان اعطاف  
احاطه کرد لهذا حقدرب و مستغنی و در اولین و صوفی  
و فدر ستمه دور باب را گرفتند در اول نوشتجات نقلی  
میشد و همه طالبین با لقب پراشتیق آنها را میخواندند  
و منظم بودند که مکتوت الهی ظاهر خواهد شد و مردم  
نمیدانستند که حقیقت مطلب چیست و از نوشتهجات  
خدمت و مخالفت باین نحوی نمیدیدند لهذا در او را  
و باب با آنها از عدالت و اخوت و محبت و با او را  
محبت میفرمود چونکه آنها از این قبل مطالبی در او بودند  
بلکه در میان ایشان پیچید بود لهذا در مکتوت نقلی باب  
از نفوس پروری باب را نمودند بدینکه که حاضر بودند در آن  
باشان سگ در راه او بدینند و در الوقت باب غایت  
میکرد برای اینکه مردم ثابت کنند که این دین نجاست  
نیت بعد از دیگران راحت بوطن خویش نموده دیگر  
مؤمنین او متضاعف شدند و در مراجعت خویش این  
بود که با ملای ظالم طرف شود و مردم را از حرکت ظالمانه  
ایشان خلعش نماید و وجدانش را از آلودگی و بسیار  
از مملکت فارس مؤمن او شدند و دولت ایران را  
مطلب ترس گرفته برضیت و دفع اوقیانم و جاکو  
نوشته شد که باب را بدینتر جیس نموده تحت ناخن و در  
شهر از نماید و ایران از احوال دست او  
و ایمان یار و در نفوذ کلام او ترسید و دیگران  
از تفریق خود انتخاب نمود پیش باب نشستند که  
نماید و آن شخص عالم نیز بعد از وفات ایمان آورد و امام  
باب اطاعت کرد و شاه از این مطلب بسیار  
و غضناک شد  
بعد از این فقره حکم نمود که علماء جمع شوند و در آنجا  
مشورتی نمایند الهام در غاب باب حکم میگرفتند و  
دادند لهذا در گرفته جیس نموده و فیضانیت  
باب را در خانه یکی از محرمین ایرانیان جیس نمودند و از  
استیاضه با و ایمان آوردن بودند یکی که از آنها بدست

انگلس نداء امراته در برابر اندروستیه

چون در این ایام آذین در برای بهائی از آفاق غرب بلند  
شد و انگلسات روحانیه اش مانند قنوجات غیر ریش  
باطراف شرق برسد دردم سرور در پیش بخشد و دوله  
و شوری در سری اندازد لهذا در این شمار بدیج ترجمه  
نمره از اندروستیه که بهت لاجین قلی خانم علیه  
الله الاهی شده است قیام می نمایم و برای انجام  
از خیم قلب از ایشان تشکر و افغان نمایم

ترجمه جلیل روسی مستی به بگو "نمره" ۱۹۹

افسوس که کلمات بائی و بهائی در میان اهل عالم چنانچه  
شاید و باید همه کس معلوم شده و حال اکنون این نامه  
سیخو ابر ظلم را از عالم اسلام براندازد و در عوض آن محبت  
و مودت و اتوت و صلح و دوستی بگذارد لهذا لازم است که  
کما حقّه از این دین با خبر گردیم از اول این دین بجا

زیادتر میگذرد  
دین بهائی قانون یا مذهب مضمونیست که از فکر و خیالات  
تموّلین و مقدّسین حاصل شده باشد این دین را سبب  
کمال محبت همه عالم است و بخواند که جمیع اصول بهائی  
را در یک جا جمع کند و آنها را از قیودات موهومات خلاص  
نماید در این مدت قلیل آنچه ملا و مصیبت بر پیروان  
قبل و مؤمنان آنها وارد آورد بودیم مؤمنین این دین نسبت  
ان بایا بلکه شدید ترش را تحمل نمودند دولت ایران  
تا بحال بهانه آدن تقصیری بر اینها ریخته با ظلمهای شدید آنها  
قتل و غارت می نمود و لکن این ظلم و جور سبب ثبوت و رسوخ  
و استقامت آنها میشد بهائیان هیچ الفتی در اطراف  
شورششان ندارند و از جمله احکامات دین آنها نیست  
که در هر مملکتی باشند مطیع قانون اندوخت شوند چنانچه  
یکی از اصول آنها این است اگر میخواهی که دشمنی را نباشی

بهر است که خودت را بجستی

در سال ۱۸۴۴ که حضرت باب شروع بشر تعلیمات خود نمود  
اقای ایران در این حال بودند: - مملکت قدیم حضرت  
بعد از تصرف عرب و وزیر اسلم شدن آنها رفت و رفت  
عرق موهومات شده بودند و اینها غیر از اسلمها  
سهر و عثمانی بودند و اسم اینها شیعه بود اهل تن  
و عمر و عثمانی خلیفه میدانند که مستند سلطان خاندان  
استغال یافته است لکن شیعیان سلطان خلیفه و متغیر  
نمیدانند و هم چنین ان سه خلیفه اولی را قبول ندارند  
شیعیان میگویند که بعد از حضرت رسول ولایت از حق

علی و دوازده امام رسید و لهذا مطیع سلطان نیستند  
شیعیان امامهای خود را دوست میدارند چنانچه  
رسول را دوست میدارند و مکاتباتی شهادت آنها  
ارض مقدّس و زیارتگاه میدارند این امامها که از طرف  
خدا بودند و مردم را برادر راست دلالت نمیدادند بعد از وفات  
موجب وصیت بران آنها در جایی آنها نمی نشستند تا اینکه در  
سال ۱۲۶۰ حضرت امام حسن مگر می وفات نمود و بعد از  
او پسر او مهدی نیز وفات شد و شیعیان بی سر و سامان ماندند  
شیعیان با کمال شوق و اشتیاق منتظر رجعت مهدی  
درست انتظار ایشان نیز در سال طول کشید و در سال  
میلادی مطابق ۱۲۶۰ هجری یک جوان سید در سن  
۲۵ سالگی که اسمش میرزا خاقد بود اظهار مهدویت کرد  
بچندین دوش را باب نامید یعنی بتوسطن مشی حضرت  
حق جل جلاله را شناخت زیرا مردم خود بخود او را  
شناختند این باب که بود ؟ از طفولیت که چنانچه  
باید در تاریخ بزرگواریم . اینقدر میدانیم که در بهر آنور  
۱۸۱۹ در شیراز تولد یافته آباء و اجداد او از راست  
محرّم بودند اگر احوال و روایات مؤمنین او را باور کنیم  
بیشک خوانند است که این پسر مغایرتی با اینان نکر  
ایرانیان نداشت در لای باب پدرش وفات نمود

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